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TABLE OF CONTENTS.

	PAGE.
ROYAL ARCH MASONRY...	1
REVIEWS ...	1
REPORTS OF MASONIC MEETINGS ...	2
FREE (AND EASY) MASONS ...	2
MASONIC INSTITUTION FOR BOYS ...	3
PAPERS ON MASONRY—	
No. VI.—Masonry and History ...	3
BIRTHS, MARRIAGES, AND DEATHS ...	4
MASONIC FESTIVALS ...	4
THE HIGH PLACES OF MASONRY ...	4
EDITOR'S PORTFOLIO ...	4
MASONIC JURISPRUDENCE ...	4
MASONIC ANTIQUITIES ...	5
MULTUM IN PARVO ...	5
GRAND LODGE AT FREEMASONS' HALL ...	5 to 7
CONSECRATION OF THE GROSVENOR LODGE, PIMLICO ...	7
LAYING MEMORIAL STONE OF FREE LIBRARY AND MUSEUM AT PAISLEY ...	8 to 10
LODGE OF PRUDENT BRETHREN—PRESENTATION TO BRO. STATES ...	10
GREAT MASONIC ASSEMBLY AT WHITEHAVEN ...	10 to 12
NOTES BY A NOVICE ...	12
ORIGINAL CORRESPONDENCE—	
The Masonic Charities ...	13
Masonic Manuscripts ...	13
Chair Degree ...	13
GRAND CHAPLAIN'S ORATION ...	14
MASONIC MEETINGS FOR NEXT WEEK ...	15
LIST OF AGENTS... ..	15
ADVERTISEMENTS... ..	15 & 16

ROYAL ARCH MASONRY.

BY THE SON OF SALATHIEL.

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The value of a tradition is not to be estimated solely with reference to its antiquity; we must also take into account the analogy it bears to the history of the period, and consider its efficacy as a link in the chain which connects us with remote events in the mythic dramas of the past.

In this spirit we approach the Solomonian era, and raise upon the majestic pillars of the Jewish Temple an edifice grander by far; wherein are celebrated those sacred rites of brotherhood, and those sweetest ministrations of affection, which have crowned with unfading glory the lofty dome of Freemasonry.

The traditions which cling around the Temple of Solomon, like ivy round a ruined porch, are not only venerable but picturesque; they are not only harmonious in their dramatic unity, but profoundly ethical in their teachings and philosophy. But traditionary lore is a dead letter to

the optimist who views only the glittering foam that tops the wave of life; while the metaphysician plunges beneath the surface, and returns laden with the *exuvie* of rare and precious thoughts. Hence it is that we can trace through the revolving cycles of time the same truth appearing in a thousand varying hues, according to the idealistic or realistic garb in which it is clothed. We have only to take as an example the original conception of the Unity of God, a belief common to all ages, and to all nations, and then follow its grotesque distortions in the Oriental mythologies, with their myriad divinities—in the populous halls of Olympus, and the countless theories of religion which invest the attributes of the Divine Being with personality and substance—and we shall cease to wonder that thoughtful men cherish the records of tradition, and find in those obscure and mystic paths rays of wisdom and light unnoticed by the utilitarian historian.

Great truths, as every Master Mason knows, are enveloped in the solemn rites of the third degree; but the peculiar significance of the legend attached to Royal Arch Masonry as a corollary to those rites has never, we conceive, been fully estimated. The symbolism of the rebuilding of the temple upon the ruins of the former structure is as apposite to the preceding teachings of the third degree, when properly considered, as the due succession of the corn to the seed, or the flower to the bud. The renovation of man's celestial nature is figured in every sentence of the Royal Arch ritual, and we may add that since our own admission into this sublime branch of Freemasonry, now some years ago, we have entertained the honest conviction that it is indeed, as its eulogists asserted, the very "root and marrow of Freemasonry," the culminating point, and the pinnacle of our speculative and philosophical institution.

Thus impressed, we have endeavoured to study its mysteries, and if the result of our investigations shall in any measure induce Royal Arch Masons to persevere in the acquisition of those treasures to which they alone possess the key, we shall consider ourselves amply rewarded for the time and labour which we frankly confess have been bestowed upon the task. It is first necessary to explain that in the introduction of illustrations connected with this supreme degree, we shall probably travel to some extent over beaten paths and time-honoured tracks in Ma-

sonic literature. Such a course is inevitable if we would preserve a logical sequence, and in any case we are fortified by the reflection that our opinions in this respect resemble those of certain great men who have expressed their belief in the efficacy of iteration and repetition. In the attempt to elucidate certain points over which our sacred vows will compel us to cast the veil of obscurity, let our readers bear in mind that a reference to Holy Writ will in many instances be found eminently useful. And we may here remark that it is certainly not one of the least recommendations of our sublime society that the revealed Word of God is to be found, as the unerring standard of truth, in every lodge and every chapter.

(To be continued.)

Reviews.

"Ten Miles from Town," by Bro. WILLIAM SAWYER, Second Edition. London: William Freeman, 102, Fleet-street.

In Bro. Sawyer we recognise a true poet, one of the gifted few who possess the faculty of penetrating into the inner life of man, and revealing its mysteries of cloud and sunshine, of hope and joy, or of doubt and darkness. It is a strange psychological fact, that the inspirations of genius are frequently arrayed in deep and solemn thoughts, and we remark the traces of this profound yet pleasing melancholy in the utterances of Bro. Sawyer's muse, underlying, as it were, the genial current of many bright and happy fancies. We also find that Bro. Sawyer realizes the true mission of the poet as a teacher of truth, as when he tells us emphatically that,

"Men thrive in conflict: soul refreshes soul,
And hearts in trial and suffering grow strong,
As he who wrestled with the Angel forced
No blessing till he strove the whole night long!"

or

"There is a true philosophy of life
For those who win their way with manly stroke."

The first few lines of "In the Rectory Garden" are perfect as a picture of the "drowsy calm" of a "July-noon," and recall to our mind visions of the Castle of Indolence, or the slumbrous trances of the lotus-eaters. As a telling contrast, the verses entitled "A Wedding Ring" will be found brimful of vigour and passion. "The June Dream" is also a lovely poem, imbued with tender thoughts exquisitely expressed.

Another test of Bro. Sawyer's poetic gifts will be found in the numerous lines suitable for quotations, as for example, when speaking of the poet he says—

"With Truth and Beauty he had dwelt apart,
And from their heights as from a tower looked down,
Calm, dignified, immortal!"

The stanzas commencing "Sister, not Nun," we commend to the attention of ladies who may be yearning after "Starr" celebrity. "At the Opera—Faust" is a faultless gem of lyrical sweetness, Tennysonian in its flowing metre.

But the best thing we can do is to cordially recommend our readers to get Bro. Sawyer's book, and judge for themselves as to the charming character of its contents.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Lodge of Fidelity, No. 3.—This lodge met on Wednesday, the 21st April, at Freemasons' Hall. Bro. Cartwell, W.M., presided for the first time during his year of Mastership, and initiated five members, viz., Messrs. William Alfred Heath, Wm. Morden, Thomas Burland, Joseph Davis, and James Meadows. Thirty-eight members and 11 visitors (among whom were Lord Ernest Vane Tempest and Bro. Emmens, P. G. Purst), partook of the banquet, which was enlivened by songs by the newly-initiated brethren, Heath and Morden, Bro. Meadows playing a piece on the piano. Bro. H. M. Phillips and Bro. Emmens also sang, and a very pleasant evening was spent.

Lodge of Israel, No. 205.—This numerous and influential lodge met on Tuesday, at Radley's Hotel, when the W.M., Bro. Chamberlin, in his usual efficient style, initiated Messrs. Isaac Cohen, George Purnell, and George Stanley Betzeman; passed to the second degree Bros. Southgate, Barnes, and Davies, and conferred the sublime degree of M.M. on Bros. Waylett, Aydan, Kitching, and Asher Isaacs. After the conclusion of the business of the lodge, the brethren adjourned to one of Bro. Hart's most *recherche* banquets, and after the usual loyal toasts the Rev. Bro. R. Warren Molesey, Lindsay Lodge, No. 712, and Bro. S. Gale, P.M., Royal Athelstan, No. 19, severally returned thanks—the Rev. Bro. especially mentioning how happy he felt on all occasions, and especially on this, in being able to meet on an equality with members of every religious denomination who worshipped the M.H.—for the other visitors, viz., Bros. Weaver, S.W., 862; M. Jacobs, 43; Miles, 180; Alfred A. Davis, 90; Harris, 247; Taylor, 504; and Haigh, 1077. The W.M. proposed the initiates of this and the former meeting, highly complimenting the latter as to the satisfactory manner in which they had answered the "usual questions." Bro. Coote, P.M., in a felicitous speech, returned thanks for the toast of "The Benevolent Fund of the Lodges," which produced a most hearty response from various brethren in the shape of liberal donations and subscriptions. After a very able address from the W.M., in returning thanks for Bro. Littaur's pleasing, learned, and highly complimentary manner of proposing his health, Bro. Coote, P.M., took the opportunity of calling the attention of the brethren to Bro. Saqui's benefit at the Beaumont Institution next evening, where he said that many very talented professors of music and singing, with himself, would attend gratuitously. The W. Bro. Cohen, P.M., Hon. Sec., in returning thanks for the P.M.'s, also earnestly advocated Bro. Saqui's cause as being the father of the Lodge of Israel. The pleasures of the evening concluded with the usual toasts of "The Officers," &c., and the brethren separated highly pleased with the proceedings.

Lodge of Finsbury, No. 861.—This flourishing lodge met on Friday, 23rd April, in the lodge room, at the Jolly Anglers' Tavern, Bath-street, St. Luke's, under the presidency of the highly-respected and talented Master, the W. Bro. Watson, when Bro. Davey S.W., was unanimously elected W.M. for the ensuing year, Bro. Alfred Day, P.M., was re-elected Treasurer, and Bro. Vesper, Tyler. A presentation jewel was then unanimously voted to the W.M., for his able services during the past year, when the lodge adjourned to one of Bro. Bond's excellent banquets. Amongst the numerous visitors we particularly noticed the W. Bro. Terry, who made an excellent speech in returning thanks for the toast of "The Visitors."

PROVINCIAL.

Ipswich.—British Union Lodge, No. 114.—The monthly meeting of this lodge was held at the Masonic Hall, on Thursday, April 22nd, Bro. W. Bobby, W.M., presiding. The business of the day was to ballot for and initiate Mr. Edward Hayward into the mysteries of the Craft. The ceremony was impressively given by Bro. F. Gull, P.M. The working tools were given by Bro. P. Cornell, J.W.; the charge by Bro. C. Schulen, P.M., T.; and the lecture on the first tracing board was given at full length by Bro. A. J. Barber, S.W., P.G.O. Among the visitors were Bros. J. H. Staddon, W.M., 376; Forrester, P.M.; C. Davy, J.P.M., 225; W. A. Smith, J.W., 376; J. B. Fraser, S.D., 376; E. C. Tidd, 959, D.P.G.S.; S. Wright, J.D., 959; E. T. Read, 376; A. Gamman, 376. After business the brethren partook of a banquet, and the day was closed in harmony.

IRELAND.

Bandon.—Lodge 84.—The members of the mystic tie will be glad to learn that the Order is progressing in Bandon. Lodge 84, or the "Antient Boyne," as it is termed, is weekly gaining strength, both in number and influence. On Monday evening Viscount Bernard was balloted for, and it was on that occasion stated by Brother Bennett that he has in his possession the Red Warrant, which it is proposed to attach to the lodge.

The Antient Boyne can boast of many efficient members, but none more so than the present W.M., Bro. Tresilian, and Secretary, Bro. Bennett, to whom, in a great measure, Masonry in Bandon owes a great deal of its prosperity. Bro. Bennett may truly be said to be a working member, as on him devolves the labour of imparting the degrees. Masonry being a purely non-political and non-sectarian institution, it is pleasing to record its progress in the West, and while on the subject we may refer to the rapid strides and spread of the Order in Skibbereen. Here we find the brethren persevering in furtherance of the cause, and not only have they swelled their list to gigantic proportions, but are now energetically engaged in raising subscriptions for the erection of a Masonic Hall, a work into which Bro. R.H.R. Becher has thrown an amount of energy which is certain to insure success, when coupled with the willingness of the brethren generally to co-operate. Already the list of the patrons for the approaching bazaar is large and promising, embracing, as it does, some of the most influential personages in the country. Almost in every household we hear of something being made for the coming event, so there will be a display of *recherche* work and unique articles that will vie with anything of the kind ever introduced in this country. The concert held in Cork on Friday, also betokens a kind feeling on the part of the public to aid in the good work, so that on every side we see that Masonry is appreciated, and by none more so than by the fair sex. This is as it should be, for good Masons make considerate brothers, kind fathers, and excellent husbands. Therefore, ladies, "ply your needles and thread" in aid of the bazaar, and show the world you appreciate an institution which offers the hand of fellowship to all Christians, no matter what his creed or political belief may be.—*Skibbereen Eagle.*

BELFAST.—Friendly Brothers Lodge, No. 609.—The regular communication of this very flourishing lodge was held in their lodge-rooms on Monday evening, April 26th, the W.M., Bro. Alex. Stewart, having opened the lodge in the M.M. degree, Bro. John Todd, who had received the E.A. and F.C., was raised to the sublime degree of M.M., by Bro. Freeman, P.M., of Hiram's Lodge, No. 97. The lodge having been called down to the E.A., Mr. John Ferguson, being properly prepared, was initiated in the degree of E.A. A discussion arose regarding the members becoming subscribers of THE FREEMASON. A very large number of them signified their intention of so doing, by giving their names to the agent here, Bro. Hugh M'Cormick. The lodge having been closed in due form, the brethren adjourned to the refreshment board, when the usual loyal and Masonic toasts were drunk with much ardour. The toast of our newly raised and initiated brothers having been given and responded to, the W.M. next gave, our visiting brethren, which was very ably responded to by the Rev. Bro. McCullough, Chaplain, No. 154 and 513. After spending a very pleasant hour the brethren separated, happy to meet, sorry to part, and happy to meet again. This lodge is one of the most flourishing lodges in Belfast. Emergency meetings are held regularly to try if possible to get a large number of new members generally raised; an emergency meeting was held last Tuesday night week, when five members were raised to the degree of M.M.

KILKENNY.—Lodge No. 612.—The usual monthly meeting of this flourishing lodge was held at their lodge-rooms on the evening of Wednesday, the 14th April. The W.M., Bro. Fredk. Wydenham, R.A., presided, the other officers present being Bros. Chas. Lyster, S.W.; George H. Gardiner, J.W.; William Nicholson, S.D.; John Bradley, J.D.; Thomas Booth, T.G.; Thomas Hyde, Sec. and Treas.; also Bros. Mathew Smyth, Thos. Chaplin, P.M., Michael M'Creary, W. O. Mills, William Wade, P.M., John Coogan, and John Isdell, R.A. The visitors were the Rev. C. B. Weldone (646, Durrow), Irvine (1045, China), W. Lyster (150, Rathdowney), Hutchinson (28, Antrim). Several members of the lodge were unavoidably absent. Bros. Adam Lambert and Joseph Kirkby were duly initiated as E.A.'s by Bro. Gardiner, whose proficiency was much admired on the occasion. The other business concluded, the lodge was closed and the brethren adjourned to refreshment, separating at an early hour, after a very pleasant evening.

ANCIENT AND ACCEPTED RITE.

Invicta Chapter.—A meeting of this chapter was held at the Masonic Hall, Woolwich, on Friday, the 16th ultimo, under the presidency of the Ex. and Perf. Bro. W. P. Ward, 18°, M.W.S., supported by the Ill. Bros. Colonel H. Clerk, 33°; Capt. N. G. Phillips, 33°; G. Lambert, 30°; J. Forrester, 18°; Hemsworth, 18°; Hyde Pullen, 32°; P. Laird, 30°, &c. Bro. J. M. Clabon, George Kenning (proprietor of THE FREEMASON), Thomson, and Cook, were duly perfected as S.S., P.P., Rose Croix 18°, and, after the transaction of some formal business, the members adjourned to the banquet-table, and spent a most agreeable evening together. Ill. Bro. Brignall, 30°, of the Royal Kent Chapter, was among the visitors.

FREE (AND EASY) MASONS.

"There are thirteen!" screamed the terror-stricken stage-manager, when to his consternation he suddenly discovered that a supernatural addition had been made to his *troupe* of twelve counterfeit demons engaged in dancing an infernal ballet.

When the *Illuminati* of Dublin the other evening were joyously occupied in "chasing the glowing hours with flying feet," it would not, we presume, have surprised Cardinal Cullen had an unvouched-for "mysterious stranger"—concealing a bifurcation in a varnished *chef-d'œuvre* of Hoby, and a pair of cornuted exorcisances beneath highly-macassared curls—appeared among those "free and accepted" who "greatly daring" danced.

Perchance the assumed absence of the sable "super" (for if he were present in *propria persona* he seems to have been too desirous of maintaining his traditional character as a gentleman to have made his objectionable company vulgarly conspicuous) was due to the fact that the majority of the faithful having abstained from joining the saltatory sinners, the dread potentate declined to waste his terrors on sceptical representatives of "Protestant ascendancy." True, a sprinkling of the orthodox ventured to leaven the gathering "in spite of my Lord Cardinal," but these would seem to have been terpsichorean fillibusters who declined to acknowledge even a provisional allegiance to that spiritual authority of their own creed, within whose jurisdiction they found themselves temporarily abiding; or perhaps they danced on the principle of the sleeper who scorned the terrors of fire in the house where he reposed, consoling himself with the reflection that he "was only a lodger." But we are not allowed to assume that the bulk of the true believers abstained willingly from the revel. We hear of certain lustings after fleshpots in the shape of applications to His Eminence for a dispensation; and so we are compelled to come to the conclusion that ecclesiastical and lay ideas of the sin involved in Freemasonry—or at least in the patronage of Freemasonry—do not exactly coincide. Notwithstanding, however, the Cardinal's ban, the affair appears to have been a brilliant success. Nothing occurred to give any indication of divine displeasure. The ordinary incidents of a Masonic ball—a cannon of couples in a gallop resulting in a dual prostration, a catastrophe probably attributable to some clumsy craftsman's momentary oblivion of his obligation to move by right lines and angles—a dress torn out "at the gathers" the result of a too sedulous attention to other and more technical "steps" than those of the "first set"—such petty disasters can scarcely be thought to illustrate the church's malediction, seeing that they are common to other revels not under priestly inhibition. The same may be said of other consequences, the inevitable result of exposing to the battery of the bright eyes of Erin's fair daughters such inflammable hearts as are said to beat beneath the collars and jewels of the men of whom it is sung

"No mortals can more
The ladies adore."

If, on the one hand, the gallant brethren, recalling the aphorism of the sturdy smith that

"Love's darts
Pierce hearts
Through mail shirts,"

find silk and cambric equally vulnerable, so, on the other, many a gentle Hibernian may bitterly experience that from the poet's proposition,

"Men were inconstant ever,"

Freemasons are by no means necessarily excepted.

But surely something terrible must happen one of these days to those naughty, naughty polkers and waltzers. Aponed depravity cannot always be allowed to apply to papal prohibition the contemptuous philosophy of the burly coalheaver thrashed by his puny wife, "It amuses her and it don't hurt me." Those wicked brethren must not for ever be permitted to sing in the words of the chorus to a song once popular at the music halls,

"We'll be free and easy still!"

True, nothing unpleasant occurred to mar the festivities of the evening in question, but this was strictly in accordance with providential precedent. When another Cardinal—the Lord Archbishop of Rheims—anathematized the purloiner of his ring, it was not during the continuance of the entertainment that the result of the malediction became apparent; on the contrary, according to the tradition, although

"Never was heard such a terrible curse;
Yet what gave rise
To no little surprise,
Nobody seemed one penny the worse."

But as the small and sable culprit ultimately experienced what a very uncomfortable thing it was to pilfer from an archbishop, so we must suppose that one of these days the defiant Dublin dancers will find out that they can't offend a Cardinal with impunity—*post hoc propter hoc* is a very useful sophism which popish casuists well know how to make effective with imperfectly disciplined minds. Did not the Lord Chief Justice of heretic England say unkind things of saintly sisterhoods, and decline to see the beauty of holiness

in wearing dusters on the head and boots round the neck; and did he not nearly break his neck while out riding within a week afterwards? Shrewish wives and delusive tips are the least the male sinners have to expect: stingy husbands and cross babies the lightest punishment the lady offenders can look for as the results of disobeying the holy injunctions of His Eminence of Dublin.

Seriously, however, not only all good Protestants, but very many Roman Catholics—for the influence of "the man in black" is decreasing even in Ireland—will rejoice that an insolent attempt on the part of the ultramontane clergy to dictate and control the form which Irish loyalty should assume in welcoming the son of our Queen has been defeated. The success of the ball in Dublin is a perfect confutation of the theory which seeks to bracket Freemasonry with Fenianism. The one is an association for the purpose of overthrowing law, of disorganising society, and reproducing original chaotic anarchy; the other a society which, formed to illustrate the angelic proclamation, "Glory to God in the highest; on earth peace and goodwill towards men," places in the foreground of its tenets the duties of allegiance to the sovereign, and obedience to the law. Whatever Freemasonry may be on the continent, this is its character in these islands. Here it is emphatically non-political and non-sectarian. Cardinal Cullen's denunciation of the Fraternity, which has recently had the distinction to enrol among its members "The Prince of all the land," on the occasion of its assembling to offer a loyal and hospitable reception to his royal brother, was tactically a mistake—it evinced that incurable propensity on the part of the Roman Catholic hierarchy to behold the affairs of the world at large exclusively through the distorting media of Italian lenses which is fast destroying all Papal claims to Catholicity; and we are much mistaken if English and Irish Romanists do not themselves smart under the effects of this artificially-produced obliquity of vision in their pastors. The Ultramontane clergy of Ireland have been accused of toying with treason—of secretly sympathising with Fenianism. We will not reiterate the imputation, but let them reflect that it will not be without colour of probability so long as they continue to denounce a system which teaches, in the words with which we conclude, a lesson of loyalty, not superfluous surely in our unhappy sister island. Every one of these denounced brethren has obliged himself "to be exemplary in the discharge of his civil duties by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any state which may for the time being become the place of his residence, or afford him its protection; and, above all, by never losing sight of the allegiance due to the sovereign of his native land; ever remembering that nature has implanted in his breast a sacred and indissoluble attachment towards that country whence he derived his birth and infant nurture."—*The Blue Budget.*

ROYAL MASONIC INSTITUTION FOR BOYS.

As a matter of reference for our readers we furnish the following information relative to the Election of the Royal Masonic Institution for Boys, which took place on the 12th ult. The following were the successful candidates:—

Name.	Votes.	Name.	Votes.
Lane, F. Dalrymple..	1501	Dowsing, J. Edward...	1047
Lane, John	1422	Walkington, A. J.....	995
Sweet, Edw. G. Leigh	1370	Marjason, Josiah	954
Gilkes, E. Lawson ...	1242	Bruford, Wm. Alex.....	872
Smith, Lewis	1183	Harrison, E. M.....	864
Mace, Wm. Francis...	1179	Chappell, C. W.	860
Shaw, Henry Giles...	1151	Sherry, Maurice	833
Hennis, Charles	1124		

The numbers placed against the names of the following unsuccessful candidates will be carried to their credit at the election in October next:—

Name.	Votes.	Name.	Votes.
Collingwood, John ...	716	Wright, W. G. C.	71
Bush, Henry Chas. ...	689	Nicholas T. Ferdinand .	61
Fabian, Wm. Grant...	661	Coombs, Geo. Albion ...	52
Whiteley, Alfred B. ...	511	Chase, Edward Arthur	51
Cottrell, John T.	503	Edwards, Wm. Albert...	44
Amery, Fred. Taylor..	379	Laws, George	31
Eade, Henry Chas. ...	372	Wilkinson, Geo. F. W.	22
Rigden, Henry T.	443	Fox, Henry Linzee.....	18
Haskins, Wm. Albion	318	Campbell, Frank G. ...	17
White, Wm. Herbert .	282	Ellis, George	17
Axon, James Joseph...	214	Bone, Thomas Robert...	8
Hustler, Arthur Ernest	212	Sinclair, Joseph H.....	8
Woods, Frank	207	M'Dowell, Wm.	4
Bryant Robert	205	Parsons, George	4
Wills, Thomas Wm....	198	Lowry, Herbert	1
Ladd, Frederick Edwin	113	Harvey, Frank	1
Spicer, Arthur E.	111	Kitchen, John Henry...	0
Travers, John H. II. ...	107	Kitchen, James George	0
Tate, Wm. Frederick...	95	Dennison, Alfred Martin	0
Walsha, Herbert	88		

PAPERS ON MASONRY.

BY A LEWIS.

VI.—MASONRY AND HISTORY.

"That which is far off, and exceeding deep, who can find it out?"—*Ecclesiastes* vii. 24.

Diverse indeed have been the theories broached by men of intellect concerning the historical nature of Freemasonry. Some have referred its origin to ages of which the most acute and appreciative mind fails to form any adequate idea. Others have assumed an origin within reasonable historical limits. Which is the true view? With the inquiring Indian of Texas, who accepts all things as he finds them, we may say *Quien sabe?* "Who knows?"

Perhaps, however, the answer is more readily to hand than is suspected. Captain Cuttle's oracular friend, to whose judgment in all difficult cases he was accustomed to defer, used to say, "The application of the observation lays in the bearings of it." The individual notion of the present writer is, that in all ages of which we have any historical knowledge we find the human mind naturally predisposed to a leaning towards some system of symbolism; a desire for mysticism prevailing amongst men, as commonly as a desire for eating and drinking. All literature, all art, all poesy, veils within itself the nexus between the scrutable and the inscrutable, the finite and the infinite.

Taking this view, the highest antiquity of Freemasonry is reconcilable with its most modern reconstruction. Eleusis is not, therefore, so remote, nor is the Temple of King Solomon less a reality, when regarded through the light of symbolism. The father of Greek, perhaps of universal history, Herodotus, passes over the Jewish polity in silence, but, in a higher and holier sense, that polity existed. Yet it is plain from documents commanding our respect as evidence, that the origin of speculative or philosophical Masonry has a definite date attachable to it. England, the cradle of much that is good, but unfortunately also of much that is evil, gave Freemasonry, as now understood, coherency and form. The tendency to symbolise the solemn events of life and death—the application of pre-existent instruments of architecture—are no novelties. In the Roman building communities the symbols existed on the tombs; but those writers, in my opinion, err who would claim for speculative Masonry an origin more remote than a period extending back to the age of Sir Christopher Wren.

It is a question fairly to be encountered, and courteously to be investigated. Let it be admitted that the Bible, as delivered to us in these days, contains the principles, practice, and, as it is argued by many, even the literal ritual of Freemasonry—it is at the same time self-evident that that system may have originated at a period very much closer to our modern times than is supposed. When it is remembered that Christendom was for many centuries in possession only of incomplete and incorrect versions of the Scriptures—incorrect in the grossest manner even now—it is easy to understand that the application of these scriptures to Freemasonry must have been a literal impossibility on the part of men who could neither read nor write.

There was a relative truth in the beautiful fictions of Hellenic and Roman mythology, but no one in their senses, either during their prevalence or since their decadence, claims for the heroes of Hesiod and Ovid absolute actuality of existence. So with the mythology—to express it by one word—of Freemasonry. It is relatively true, but absolutely a systematized fiction founded upon historic verity, of which very dim shadows are extant for men of modern times. One Order connected with Masonry existing at the present time—the Red Cross of Constantine—is avowedly founded upon a vision, and unless it is proposed to affirm that the age of miracles is not past, a symbolical, and not an actual, truth must be allowed for similar ceremonies and presumed events. The Temple, of which Christ is represented as speaking, was "not made with hands," but is the human body, with its concomitant outbirth, the mind and soul—the enduring immortal essence.

Well says the learned and philosophic Krause:—

"When we find in any nation or age social efforts resembling in aim and organisation those of the Freemasons, we are by no means justified in seeing any closer connection in them than such as human nature everywhere and in all ages is known to have in common—which characteristics form the basis of all social intercourse—unless we are thoroughly convinced, by most reliable historical facts, that a real historical connection exists. And even such historical connections are very various in kind; for it is one thing when an institution flourishes through the being constantly renewed by the addition of new members, its sphere of action and regulations undergoing at the same time repeated changes; and another thing when we learn from history that from an already established institution a perfectly new one takes its rise; and again somewhat different is it when a newly-formed institution, just rising into existence, takes for its model the views, sphere of action, and social forms of one which has become entirely extinct. The difference between these three kinds of historical connection must be everywhere most clearly defined in such cases, likewise, where they all three appear. In the history of Freemasonry the third kind is most especially important, because it is most generally to be found, and to those

unversed in the subject it seems as if there actually existed historical connection of the first and second kind. Take, for example, the strong resemblance, most distinctly marked, between the constitutions and symbols in Freemasonry, and the sect called the Essenes. Whoever should give this as a reason for asserting that the Essenes had by successive transitions been incorporated into the Society of Freemasons, would greatly err by coming too hastily to a conclusion."

No! Freemasons must be content to date the full development of their benevolent and universal system from the latter part of the seventeenth, or the beginning of the eighteenth century; and in thus throwing away the mantle of age a very promising career of healthful activity may be predicated. Surely it is a matter of experience that all institutions of a purely human character have their youth, prime, manhood, and decay; and though the great principle of Charity—with its three fundamental and organic laws of Fraternal Affection, Relief, and Truth—is destined to flourish perpetually, a misty and mythical past is hardly to be desired for an institution as noble as it is vigorous.

Two other points, and I have done with this branch of my theme. It may appear strange to affirm that Freemasonry is a political institution, seeing that politics form no portion of its functions, but surely every institution is political *per se* which busies itself with the education of youth and the moral regulation of the conduct of citizens? It is political in the highest sense; forming an aid to the executive Government, adding stability and preserving order. In a similar sense it is eminently religious; it reveres as one of its great lights the volume in which all Christendom places a reverence of the highest kind, and though men of all faiths can join the Brotherhood, it forms a necessary portion of the furniture of a lodge. In the purest sense of the Religion of the Heart, Freemasonry is a religious institution.

CRYPTONYMUS.

P.S.—Since forwarding the foregoing paper, I have read the remarks made by the Bro., signing himself "Leo," in the number of the 24th April. Will "Leo" kindly understand that a courteous notice will be taken of his observations in No. VIII. of these papers? No. VII. I had proposed to apply symbolically, and therefore would prefer to maintain the prescribed order for sufficient reasons. At the same time, these papers are of a tentative nature, so that criticism of them is both fair and desirable. But my view as to "speculative" Masonry, in contradistinction to pure "operative," "Leo" will find confirmed by my researches, although we must not forget the power of symbolism. C.

RED CROSS OF ROME AND CONSTANTINE.—The following reply to the claim of Antonio Lascaris Comneno, to which we gave publicity in No. 4, appears in the *Court Journal* and in the *Court Circular* of the 17th April:—

"TO THE EDITOR.—Sir,—My attention has been called to a paragraph in your influential journal of the 27th ult., which has also been extensively circulated in other European publications, stating that the Roman Senate has lately inscribed in the Golden Book of the Patriariate, the name of 'Antonio Lascaris Comneno,' as the sole descendant in a direct line of the Eastern Emperors, and perpetual Grand Master, by right of hereditary transmission, of the Supreme Constantinian Order of Knights of St. George. As the representative of my house in this country, I hasten at once to protest against such inscription by the Roman Senate, and against the claim set up by 'Antonio Lascaris Comneno.' My family are the senior direct lineal descendants of the Byzantine Emperors, and the sole legal inheritors of the titles and honors belonging to that dignity, now improperly assumed by 'Antonio Lascaris Comneno,' and steps will forthwith be taken to establish our indisputable rights and privileges. Accept, Sir, the assurances of my highest consideration.—RHODOCANAKIS.

"Clarendon Hotel, New Bond-street, April 15th."

A Grand Masonic full-dress entertainment took place at the Theatre Royal, Cork, on Friday evening, April 23rd, in aid of the funds being raised for the erection of a Masonic Hall at Skibbereen, under the distinguished patronage of the Provincial Grand Lodge of Munster, the Masters, Wardens, and Brethren of the several Lodges of the Province, and the officers of the garrison, who kindly granted the valuable assistance of their splendid band. Brilliant success attended the performance—a thing not to be at all wondered at considering the great array of attractions announced. The play chosen for representation was Lord Lytton's grand production "Richelieu," Mr. Clarence Holt taking the part of the celebrated Cardinal. He was very ably supported by Mr. Wallace as De Mauprat, and by the entire company. After "Richelieu" had concluded, the splendid band of the 15th came on the stage, and under the direction of Mr. Allen, band-master, performed a varied selection of Irish quick steps and airs in a manner which was a convincing proof of their having received most skilful and careful training. Madlle. Tarelli next came on, and sang in her very best style, and with immense effect, some of her choicest selections. The performance wound up with a miscellaneous concert by amateur brethren of the Craft.

Births, Marriages, and Deaths.

[Announcements of Births, Marriages, and Deaths relating to the Craft, or their families, will be inserted, free of charge, if properly authenticated.]

BIRTH.

BUCHANAN.—On April 25th, at 93½, Main-street, Anderston, Glasgow, the wife of John Buchanan, Esq. (R.W.M. Lodge Clyde, No. 408), of a daughter.

DEATH.

HARRISON.—April 22nd, at Spafield, Abbeyleix, John, aged five months, son of Bro. John Harrison, Secretary 402, Abbeyleix, Ireland.

The Freemason,

SATURDAY, MAY 1, 1869.

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MASONIC FESTIVALS.

OUR lively neighbours, the French, are accustomed to gauge the civilization of a nation by its skill in the noble science of gastronomy, and most of us remember the tale of the Duke of Wellington and his *chef*, when the latter quitted Apsley House in despair, because the great man failed to appreciate the triumphs of his unrivalled *cuisine*. From a Scythian feeding on roots, to a Heliogabalus feasting on dainties worth their weight in gold, is an abrupt transition, and a well-balanced mind revolts as much at the savage diet as at the wasteful banquet. Happy, therefore, is he who follows the *via media*—who rejoices in the goodly fruits of the earth in their season, and cheerfully gives of his excess to the poor and needy. A good dinner has long been an institution in England, and hence we find that soon after the reorganization of the Masonic body in 1717 the "Annual Feast" was revived, and has been held uninterruptedly ever since. It is a pity that we have no accessible records of those earlier festivals over which such men as Philip the "mad" Duke of Wharton, and the princely Howard of Norfolk presided, for although we know that the toasts now used were introduced so far back as 1723, in other respects vast changes and improvements have taken place in the conduct of our "Grand Feasts."

Undoubtedly, good order and regularity prevailed at those old Masonic meetings to an extent unknown at other festive gatherings of the period, but the manners and customs of the time favored excess, and six-bottle men were the exemplars of society. Fortunately all this is altered now, and a Freemason at the present day can partake of the bounteous hospitality of the Grand Stewards, enjoy the sweetest strains of music, and retire to his home at an hour when the Whartons and the Montagues of the early decades of the 18th century were entering upon the first stages of their nocturnal orgies. It is noteworthy that the Grand Festival is really the only general feast of the Craft unconnected with the mystic rites, or charitable objects of the Order. It is simply a fraternal banquet where brethren can meet and rejoice together over the progress of Freemasonry, and the triumph of truth and justice.

Each Grand Festival marks a year of Masonic work, and invites the fraternity to pause from labour and renew the animal man with well-

earned refreshment. It is figurative of that spiritual renovation which the mind receives from a contemplation of the Divine nature, for "man does not live by bread alone." Let us, therefore, adhere to the ancient custom of feasting and fraternising together once a year, and enjoy in moderation the good things of this life. Let our path be neither that of the ascetic nor the glutton; let our festivities be conducted with temperance and prudence; and, above all, let us not forget to sanctify the feast by harmony and brotherly love, "as though an angel supped with us unseen."

THE HIGH PLACES OF FREEMASONRY.

WE are not about to expatiate upon the dignities and honours of Freemasonry, as some may imagine from the title of this article; neither is our business at present with the modern representatives of King Solomon or the cunning workman of Tyre, highly placed though they be in the Craft. Our subject is loftier still, and, in a word, it is "mountains."

The records of Holy Writ inform us that the children of Israel, deaf to the prayers and warnings of their prophets, persisted in burning incense and offering sacrifices in "high places." One of these hills was Mount Hermon, whereon stood a temple dedicated to Baal; and at the base of "Great Hermon"—for there are two mountains of the name—the sacred river Jordan takes its rise. Hermon is the highest pinnacle in the chain of hills known as Anti-Lebanon, its altitude being nearly 9000 feet above the level of the sea. Our readers will not forget how beautifully David refers to this holy mount when he compares the blessed influence of brethren dwelling together in unity to the "dew of Hermon, and the dew which descends upon the hills of Zion." A recent traveller in the Holy Land describes it as "the majestic Hermon, with its icy crown."

Another "high place" in Palestine is the famous Mount Hor, which Aaron, the first high priest ascended, and then laid him down to die. This mountain is now a landmark in the desert, and whenever an eastern caravan comes in sight of the "tomb of Aaron" a lamb is slain to his memory, and the Arabs offer sacrifices on a stone altar close by as memorials of the dead high priest. Hor is described as "the very throne of desolation itself;" so rugged and barren is the wilderness around it.

Lebanon presents a vastly different picture, and is thus lauded by one of the Arabian poets:—"Lebanon bears winter on its head, spring plays upon its shoulders, autumn rests on its bosom while summer lies sleeping at its feet." Thence did Solomon bring the mighty stones that were needed as material for the temple, and from the cedars of the forest the necessary timber was fashioned. Of these but few remain, although efforts have been made of late years to replant the cedar groves of Lebanon. Innumerable passages of scripture refer to this interesting mountain, whose history is inseparably woven with the most cherished traditions of the Craft.

The holy Mount Moriah is another "high place" of Freemasonry which invites our contemplative gaze. The scene of Abraham's trial of faith, when he scrupled not to offer his beloved son Isaac, till "lo! God's angel stayed him;"—the spot where Araunah erected his threshing-floor, and David reared an altar to Jehovah—this sacred hill was afterwards the chosen site of the Temple itself. Around it cluster many bright Masonic memories.

Tabor—beautiful Tabor, the pride of Galilee—a fortress occupied by the princes of the land—is another hill intimately associated with our traditions. But perhaps the most familiar name of all is Mount Zion—the peculiar glory of Jerusalem—the type of peace and happiness—the mystic image of celestial perfection. There, wrapped in the silence of the tomb, David and Solomon rest from their labours; to that spot the pilgrim directs his steps, and muses over the faded grandeur of the Past.

Truly there is rich *pabulum* for thought in the wondrous scenes which have been enacted in the "high places" of Freemasonry.

The Editor's Portfolio.

SINCERITY.

Sincerity is one of the most beautiful words in the English language, and, like many other words, it has a history. It comes from two Latin words, *sine* and *cera*, without cement, and its origin was in this wise. In the golden days of Roman prosperity, when her merchants were very affluent, and dwelt in marble palaces on the banks of the Tiber, there was a very natural sort of emulation in the grandeur and artistic adornment of their dwelling. Their successful wars had made many of the gems of Grecian art the possessions of the Roman people. A taste for sculpture had been awakened, and the sons of Rome set to work themselves in the schools of design. Good sculptures were quickly bought up. But dodges sometimes took place then, as now; for instance, if the sculptor came upon a flaw in the marble, or if his chisel missed its aim, he had a carefully constructed cement, with which he filled in the chink, and so cleverly fixed it as to be imperceptible. In time, however, and after the purchase had been long completed, heat, or damp, or accident, would affect the cement, and it would reveal its presence there. The consequence was, that when new contracts came to be signed for commissioned works of art, there was a clause put in that they were to be *sine cera*, or without cement.

Masonic Jurisprudence.

PAST MASTER.—We are clearly of opinion that a W.M., when unable to attend his lodge, cannot depute *any P.M.* to perform the work in his absence. The I.P.M. takes the chair in such a case, and in his absence the senior *P.M. of the lodge* present, failing which *any P.M. in the lodge* may, at the request of the S. Warden, occupy the chair, but he cannot claim it as a right. The Book of Constitutions is binding upon R.A. Masons wherever its laws are applicable, but it does not follow that the R.A. Regulations are a criterion for the government of Craft lodges.

GRADES.—We have before stated that the Grand Lodge of England does not recognise a "Past Master's" degree. The body in which an I.M. is entrusted with the secrets of the chair is not a "lodge" of P.M.'s, but a "board" of I.M.'s; therefore neither an uninstalled Master of a Scotch lodge nor a brother with the Scottish P.M.'s degree is admissible to an English Board of *Installed Masters*.

A P.M. (*Vide* "Original Correspondence").—The office of Provincial Grand Standard Bearer is unknown to the Book of Constitutions, and consequently all such appointments are illegal. The subject was very properly brought before Grand Lodge some time ago, by Bro. H. G. Warren, and it was then understood that such irregularities would be visited with severe displeasure if made known to the authorities. With respect to a W.M. accepting a minor office in a Provincial Grand Lodge, when higher posts are conferred upon his juniors, it is a matter entirely within his own discretion. We should not consider it *infra dig.* ourselves, especially as the rule of promotion, year by year, prevails in many provinces.

Enoch is said to have been the first man who erected a public altar to God. The principal altars of the Jews were the altar of incense, that of burnt offering, and the altar, or table, for the shew-bread.

The M.E. Grand Superintendent of N. and E.R. of Yorkshire, has signified his intention of holding a Provincial Chapter of the Holy Royal Arch, at the Old Globe Chapter, Scarborough, on the 19th of May, at 2.30 p.m., when it is hoped that as many Companions as can make it convenient will attend. The banquet will afterwards be held at Companion Parker's, "George Hotel." Tickets, including dessert, 5s.

GRAND MASTER'S SANCTION.

We have the gratification to announce that the Right Honourable the Earl of Zetland, *K.T.*, Most Worshipful Grand Master of England, has kindly granted us permission to report the proceedings of Grand Lodge in "THE FREEMASON," and in thanking his lordship for this mark of confidence, which it shall be our study to retain, we also embrace the opportunity of expressing our high appreciation of the generous support extended to "THE FREEMASON" by the Craft at large.

The circulation of our Journal as a purely Masonic Paper is already the largest in Europe, it having reached the large number of 5,000 weekly, within a period of less than *Two Months*.

GRAND LODGE.

INSTALLATION OF M.W. GRAND MASTER, AND APPOINTMENT OF OFFICERS.

On Wednesday evening last the Grand Festival of the year was held at Grand Lodge, Freemasons' Hall, Great Queen-street, Lincolns'-inn-Fields. Punctually at five o'clock the M.W. G. Master, the Right Hon. the Earl of Zetland, *K.T.*, took his seat on the throne, and was received with loud cheering. He was preceded by a procession of Grand Officers. Earl Vane occupied the Senior Grand Warden's chair, and Victor Williamson (nephew to the Earl of Zetland) the Junior Grand Warden's position. Besides others there were present, the Earl of Limerick, Prov. Grand Master for Bristol; R. J. Bagshaw, Provincial Grand Master for Essex; the Rev. J. Huyshe, Provincial Grand Master for Devonshire; John Fawcett, Provincial Grand Master for Durham; Alexander Dobie, Provincial Grand Master for the County of Surrey; Lord Pelham, Provincial Grand Master for Sussex; R. J. Spiers, Past Grand Sword-bearer, and Deputy Provincial Grand Master for Oxfordshire; J. L. Evans, President of the Board of General Purposes; C. Loeck Webb, Past Grand Deacon; H. Grissell, Past Grand Deacon; John Savage, Past Grand Deacon; Dr. Jabez Hogg, Past Grand Deacon; Samuel Rawson, Past District G. Master for China; Gavin E. Pocock, Past Grand Sword-bearer; E. J. Fraser, Past Grand Deacon; J. Mason, Past Grand Sword-bearer; William Farnfield, Past Assistant Grand Secretary; Charles Beaumont, Past Grand Deacon; H. Browse, Past Grand Deacon; W. Ough, Assist. Grand Pursuivant; Thomas A. Lewis, Past Grand Purs.; Col. Burdett, Past Grand Warden, and Representative of the Grand Lodge of Ireland; E. H. Patten, Past Grand Sword-bearer, and Secretary of the Girls' School; E. Roberts, Past Grand Sword-bearer; John Emmens, Past Grand Purs., Old Concord Lodge, &c.; Hyde Pullen, P.G.S.B.; J. Phillips, P.G.D.; the Rev. Sir J. W. Hayes, Past Grand Chaplain; J. Udall, Past Grand Deacon; Joseph Smith, Past Grand Purs.; W. E. Walmesley, Past Grand Sword-bearer; W. Young, Past Grand Sword-bearer; John M. Clabon, Past Grand Deacon; F. P. Cockerell, Grand Supt. of Works; G. W. K. Potter, Past Grand Deacon; J. W. King, Past Grand Deacon; N. Bradford, Past Assistant Director of Ceremonies; White (*J.W. 22*), Speed (*J.W. 47*), Thomas Higgs (*P.M.*), J. Fitzroy, Ebenezer Saunders (Grand Master's Lodge, No. 1); William Watson (*P.M. 23*), John B. Monckton (*P.M. 197*), H. Thompson (*P.M. 177, 1158*), Massey (*W.M. Beadon Lodge*), Dr. Goldsboro' (*P.M. 201*, and Prov. Grand Warden South Wales), W. J. Vian (*P.M. 21*), the Revs. R. J. Simpson and T. F. T. Ravenshaw, Grand Chaplains; Æ. J. McIntyre, Grand Reg.; Samuel May, *P.M.*; Samuel L. Tomkins, Grand Treas.; R. Spencer, F. Walters, *P.M.*; J. W. Halsey (*P.M. Caledonian Lodge*),

Carter, (*P.M. 145*), James Brett (*P.M. Domatic, and P.Z.*), R. Spencer, Grand Steward; J. Nelson, Past Grand Deacon; H. G. Buss, *P.M., P.Z., &c.*; F. Hockley, P.G. Steward; R. W. Little, *P.M., P.Z., &c.*; Charles E. Thompson (*1158 and 177*), &c.

The Grand Lodge was opened in proper form, and with solemn prayer by the Grand Chaplain.

The minutes referring to the unanimous election of the Most Worshipful Grand Master were read and confirmed.

The GRAND DIRECTOR OF CEREMONIES (Bro. A. W. Woods) then proclaimed the Rt. Hon. the Earl of Zetland as the Grand Master for the ensuing year.

The usual honours were then paid to his Lordship in his exalted position.

The M. W. GRAND MASTER then addressed the Grand Lodge in the following terms:—

Brethren,—Before I proceed to appoint the Grand Officers for the year, I must thank you most sincerely for the kind reception you have given me, and for re-electing me, I believe for the twenty-sixth time, to the honourable post of Grand Master of Free and Accepted Masons of England, I can assure you I feel it to be a high honour that you have conferred upon me, and I have to thank you for the invariable kindness I have received at your hands since I was first appointed to this most important trust. An extraordinary event has occurred this year, which I must on this occasion notice, viz:—The Inauguration of the New Hall. I am sure every Brother present at the Inauguration this day fortnight past, must have felt extremely gratified in the manner in which it was conducted. We are deeply indebted, especially indebted, to the Grand Director of Ceremonies, Bro. Albert William Woods, and to the Assistant Grand Director of Ceremonies, Bro. Fenn, for the manner in which they conducted the ceremony of Inauguration, which I think must have been highly gratifying to every Brother who was present. I shall propose a vote of thanks to Brother Woods, and also to Brother Fenn, for the able manner in which they managed that festival. I think they succeeded entirely. There is another point I wish to mention, and I am sure every Brother who was present will agree with me, that the oration, delivered on that occasion by Brother Simpson, Grand Chaplain, deserves the highest praise. (Loud cheers.) And I have without waiting for the sanction of the Grand Lodge, taken upon myself the responsibility of ordering that that address shall be printed. (Hear, hear.) I think every Brother who was present on that occasion, will wish that that course should be taken. I shall now proceed to appoint the Grand Officers for the year.

The M. W. GRAND MASTER appointed his officers as follows:—

- Earl DE GREY and RYON, Deputy Grand Master.
- Earl PERCY, Senior Grand Warden.
- JOHN G. DODSON, M.P., Junior Grand Warden.
- Rev. T. F. T. RAVENSHAW, } Grand Chaplains.
- Rev. C. J. MARTYN, }
- SAMUEL TOMKINS, Grand Treasurer.
- ÆNEAS J. MCINTYRE, Grand Registrar.
- JOHN HERVEY, Grand Secretary.
- SAMUEL L. TOMKINS, } Senior Grand Deacons.
- WILLIAM POWELL, }
- E. BRACKSTONE BAKER, } Junior Grand Deacons.
- J. COOPER FORSTER, }
- F. P. COCKERELL, Grand Superintendent of Works.
- ALBERT WILLIAM WOODS, Grand Director of Ceremonies.
- CONRAD C. DUMAS, Assistant Grand Director of Ceremonies.
- JOSHUA NUNN, Grand Sword Bearer.
- JAMES COWARD, Grand Organist.
- WILLIAM OUGH, Grand Pursuivant.
- JAMES BRETT, Assistant Grand Pursuivant.
- CHARLES B. PAYNE, Grand Tyler.

The W. M. GRAND MASTER then accorded permission to Bro. Lewis, Past Grand Pursuivant, to wear the clothing of a grand officer, and take rank as Past Grand Pursuivant. The W. M. Grand Master then appointed, in the following order, the Grand Stewards for the year:—

- E. K. Bagley Lodgs. 1

Thos. Meggy	21
E. W. Plowright	197
B. Gray	2
J. Jordan	4
G. J. Theobald	5
E. H. Burke, M.P.	6
L. H. Head	8
F. J. Cornwell	14
J. F. Walsh	26
P. T. Breary	26
G. W. Nutt	29
R. Risdon	46
F. Corder	58
J. T. Collins	60
H. G. Lapworth	91
H. G. Pilcher	99
John Gibson	239

There being no other business the Grand Lodge was closed with the ceremony usually observed, and the Brethren adjourned to the

BANQUET,

which was served in the large dining-hall, where covers were laid for nearly 300. During the procession to the dais, and until the brethren were seated, the ladies remained in the gallery, from which they afterwards retired to the ladies' dining-hall, and were carefully looked after by the Stewards.

When the Banquet had concluded, grace was sung by professional singers:—

"Deum laudate propter beneficia sua
Dominum in excelsis laudate.
Amen."

The M. W. GRAND MASTER proposed the first toast—"The health of Her Most Gracious Majesty the Queen." He said the brethren would, he had no doubt, all be prepared for the toast he had the honour of giving, and he was sure they would drink it with the same satisfaction they always did. There was no Order in England that would drink it with more satisfaction and good-will than the Freemasons'. (Hear, hear.) They had always been a loyal body, but never more loyal than they had been for Her Most Gracious Majesty. He begged them to join with him in drinking the health of the Queen. (Cheers.)

The solo parts of the National Anthem were sung by Madame Patey and Madame Bodda-Pyne.

The M. W. GRAND MASTER said he was sure they would drink the next toast with the same cordiality as they had the previous one, and was quite sure the other members of the Royal Family would long enjoy the respect they had so deservedly won. With all sincerity he gave them. "The health of H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." [The toast was heartily responded to.]

Bro. Spencer, whose abilities as a toast-master and general courteous conduct are worthy of notice sounded his gavel for silence, and

The R. W., the EARL DE GREY AND RYON, rose and said:—Officers and Brethren, it is my good fortune, as it has been on many former occasions, to propose the toast that I am now about to ask you to drink, and I am sure that you will do so with as much pleasure as it gives me whenever I have had the good fortune to propose it. I have risen to propose to you the health of the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of Masons (cheers). It is with a peculiar feeling of satisfaction that I offer this toast to you this evening, and, if I mistake not, you will receive it with more than ordinary enthusiasm, because we are called upon to-night to drink the health of our Grand Master, who has entered on the twenty-sixth year of his administration of that office. If it were not for his presence, I might be inclined to dilate at length upon his peculiar merits for the high post he occupies, but upon this occasion I can appeal to something better than words, when I ask you to look back at our Masonic history for the past twenty-five years, and consider the progress—the great progress—that has been made in the Craft, how greatly it has been diffused, how greatly it has increased in the number of brethren and in the number of lodges, how steadily and surely it has risen in public estimation. What, I ask, has been the progress of our Masonic Charities and our Charitable Institutions? We had substantial proof of that not long ago in this very hall, when on the occasion of the Boys' School Festival, the largest sum (£12,500), that has ever been collected, was contributed. When we look back at our history for a quarter of a century, and also see the prosperity and well-doing of the Craft which mainly depends upon Him who rules over us, we ought to bear our testimony to the spirit, the ability and the labour with which the M. W. Grand Master has conducted the affairs. Brethren I am confident, that on this most auspicious occasion; in this new building inaugurated by him, you will join with me in wishing health, happiness, and prosperity to the M. W. the Grand Master.

The toast was received in a most worthy manner and with loud applause.

The M. W. GRAND MASTER who, upon rising to

respond, was greeted with a perfect storm of applause, said: Right Worshipful Sir, Grand Officers, and Brethren, I assure you, and you will believe me when I say so, that I cannot find words to express the feelings of my heart on this occasion. I feel that I am unworthy of the compliments paid me by the Worshipful the Deputy Grand Master, the Earl de Grey and Ripon; but I do feel your kindness very much—the kindness which you have on all occasions shown towards me. It is quite true that this is the 26th time that I have been elected to fill the honourable and high office of Grand Master. I can assure you that I esteem it the highest honour that could be conferred upon me, but it is more than 26 years that I have been associated with you, for before that time I had been Pro. Grand Master, and conducted the principal business relating to the Craft, so that I may say I have ruled the Craft for 30 years. Thirty years is a long time. I assure you I feel very grateful for the kind manner in which I have always been received, and the assistance I have obtained from the brethren in times of difficulty. If I had not had good advisers, and called to my aid counsels from brethren whom I could trust and who gave me their assistance, I should long since have given up so arduous a duty. I thank you, brethren, for the way in which you have drunk my health, and I trust that my name will go down to posterity as one who has taken a deep interest in Freemasonry, and endeavoured to fulfil the duties committed to his care. It is true that I do take an interest in Freemasonry—an interest in the increased number of the Craft and in the extension of our charities. It is always my anxious wish and earnest endeavour to make Freemasonry what it is—a charitable society—and if anyone, whether he is a mason or not, looks back at our charities, he must feel that Freemasonry is setting an example throughout the whole of the world. Brethren, it is difficult for me to find words to convey my feelings, my true feelings, for the kind manner in which you have always received me during the time I have ruled the craft, and on every occasion when I have come amongst you. I feel more than I can express. I thank you deeply, and shall conclude by drinking towards all your good healths (applause).

The W. M. GRAND MASTER: The next toast I have to give, is—"The Grand Lodges of Scotland and Ireland." It is most gratifying to find now the amicable terms which exist between this Grand Lodge and the Grand Lodges of Scotland and Ireland. The Grand Master of Scotland did us the honour of paying us a visit on the day of the inauguration, about a fortnight ago, and I regret that he is not with us on the present occasion. The Grand Master of Ireland, on all occasions, has proved a cordial friend to the Grand Lodge of England, and I have often had opportunities of receiving fraternal communications in regard to Freemasonry from the Duke of Leinster, who is a great friend to Masonry; he has sent his representative to this country, and who will return thanks for this toast. The Grand Master of Ireland was present on the occasion of laying the foundation-stone of the new buildings, and he has often honoured us with his presence, and on all occasions acted cordially and fraternally with the Grand Lodge of England. Brethren, I give the toast of—"The Grand Lodges of Scotland and Ireland," coupling with the toast the name of Colonel Burdett.

The toast was drunk with enthusiasm.

Colonel BURDETT, the representative of the Grand Lodge of Ireland, returned thanks for this toast. He said he was glad to know that there was great cordiality between the Grand Lodges of England and Ireland, and although he came from what some persons had called an "unfortunate country," he had always been received with a fraternal welcome. He thanked them most heartily for the honour conferred upon him. He had always been an Irish Mason, but by the great kindness of the Grand Master he could now take his place in the Grand Lodge of England as one of their fellows, and he felt it an especial pleasure to be not only a Grand Officer of Ireland but one of the Grand Lodge of England. He would do all in his power to promote the prosperity and harmony between the Grand Lodges of the two countries. He did not think the country to which he belonged an unhappy one.

The M. W. GRAND MASTER said: Brethren, I now propose a toast to which I beg your earnest attention, and in which I am sure you will join with the utmost cordiality, it is "The health of the Right Hon. the Earl de Grey and Ripon, the Right Worshipful the Deputy Grand Master of England." I am sure it is a toast which deserves your utmost approbation, and in asking you to unite with me I can assure you that I feel myself personally under the greatest obligation to him, for on every occasion when I have required his assistance he has been most ready to give it to me. He is one who really has the interest and the prosperity of the Craft at heart, and who has undertaken the most arduous duties for years past, and I could not have selected a more worthy brother, or one who has given me more kind and cordial assistance than he has.

This toast was likewise received with much honour.

The R. W. DEPUTY GRAND MASTER rose and said:—Most Worshipful Sir, Grand Officers and Brethren, I beg to return you my hearty thanks for the kind and cordial manner in which you have received the toast; I can assure you I esteem most highly such a proof of your regard. I feel obliged to you for the kind reception you have given me on all occasions, but I am afraid that on a recent occasion you must have looked upon me as a deserter. (Laughter.) If I was not able to be present on the interesting occasion of the inauguration, it was because I had to attend important functions elsewhere. Beyond my duty as a Mason I had another duty as one of Her Majesty's advisers, which stood first and foremost. I can assure you that it is with great pleasure that I find myself amongst you on this occasion. It has been a source of high gratification to me to hear from the lips of the Most Worshipful Grand Master, that I have been even in my humble position able to assist him to some extent, and I highly esteem the confidence placed in me by the Brethren of the Craft. I have endeavoured to discharge my duties, and I am fully rewarded by the confidence you have placed in me, and I trust that it will never be diminished. I can truly say that during the long years I have belonged to this Fraternity I have had great confidence in the principles of the Craft, and my affection for them has increased from day to day, and from hour to hour, for I believe that Masonry is doing a great work in this country, for a good Mason makes a good man and a good citizen, and I believe that in labouring for the prosperity of the Craft, we are labouring for the improvement and advantage of our common country. (Loud applause.)

The M. W. GRAND MASTER said: Brethren, I come to a toast which I am sure you will drink with cordiality. It is—"The Health of the R. W. Grand Wardens and other Grand Officers of the Year," and it is with great pleasure that I unite with this toast the name of a scion of a noble family, who takes a great interest in Freemasonry, and who is also a member of the House of Commons, and who possesses no small amount of influence in that house. In undertaking the office to which he has been appointed he has shown a willingness and a readiness to act in concert, so that the different classes should be included amongst the Grand Officers. It is most desirable that all who belong to Freemasonry should consider themselves on an equality in the Craft. It is, therefore, with great pleasure that I connect with this toast the name of the Senior Grand Warden, Earl Percy. (Hear, hear.)

Earl Percy, who was warmly received, returned thanks, and spoke very much to the point. He said the Grand Officers would, to the utmost of their ability, do all they could to promote the prosperity of the Craft, and deserve the dignity which the Grand Master had conferred upon them.

Bro. Dobson, J. G. W., M. P. for Sussex, also returned thanks (in answer to a loud call) in appropriate terms.

The M. W. GRAND MASTER proposed, "The Right Worshipful Provincial Grand Masters," and said it was most gratifying to be supported by such influential and worthy members of the Craft, as the Provincial brethren present.

Bro. HALL, the Deputy Grand Master for Cambridgeshire, returned thanks, and said he felt it a high honour to return thanks for the toast of the Provincial Grand Masters, &c.; that he had a personal regard for the M. W. Grand Master to receive that honour from his lordship's hands.

The "Masonic Charities" was the next toast, for which Bro. Patten returned thanks.

The M. W. GRAND MASTER proposed the health of the "Grand Stewards," of whom the following is a complete list:—

Br. J. Ebenezer Saunders (No. 1) President; Br. William J. Vian (21) Treasurer; Br. John B. Monckton (197) Hon. Secretary; Brs. W. Hedgman (2), John H. Challis (4), Charles G. Hale (5), Chas. F. Millett (6), Swinford Francis (8), Frank Richardson (14), John H. Stedwell (23), Marston C. Buszard (26), Edmund Bainbridge (29), William Henry Kingsford (46), William J. Franklin (58), Henry Young (60), John T. Swainston (91), Frederick Powell (99), Julius Kaltenthaler (259).

He was sure they would drink the toast most cordially. He coupled with it the name of Br. J. Ebenezer Saunders, the President.

Br. J. EBENEZER SAUNDERS returned thanks, and expressed his gratification that the labours of the Grand Stewards had given so much satisfaction. Their work had been a simple one in providing for the creature comforts, and if what they had done was approved of they were well repaid.

The M. W. GRAND MASTER proposed the last toast, "The Ladies," which met with applause from the brethren.

The company then adjourned to the Grand Hall, where the rest of the programme was gone through, and a happy evening brought to a close.

We are much indebted to the urbanity and great courtesy of Bro. Monckton, the Hon. Sec. of the Board of Grand Stewards in giving our representative every facility for the performance of his duties.

The professional singers, &c., engaged were:—Madame Bodda-Pyne, Madame Patey, Miss Banks, Bros. W. Coward, Barnby, Carter, Edward Murray, and Lawler; Grand Pianoforte—Bros. James Coward and W. F. Taylor, P. P. G. O., Bristol; Director of the Music—W. Bro. James Coward, Grand Organist, P. M., 905, &c.

The programme of the pieces sung during the evening was as under:—

DURING THE BANQUET.		
Grace—"Deum Laudate"	Dr. John Smith.	
National Anthem	Dr. John Bull.	
Song—"Should he upbraid"	Bishop.	
MADAME BODDA-PYNE.		
Song—"Sacred Vows"	Gabriel.	
MADAME PATEY.		
Quintett—"Blow gentle gales"	Bishop.	
Song—"Over hill, over dale"	Cooks.	
MISS BANKS.		
Song—"Speed on, my bark"	Leslie.	
BRO. LAWLER.		
Ballad—"Home, sweet home"	Bishop.	
MADAME BODDA-PYNE.		
Old Ballad—"The Bailiff's Daughter"		
MADAME PATEY.		
Part Song—"O, will o'er the downs?"	Pearsall.	
IN GRAND HALL.		
Part Song—"When evening's twilight"	Hatton.	
Song—"Roaming through the green fields"	Vivien.	
MADAME BODDA-PYNE.		
Song—"Forget me not"	Ganz.	
MADAME PATEY.		
Song—"She wore a wreath of roses"	Knight.	
BRO. EDWARD MURRAY.		
Duett—Overture "Zampa"	Herold.	
BROS. JAMES COWARD and BRO. W. F. TAYLOR.		
Song—"Love's request"	Reichardt.	
BRO. CARTER.		
Song—"Love hail'd a little Maid"	Ganz.	
MISS BANKS.		
Glee—"Here in cool grot"	Lord Mornington.	
Song—"Tis when to sleep"	Bishop.	
BRO. LAWLER.		
Glee—"Sleep, gentle Lady"	Bishop.	

A MASONIC SONG,

Written for his Initiation Banquet by Bro. ATHELSTON HARVEY BOYS, W. M. Union Lodge (127), Margate.

Come, now our lodge is over,
Let's pass the bowl around,
And show how work and pleasure
Are in their places found;
For, meeting on the Level,
And acting on the Square
Exhibit how inviolate
Masonic precepts are.

Then, at our festive gathering,
Say, who would not be gay
When feelings all fraternal
Among us hold their sway.

The outer world may wonder
At all our Mystic arts,
But let them also ponder
On what our craft imparts.
Equality our Standard,
While merit finds its place.
And Love, Relief, and sacred Truth,
Our lodge proceedings grace.
Then, at our festive gathering, &c.

We find the humble classes
Associate with the Peer,
For, as our precepts tell us,
We equal are all here;
Yet, with us, full Obedience
To all our laws is found,
Fidelity and Secrecy
In all our craft abound.

Then, at our festive gathering, &c.

The Masters and his Wardens,
They rule the lodge by love,
And dictates from the sacred Laws
Of him who reigns above;
While 'mongst our poorer brethren
Our worldly gifts we share,
And may Masonic Charities
Be long our constant care.

Then, at our festive gathering, &c.

Then pass the brimming goblet,
And let us drink a toast
With hearts and minds in union,
As all our lodge can boast;
Here's a health to all good Masons,
May they ever "good" remain,
Then when next we meet together
We'll drink their health again.

Then, at our festive gathering, &c.

Reports of Masonic Meetings.

(Continued from page 2.)

THE CRAFT.

METROPOLITAN.

University Lodge, No. 1118.—A Lodge of Emergency was held on Monday last, April 26th, at Freemason's Hall (Bro. Philip A. Latham, Past Prov. G. Registrar, Oxon W.M., in the chair), for the purpose of initiating Mr. Lionel Henry Shirley, and Mr. Leon Merlin. Mr. Shirley is a nephew of the Representative of the Grand Lodge of Ireland, Bro. Colonel Burdett, P.G.W., who was present as a visitor on the occasion. At the same time, Bros. Gordon Tomkins (a son of the G. Treas.), H. S. Trower, and J. H. Webb, were raised. This new lodge continues to progress in the most satisfactory manner; the ordinary meetings are insufficient for the work, and at the Grand Festival one of its members, Bro. S. Leith Tomkins, was appointed Senior Grand Deacon.

PROVINCIAL.

WINCHESTER.—*Lodge of Economy, No. 76.*—The regular monthly meeting of this lodge was held on Wednesday, April 23, when there were present during the evening, Bros. Harris, W.M.; Everett, P.M., as S.W.; Sheppard, P.M., as J.W.; Sherry, P.M., Treas.; Stopher, Sec.; Whale, S.D.; Penton, as J.D.; Pridlis, I.G.; Oakstat, P.M.; Warner, Barratt, Lumsden, Pyle, Sealey, Elliott, Blackmore, and a visitor, Bro. Henry Warren, of Domestic Lodge, No. 177. The minutes of the previous lodge having been read and confirmed, the secretary read a notice which had been received from the Grand Secretary, Bro. J. Hervey, calling attention of brethren of lodges to Bro. Clabon's scheme for disposing of a portion of the money of the Fund of Benevolence, and which scheme would have to be discussed at the next meeting of Grand Lodge, to be held on June 2nd. Some introductory conversation took place on the subject, and Bro. Sherry expressed a desire that the brethren should read themselves up in the matter, and then gave the following notice of motion: "That the scheme proposed by Bro. Clabon, for appropriating a portion of the Fund of Benevolence to other than the purposes for which it was created, be taken into consideration and discussed at our next monthly meeting, on May 26th."—Proposed by Bro. Stopher, P.M., and seconded by Bro. Sheppard, P.M. "That suppers be held at the regular lodge meetings in February, May, August, and November, instead of every month as at present." Carried unanimously. Bro. Sherry solicited the votes for the Benevolent Institution on behalf of Bro. Charles Fletcher, No. 18 on the list, and for Mary Guy, No. 5 on the Widow's List, intimating his intention of being present at the election on May 21st, and would feel obliged by any brethren sending him their votes. The ceremonies of the lodge were then proceeded with, and Bro. F. Isaac Warner, having served his time as an entered apprentice, proved his proficiency, was passed to the degree of a Fellow Craft. Bro. Henry Pyle, also having proved himself worthy, was entrusted, prepared, resumed and raised to the sublime degree of a Master Mason. The lodge was from the third to the second, and second to first degrees, and finally closed at a quarter past nine.

WARRINGTON.—*Lodge of Lights, No. 148.*—The regular monthly meeting of this lodge was held on Monday night last, under the presidency of the W.M., Bro. D. W. Finney. The W.M. was supported by Bros. W. Mossop, S.W.; W. Richardson, J.W.; John Bowes, P.M. &c.; H. B. White, P.M. &c.; W. S. Hawkins, S.D.; M. S. Domville, I.G.; W. Woods, Ralph Johnson, Horatio Syred, W. Fletcher-Wood, George Bailey, Jos. Cassidy, Jno. Laithwaite, Jos. Maxfield, P.M., Geo. Woolf, Rev. W. Whitelegge, Jas. Johnson, (Tyler), James Hannah, visitors, Bros. P. J. Edleston and James Parry, (No. 1134.) The lodge was opened in form and the minutes read and confirmed. The ballot having been taken for the Rev. William Whitelegge, as a candidate for the mysteries, and it proving unanimously in his favour he was duly initiated by the W.M. Bro. George Bailey was passed, and Bro. W. Fletcher-Wood was raised by Bro. John Bowes, P.M. &c. After some routine business had been transacted, the lodge was closed with the usual solemnities.

NEWCASTLE-ON-TYNE.—*Northern Counties' Lodge, No. 406.*—The members of this lodge held their annual meeting on Wednesday, the 21st April, at Freemasons' Hall, Bell's-court, Newgate-street, for the installation of Bro. John Frederick Frölich, elected as W.M. at the monthly meeting, April 7th. The brethren met at three o'clock, p.m., when the lodge was opened by Bro. John Ridsdale, W.M., assisted by his officers, viz., Bro. J. F. Frölich, S.W., W.M. elect; Bro. J. G. Youll, J.W.; Bro. Wm. Punshon, P.M., P.Z., P.P.G.S.W. of Northumberland and Berwick-on-Tweed, Treas.; Bro. J. Cooke,

Sec.; Bro. J. Jensen, P.M. 406 and 48, P.Z. and P.P.G.S.B. of Northumberland and Berwick-on-Tweed; Bro. H. G. Ludwig, P.M. and P.Z., P.P.G.R. of Northumberland and Berwick-on-Tweed; and several other members of the lodge. Among the visitors present were Bro. White, Emulation lodge, London; Bro. A. C. Mott, *Lieut. R.N.R.*, 148, 241, 1013, 1086, P.M., P.Z., P.G.S.D. and P.G.S.N. of West Lancashire; Bro. Thos. Anderson, P.M. 541, P.G.J.W. Northumberland and Berwick-on-Tweed; Bro. Anthony Clapham, P.M. 24, 48, P.Z. 48, 406, P.P.G.J.W. Northumberland and Berwick-on-Tweed, P.P.G.R. Durham; Bro. T. T. Strachan, 24, 685, P.M. P.Z. 406, P.P.G.J.D. Northumberland and Berwick-on-Tweed; and Bro. Thomas Smith, P.M. 424, 541, P.P.G.S.D. Northumberland and Berwick-on-Tweed. After the minutes had been read and confirmed, and the ballot taken for two candidates, who were duly elected, Bro. A. C. Mott, at the request of Bro. J. Ridsdale, W.M., took the chair and Bro. J. F. Frölich, W.M. elect, was presented by Bros. Ridsdale, P.M., and J. Jensen, P.M., to a board of Installed Masters, and received at the hands of Bro. A. C. Mott, P.M., &c., the benefit of Installation. The ceremony was performed by this distinguished Bro. in a most impressive and solemn manner, which has already made him so renowned in his own province as an Installing Master. The great attention of the brethren proved how much interested they were in the ceremony, and all expressed themselves highly delighted with it and, at the conclusion, their satisfaction found vent in a hearty burst of applause to Bro. Mott. The W.M. appointed and invested his officers as follows:—Bros. J. Ridsdale, I.P.M.; J. G. Youll, S.W.; R. Ross, J.W.; W. Punshon, P.M., Treas.; J. Gjenare, Sec.; J. Jensen, P.M., D.C.; W. English, S.D.; Thomas Wilson, J.D., S.S.; G. L. de Poitiers, I.G.; W. S. Hughes, J. Steward; J. S. Trotter, Tyler. Before the lodge was closed a vote of thanks was recorded to Bro. White for the pains and trouble he had taken in obtaining votes to get a daughter of a deceased member of the lodge into the girls' school. After the lodge was closed, the brethren dined together at Bro. Miller's, Queen's Head Hotel, Pilgrim-street, and passed a very pleasant evening, which was enlivened by songs from several brothers, and separated at ten o'clock.

HAWORTH.—*Lodge of Three Graces, No. 408.*—The monthly meeting of this lodge was held on Monday, the 26th, in the private rooms in the occupation of the lodge, when there was a good attendance of members and visitors, the latter of whom partook of an excellent tea, previous to the opening of the lodge at six o'clock. The business of the evening was the raising of Bro. John Leach, which ceremony was ably performed by Bro. E. Taylor, W.M. An interesting feature of the evening, was the introduction of an harmonium, at which Bro. W. Hemingway (448) presided, who added greatly to the beauty of the sublime ceremony by the performance of music, and the responses to the prayers. A new code of by-laws having been read the first time, and a printed copy ordered to be sent to every member for approval or otherwise, the lodge was closed in harmony in the usual manner. The brethren then adjourned to spend an hour or two in conviviality, when the usual loyal and Masonic toasts were given and responded to. "The Visitors" was replied to by Bros. T. G. Knowles, (W.M. 1055), W. Cook, (P.M. 448), and Fred Scholefield, (Edinburgh.)

STOKESLEY.—*Cleveland Lodge, No. 543.*—The monthly meeting of this lodge was held in the lodge-room, at the Golden Lion Hotel, on Monday evening last. Present: Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, B.A., S.W.; George Markham Tweddell, *E.S.A. Scot.*, in the absence of his son, as J.W.; J. H. Handyside, P.M., as S.D.; John Rontree, as J.D.; and William Weatherill, as I.G. The lodge being duly opened and the minutes of the preceding meeting confirmed, three candidates, who had been balloted for on the previous lodge-night, were initiated into the mysteries of Ancient Freemasonry, and retired; after which, the lodge being opened in the third degree, Bro. the Rev. Spencer Cubitt, curate of Stokesley, was raised to the sublime degree of M.M. The lodge was then properly closed, and the brethren departed in peace and harmony.

CONSECRATION OF THE GROSVENOR LODGE (No. 1257), PIMLICO.

It is now some years since a lodge was located in this district, the last being the Leigh Lodge, No. 957, which removed to Freemasons' Hall, there being at that time no fitting place to hold a lodge in Pimlico. The Metropolitan District Railway Station lately opened there having been selected as a suitable place for the purpose, not only for the Brethren in the immediate locality, but from its accessibility to all parts of the metropolis and S.W. suburbs, a petition was presented to the M.W. Grand Master, praying for a warrant, which his lordship has been pleased to grant, on condition that the lodge should not be removed from

Pimlico. The name selected not only serves to hand down the name of an illustrious member of our noble Craft, but also to connect the lodge with its local habitation. It was hoped that the V.W. Grand Sec. would consecrate the lodge, but other engagements obliged him to decline, when the M.W. Grand Master was pleased to appoint Bro. Terry, P.M. 225, and P.Z. 975, to perform that ceremony, and the 24th April was fixed for that purpose.

The brethren met at 4 o'clock, and were duly marshalled by the Director of Ceremonies, Bro. Davis, P.M. 228, and entered the room in procession. The S.W. chair was filled by Bro. Tamfield, P.A. Grand Sec., and that of the J.W. by Bro. Mason, P.G.S.B. The lodge was duly opened by the consecrating Master, and the petition warrant having been read, he delivered an oration; the anthem, "Behold how good and joyful," was then sung by Bros. Montem, Smith, Lawler, and Distin. Brother Jekyl presiding at the harmonium. The solemn ceremony of consecration was then proceeded with by Bro. Terry, assisted by Bro. Hosgood and several other Past Masters, and the lodge was dedicated to Masonry, Virtue, and Universal Benevolence, and was declared duly consecrated, and dedicated according to ancient form. The anthem, "Glory to God on High," was then sung. The W.M. designate, Bro. Cotteburne, P.M., 733 and 759, was then duly installed into the chair by Bro. Terry. The following brethren were appointed officers of the new lodge: Bros. Moginie, 172, S.W.; Gee, 145, J.W.; Williams, 145, S.D.; Dr. Ward, 453, J.D.; Swallow, 382, D.C.; Bethell, 30 and 186, W.S. Bro. Parker, 172, was then duly elected Treasurer, Bro. Coulton was chosen Secretary, and Woodstock, Tyler. Several brethren were proposed as joining members. We must say that we never witnessed the consecration of a lodge where the proceedings went off with more *eclat* than on this occasion—the addresses and oration delivered being faultless; and to show the high appreciation of Bro. Terry's kindness and ability, the members elected him an honorary member, and expressed a hope that they should often have the pleasure of seeing him amongst them. The musical parts were also well arranged by Bro. Carter, P.M., 382, and beautifully rendered. After the lodge was closed the brethren adjourned to a sumptuous banquet, provided by Bro. Fisher, who so admirably caters for the refreshment department in this station; the wines were of excellent quality. The usual loyal and Masonic toasts were given and duly responded to, and during the course of the evening the musical brethren evinced their talent by some capital songs, with accompaniment on the piano. Among the visitors were Bros. Farnfield, P.G.A.S.; Mason, P.G.S.B.; W. Ough, Asst. G.P.; Hosgood, P.M., 192; Meredith, 87; Cockerell, P.M. 957; and Dodd, J.W. 1194.

FREEMASONRY AND POLITICS.

The following letter appeared lately in the *Cork Constitution*:—

"Sir,—In the *Craftsman and British American Masonic Record*, Hamilton, Ontario, the following article may be read. It is copied into the *Craftsman* from the *Square and Compass*. You may also read in pages 33 and 34 an account of the noble conduct of the Emir Abd-el-Kader, when a horde of fanatical and rebellious Mussulmen rushed into his palace in 1860 to butcher the Christians who sought his protection. It is thus told:—In the midst of those scenes of bloodshed and murder stood Abd-el-Kader, unarmed and accompanied by only a few of his faithful followers, but determined to save the enemies of his faith from the clutches of that bloodthirsty mob. "The Christians! the Christians!" cried these enraged men; "Deliver up to us the Christians, you infidel, or else you will share the same fate with them; we will destroy you altogether with your new brothers." "The Christians!" replied Abd-el-Kader, whose eyes sparkled with anger, "so long as one of these brave soldiers around me stands on his legs I will not deliver them up to you, for they are my guests. Ye murderers of women and children! only attempt to take out of my house those Christians to whom I have given refuge, and you will experience how the warriors of Abd-el-Kader understood to give language to powder." This war-cry ended the strife, and 12,000 Christians were saved. The Lodge Henry IV. of Paris, was the first that congratulated the Emir on the courage he displayed during these frightful occurrences, and on the 18th of June, 1861, he was admitted into Masonry into the Lodge of the Pyramids. Abd-el-Kader viewed Freemasonry as the first institution in the world. According to his opinion, every man was imperfect who did not confess the Masonic principles. He hoped that Freemasonry would some day spread over the globe; so soon as that had taken place all the peoples would live together in peace and fraternity. Such were the sentiments of the Mussulman who calls Allah his God, and Mahomet his prophet."

I am, Mr. Editor, yours truly,

W. H. S., Master Mason, Cork.

April 17th, 1869.

PAISLEY FREE LIBRARY & MUSEUM.

MEMORIAL STONE PROCEEDINGS.

On the afternoon of Tuesday, the 27th April, the memorial stone of a building which is to contain a Free Library and Museum for the use of the community of Paisley, was laid with full Masonic honours by the Right Hon. the Earl of Dalhousie, K.T., Grand Master of Masons in Scotland.

The history of this institution is so creditable, and so well worthy of imitation by the affluent in other towns, that we shall indicate it briefly before narrating the proceedings of Tuesday. Some years ago the Rev. William Fraser brought under the notice of the Philosophical Society of Paisley a scheme for the establishment of a library and museum, to which the public should have free access. He had calculated that an expenditure of about £3000 would erect a building amply suited to the purpose, and he proposed that an endeavour should be made to get ten gentlemen to raise that amount by subscriptions of £300 each. The scheme was favourably received, and some progress was made in obtaining subscribers, but as time went on interest in the matter decreased, and in all probability no practical result would have been gained had not a gentleman of more than ordinary public spirit and munificence come to the rescue. All the world nearly has heard of the house of J. and P. Coats, in connection with the manufacture of threads, and now another and higher species of fame connects itself with the partners of that firm. Twelve months ago we noticed the gift to Paisley by Mr. Thomas Coats of Ferguslie, of the magnificent park known as the Fountain Gardens, and to-day we record with equal pleasure that Mr. Peter Coats, of Woodside, anxious, like his brother, to serve the best interests of his fellow townsmen, and taking up the library and museum scheme of Mr. Fraser, has at a cost, it is said, of something like £12,000, procured the establishment of an institution, which, when completed, will stand first of its kind in Scotland. The site is in High street—the main thoroughfare of Paisley—and the building, now far advanced towards completion, is designed in the Ionic style of Grecian architecture. The principal feature of the facade is a portico over the main entrance door, measuring 48 feet in height to the top of the pediment. An imposing flight of steps, extending across the whole width of the portico, leads up to the door. On entering, one finds on the right an apartment appropriated as a reading room in connection with the library. In front is the museum, and on the left a lecture hall, 50 feet long by 35 feet in width. Communicating with this hall, but at the same time having an entrance at the west end of the building, are a large committee room and retiring rooms. At the east end is a handsome porch giving access to the lending-out department of the library, as also to a department designed for the reception of specifications. The principal room of the museum, on the ground floor, has a length of 45 feet, and a width of 30 feet; while above there is a gallery measuring 102 feet by 30 feet, to which access is provided by a spacious staircase. The latter apartment will be lighted from the roof. The work is being carried out from the designs, and under the supervision of Mr. John Honeyman, I.A., of Glasgow.

Paisley held high holiday yesterday in honour of so interesting an occasion. With few exceptions business was suspended in the town and immediate neighbourhood, and the community, young and old alike, concerned themselves solely

with the event of the day. In the matter of decoration the grey old town presented quite a festive appearance. In the leading thoroughfares almost no house but displayed from its windows drapings of lively hue, and even in out-of-the-way streets there were numerous indications that the inhabitants regarded the day as one worthy of being particularised in this manner. Fronts of large buildings were hidden with foliage, flags waved from every available pinnacle, and triumphal arches spanned the streets at various points. Here and there a householder with the Paisley tendency to poetry, had announced to passers-by that "With Coats's thread we go ahead," or that "recorded in historic pages" the names of the donor of the Fountain Gardens and the Free Library would "glow in future ages," while some one, humorously given, asked the question, "What would the Seestubodies do without their Coats?" The weather, fortunately, was of the most brilliant kind, and the effect of the decorations was very fine.

The business of the day began at one o'clock, when the Grand Lodge of Scotland met and was constituted in the County Hall. The Worshipful Grand Master, the Right Hon. the Earl of Dalhousie, K.T., occupied the throne, and was supported by Colonel Campbell of Blythswood, Acting Deputy Grand Master; Sir M. R. S. Stewart, Bart., Acting Substitute Grand Master; William Mann, Senior Grand Warden; William Officer, Junior Grand Warden; Rev. V. G. Faithful, Grand Chaplain; Daniel Robertson, Grand Bible Bearer; Alex. Hay, Grand Jeweller; Owen Gough, President of Grand Stewards; J. W. McCulloch, Vice-President of G. Stewards; William L. Laurie, G. Secretary; A. J. Stewart, Grand Clerk; John Coghill, Chief Grand Mareschal; and John Laurie, Grand Mareschal. While the Grand Lodge was being opened, the general body of processionists formed in County-square and the adjoining streets, and shortly after two o'clock started in the following order:—Farmers, carters, &c., on horseback; Rifle Volunteers; Captain Ingram, Grand Marshal; Ferguslie Workers; Timplat Workers; Knight of Malta Lodge; Weavers; Plasterers; Bricklayers; Plumbers; Blacksmiths; Oddfellows; Clothlappers; Boilermakers; Amalgamated Engineers; Order of Foresters; Operative Bakers; Amalgamated Tailors; Joiners; Dyers; United Operative Masons; Amalgamated Slaters; Royal St. Crispin Lodge; Independent Slaters; Glenfield Workers; Burgh Officials; the Sheriff and M.P. for the Burgh; the Provost, Magistrates, and Town Council; the Justices of the Peace, Clergy, Physicians, and Writers; the Incorporated Societies in their order; University Students; the Philosophical Society and Curators of Paisley Library; the Architect and Builder of the Library; Guard of Honour; the Provincial and Local Lodges in their order; the Grand Lodge; the Earl of Dalhousie, W.G.M.; Guard of Honour.

The following Masonic Lodges were represented:—Provincial Grand Lodge of Glasgow; Provincial Grand Lodge of Renfrewshire, West; Provincial Grand Lodge of Renfrewshire, East; Mother Kilwinning; 3, St. John, Glasgow; 4, Glasgow Kilwinning; 7, Hamilton Kilwinning; 8, Journeymen, Edinburgh; 9, Dunblane; 12, Greenock Kilwinning; 18, Dumbarton Kilwinning; 20, St. John, Desmahagow; 21, Old St. John, Lanark; 22, St. John Kilwinning, Kilmarnock; 27, St. Mungo, Glasgow; 28, St. John Kilwinning, Kirkintilloch; 31, St. Mary, Coltness; 39, St. John, Kilsyth; 46, St. John, Auchterarder; 47, Operative, Dundee; 51, London Kilwinning, Newmilns; 57, St. John Kilwinning, Haddington; 68, Doric Kilwinning, Port Glasgow; 69, Alloa; 73, Thistle and Rose, Glasgow; 86, Navigation, Troon; 87, Thistle, Glasgow; 88, Montrose, New Monkland; 103, Union and Crown, Glasgow; 109, St. Marnock, Kilmarnock; 117, St. Mary, Partick; 122, Royal Arch, Perth; 126, St. Andrew, Kilmarnock; 127, Thistle

Stewarton; 128, St. John, Shettleston; 129, St. Mirrin, Paisley; 147, Cadder, Argyle; 149, St. Andrew, Irvine; 156, Royal Arch, Pollokshaws; 156, St. Barchan, Kilbarchan; 157, St. John, Beith; 160, Roman Eagle, Edinburgh; 169, Thistle and Rose, Stevenston; 170, St. John, Leven; 171, St. James, Doune; 175, St. John, Greenock; 177, St. James, Old Monkland; 178, Scotia, Glasgow; 179, St. Mungo, Mauchline; 187, St. John, Carluke; 201, St. Thomas, Muirkirk; 202, St. Clement, Riccarton; 204, St. Paul, Ayr; 205, Garthland, St. Winnoch; 215, St. Andrew, Strathaven; 219, Star, Glasgow; 230, St. Barnabas, Old Connock; 233, Hamilton; 242, Houston St. Johnstone; 244, Union, Stonehouse; 250, Union, Dunfermline; 252, St. John, Thornhill; 272, St. John, Mid-Calder; 275, Shamrock and Thistle, Glasgow; 290, Blair, Dalry; 291, Celtic, Edinburgh and Leith; 292, St. John, Rothesay; 306, St. Thomas, Larkhall; 320, St. John Kilwinning, Ardrossan; 321, St. Andrew, Alexandria; 332, Union, Glasgow; 335, Argyle, Dunoon; 347, St. John, Rutherglen; 354, Caledonian Railway, Glasgow; 360, Commercial, Glasgow; 362, St. Clair, Glasgow; 370, Renfrew Co. Kilwinning, Paisley; 384, Athole, Kirkintilloch; 392, Caledonian, Edinburgh; 399, Royal Blues, Kilbirnie; 408, Clyde, Glasgow; 413, Athole, Glasgow; 419, Neptune, Glasgow; 426, Prince of Wales, Renfrew; 427, St. Clair, Cambusnethan; 437, Govandale, Govan; 441, Glasgow, Glasgow; 442, Neptune, Ardrossan; 458, St. John, Busby; 465, St. Andrew, Glasgow. The foregoing are all the Lodges we are enabled to particularise. There were, however, several others represented. The entire number of lodges, we understand, was 109, and the total number of brethren 4300.

The route of procession was through Love Street, Wallace Street, New Sleddon, Gilmour Street, Old Bridge, Gauze Street, Thread Street, Bridge Street, Orchard Street, Causeyside, George Street, Broomlands, and Wellmeadow to the new building. As it turned out, this route was over long, and owing to the crowded state of the streets the main body of the processionists did not reach High Street until about 4 o'clock. The arrangements at the new building were entirely satisfactory to all concerned. The memorial stone was laid in the facade, to the right and left of which accommodation had been provided for a considerable number of ladies and gentlemen. The Grand Lodge took up position close to the stone, the Provost and Magistrates, Sheriff Fraser, Mr. Crum Ewing, M.P., and others, being in the immediate neighbourhood. The proceedings were opened by Mr. Peter Coats presenting a handsome silver trowel to the Worshipful Grand Master.

The Earl of DALHOUSIE, in reply, said—Mr. Coats, I have had the honour of laying the foundation stones of various public buildings, both in Scotland and in England, but on the present occasion I feel particularly gratified at being invited, as Grand Master Mason of Scotland, to lay the memorial stone of a building which will convey to this town so many important benefits, and which, I am proud to say, has been presented by one whose generosity is respected wherever it is known by all. (Applause.) I am proud, Sir, that I have received this presentation at your hands. Be assured your gifts will be held amongst my best regarded treasures, and that so long as I am spared I shall remember the pleasure and the honour which has been conferred upon me this day. (Applause.)

The Grand Chaplain then offered up prayer; after which the Grand Master directed the treasurer, secretary, and clerk to place the coins, &c., in the cavity of the stone, and the architect to bring forward the necessary workmen. These duties having been performed, the stone was lowered to its bed, and the proper officers applied the plumb, level, and square, and certified that the work had been executed according to the rules of Masonry. Thereupon the Grand Master, giving the stone three knocks, said—"May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid a memorial stone, with every success." The cornucopia was then delivered to the Substitute Grand Master, the vase with wine to the Senior Grand Warden, and the vase with oil to the Junior Grand Warden, and the contents of each thrown on the newly-laid stone by the Grand Master. The ceremony closed with prayer.

The Earl of DALHOUSIE then spoke as follows:—

Provost Macfarlane, Mr. Coats, ladies and gentlemen, and brethren all—I have now to make to you the formal announcement that, in compliance with the wish of the Provost of this burgh, I have laid the memorial stone of this building, which, I trust, under the providence of the Almighty, may speedily be finished without accident to limb or life, and may long remain an ornament to your town. But, Mr. Provost, the mere outward aspect of this building is trifling in comparison with what will, I trust, be seen within. In the first place it is the gift, the munificent gift, of a townsman to the town in which he was born. In the next place, it is dedicated to the noblest of all purposes—not for the original and primary education of the people, but, being educated, to carry them on in the march of intellect; and it is a roof under which they will find the means of cultivating that knowledge which will raise them from the class in which they began life, it may be to the highest class in this great country. It is necessary for me to dilate upon the benefits which an institution like this is enabled and has power to confer upon any community. Here the industrious will find leisure to cultivate their understandings, and here, I trust, the idle may be induced to come, first, perhaps, from curiosity, and secondly from having seen the benefits which may be derived from the use of that Free Library which is to be established in this place. There is to be here a Free Library in which you may read of the glories of the past; not simply and only of the glories of war, but of the far higher glories of peace and industry and intelligence, and of the secrets and of the growth of that religion which has made this country what it is. (Applause.) Here too, you will find that which is not the least of all useful knowledge—a constant supply of the literature of the day. It will keep you informed of what is going on, of the laws which are made, and of the encouragement which is given to those who obey the laws; and it will keep you informed also of the course pursued by those by whom we are governed, and of that Parliament whose directions it is our duty to follow. Under this roof also you will find a public Museum, in which, I have no doubt, there will be accumulated treasures of every description from all parts of the world. You will have the opportunity of studying the animal, vegetable, and mineral kingdoms, and you will also have it in your power to trace that which many have wasted their days without succeeding in tracing—viz., the combination of those arts and sciences which have placed this country in the high position in which it stands. Mr. Provost, and ladies and gentlemen, I cannot conclude this short address without expressing to the brethren who have attended here to-day my thanks for the honour which they have done the Grand Lodge in turning out in such large numbers. Brethren, you have witnessed a great and glorious sight, and it has been your privilege to assist in putting the memorial-stone upon a great and glorious work. Evidences such as this, of the generosity of those who rise to wealth and affluence, are but too rarely seen, though I am proud to say they have been frequently witnessed in our own country; and I am sure I cannot conclude this day's work more to your satisfaction, and certainly not more to my own, than by proposing that we give three cheers for that generous man to whose large heartedness we are indebted for the work we have just been engaged in. (Loud cheers.)

PROVOST MACFARLANE—My Lord, in behalf of the inhabitants of Paisley I have to tender you our most grateful thanks for your condescension and kindness of coming here to-day, for the very important work that you have performed, and for the large representation of the Grand Lodge and of the other lodges throughout Scotland that has attended on this occasion. We are gratified beyond measure at the very successful carrying through of this day's ceremony. (Applause.)

The Earl of DALHOUSIE then called for three cheers for Her Majesty the Queen; and a similar compliment having been paid his Lordship and the ladies present, the procession reassembled and returned to County Square. In closing the Grand Lodge, the noble Earl conveyed through the masters and wardens present his thanks to the various lodges represented for the admirable manner in which they had adhered to the prescribed arrangements. We may add to this that the authorities and inhabitants of Paisley deserve great credit for the orderly way in which the day's proceedings were conducted.

BANQUET IN THE DRILL HALL.

The memorial-stone ceremonial was followed by a public banquet, which took place in the Drill Hall. The hall was tastefully decorated for the occasion with flags and evergreens. At one end the chairman's platform was erected, while the general company were seated at five tables, which extended along the whole length of the spacious hall. In all, there were probably about 400 persons present. The

chair was occupied by Provost Macfarlane; while the duties of croupiers were discharged by Bailies Masson, Watson, Eaglesim, and Caldwell, and Treasurer Russell. The Chairman was supported on the right by the Right Hon. the Earl of Dalhousie, K.T.; Sir M. S. Stewart, Bart.; Mr. H. E. Crum Ewing, M.P.; Mr. Thos. Coats, of Ferguslie; Mr. Wm. McEwen, Lord Dean of Guild, Glasgow; Capt. Smyth, Mr. James Arthur, of Barshaw; Rev. Mr. Faithful, Edinburgh; and on the left by Mr. Peter Coats, of Woodside; Sheriff Cowen, Col. Campbell, of Blythswood; Major Holms, Captain Carlisle, R.R.V.; the Rev. James Brown, Mr. A. Galbraith, Glasgow; Mr. P. Comyn Macgregor, of Brediland; Mr. David McCubbin, Glasgow; Mr. James Mr. James Moncrieff, Glasgow; Mr. D. G. Sharp, and R. D. Robertson.

The Rev. Mr. DUNCAN, Middle Parish Church, having asked a blessing, dinner was partaken of, thanks being returned by the Rev. Mr. France.

The CHAIRMAN afterwards said apologies for absence had been received from a number of gentlemen, amongst others from Mr. Speir, Convener of the County, who very much regretted that on account of a severe bereavement in his family, he was prevented from being present. An apology for absence had also been received from the Rev. Dr. Burns of Toronto, who was unable to be present in consequence of the death of a very near relative. Colonel Mure, also, who was in the south, had expressed regret at his inability to attend. It was further intimated that Sheriff Fraser required to leave for Edinburgh immediately after the foundation stone ceremony.

Thereafter the ordinary loyal toasts were given from the chair, and heartily responded to. The toast of "The Army and Navy, and the Volunteers" was afterwards given by Bailie Masson, the name of Captain Smyth being coupled with the Army, and that of Major Holms with the Volunteers. These gentlemen replied for the respective branches of the services.

Mr. H. E. CRUM EWING, M.P., afterwards said—The toast which has been committed to my hands is "The Health of Her Majesty's Ministers." But, before proceeding to give that toast I may be allowed in the fullness of my heart, to allude in a single word to the munificence of my excellent friend Mr. Peter Coats, which has been the means of calling us together this day; and I must say that a more suitable gift could not have been given to the town of Paisley than that which he has this day bestowed. (Applause.) That instance of private liberality is almost unequalled, except by that of his esteemed brother Mr. Thomas Coats, and it is a rare case when two such brothers exist in any one community. (Applause.) But I do not wish to trench upon what is the province of whoever may be giving the health of our esteemed friend Mr. Peter Coats, and I shall therefore proceed to give the toast which has been put into my hands. Since I have been your member, now for a considerable number of years, I have sat sometimes on one side of the House and sometimes on the other—sometimes on the right hand of the Speaker, at others on the shady side of the Opposition. But my observation has been, that whoever have been in the government of this country have been men of consummate ability, of the most inflexible integrity, and men who have had only one end in view, namely, the good of their country. (Applause.) I beg to propose "Her Majesty's Ministers."

The CHAIRMAN next gave "The Lord Lieutenant." He said,—In this county we have had the privilege of having as the representative of her Majesty amongst us a nobleman who resided in our immediate neighbourhood, and who was very highly respected and esteemed by all with whom he came in contact. (Applause.) He has lately been removed from amongst us by death, and I am sure that in consequence of that event a very general feeling of regret was cherished by this entire community, and of sympathy for his bereaved partner in life. He was taken from us in mature years, after he had long resided in our neighbourhood, and was respected and esteemed by us all (applause), and in introducing the next toast, I feel that I ought in a single word to express my own feeling, and I doubt not I may say the feeling of this large assembly, of regret for the death of our late Lord Lieutenant, the Earl of Glasgow. It is, however, fortunate for the county that his lordship is succeeded by one who is universally known and esteemed—(loud applause)—and on this, I may say, his first public appearance in the capacity of Lord Lieutenant of this county, I do require to say that you will give him a hearty welcome. (Loud applause.) Sir Michael Shaw Stewart has been long known and respected by this community. He has long taken an active part in the public business of this county, and he is known to take a deep interest in everything that relates to the welfare and prosperity of its inhabitants. (Applause.) I have very great pleasure in proposing to

you the health of Sir Michael Robert Shaw Stewart, Lord Lieutenant of the county of Renfrew. (Applause.)

The LORD LIEUTENANT, who was very cordially received, said—The Provost, in so kindly proposing my health, has truly said that this is my first public appearance as Lord-Lieutenant of the county of Renfrew. (Applause.) I have often had the honour of returning thanks for my health being drunk in the good old town of Paisley, and I may say that I have appeared in a good many characters, so to speak, in this Drill Hall—(hear, hear)—but it certainly is a very novel sensation for me to return thanks to you as Lord-Lieutenant of the county. (Applause.) I may say at once that I am not going to follow my honourable friend Mr. Crum Ewing into the higher regions. (Laughter and loud applause.) The sun, the moon, and the stars are very magnificent, but I think I shall feel much safer, for the present at any rate, on this platform. (Laughter and applause.) In returning thanks for the very kind way in which you have received my name, I feel that I should be wanting in proper feeling if I thought only of my own position. I could not have done so after the very proper remarks made by your Chairman in proposing this toast, but I should be unfeeling and ungrateful if I did not at this moment reflect upon the circumstances which have led to a new appointment of a Lord-Lieutenant in this county. This is not the occasion on which to enlarge on the merits and good qualities of the late Earl of Glasgow, more particularly as these have been so gracefully alluded to by the Provost, but I may say that in him I have lost a true and a kind friend. (Hear, hear and applause.) I had perhaps as frequent opportunities as any one in this assembly of knowing the manner in which Lord Glasgow discharged the public duties pertaining to his office, and those who had to do with his Lordship in his public capacity know very well the prompt and ready attention he always gave to public business, and the sound judgment and good heart which he displayed in all his actions. (Applause.) I am sure of this, that the present generation in the town of Paisley will not cease to remember, and those who follow them will learn and cherish, the great munificence—the noble-hearted, noble-handed charity of the Earl of Glasgow in times of distress in this community. (Applause.) I can only say for myself that it will be my earnest endeavour to discharge the duties which devolve upon me in a business-like manner, and let me say that on this, my first public appearance, I receive as very kind on your part the cordial reception which you have given to this toast, and I assure you it will be an encouragement to me that I have received from so large an assembly so fair a start. (Applause.) Allow me to add that it is a great pleasure to me to have taken part in the proceedings to-day, so ably conducted by the Right Worshipful Grand Master Mason of Scotland, on the occasion of, I cannot say the first, but the latest munificent action on the part of the Messrs. Coats of Paisley—(applause)—whose great munificence and genuine simplicity of character are proverbial in the West of Scotland.

The CHAIRMAN afterwards said—I have now the honour of proposing the toast of the evening. "The Grand Lodge of Scotland and the Most Worshipful the Grand Master, the Right Hon. the Earl of Dalhousie." I am sure I speak the sentiments of my townsmen when I say that we feel very highly honoured indeed to be permitted to entertain his lordship this evening. (Applause.) As Grand Master of the ancient brethren of the masonic craft, he has at considerable personal inconvenience come to our old town to-day to perform a very important duty. Surrounded by an assembly of the brethren to the number of upwards of 4000, he has laid the memorial stone of the Free Library and Museum of Paisley—a memorial stone that may tell to some future age the story of that building—may tell how a patriotic nobleman summoned not his clansmen from the hills, although he might have done so, and thousands would have responded to his call, but summoned the brethren of the mystic tie, a more ancient order than that of the clans, and from all quarters they come, not singly but in battalions—may tell also of the giver of that building to his townsmen, and the purpose to which he intends that it should be dedicated. (Applause.)

The toast was pledged amidst loud applause.

The Earl of DALHOUSIE replied in a most earnest and eloquent speech, concluding thus: My acquaintances and my affections, although they rest upon the Lord-Lieutenant, are more dearly and more closely associated with those who went before him. I numbered amongst my intimate friends his father, his uncle Patrick, whom you all new and loved, and I think I can number among my living friends that roaring, excellent blade Houston, than whom a merrier man or a truer friend never existed in this world. (Applause.) It has given me sincere satisfaction to see the Stewards of Ardgowan placed at the head of the county of Renfrew. We have a Stewart—the descendant of a Stewart at least—the Baron of Renfrew; and now we have a Stewart, a

legitimate and long descended Steward, Lord Lieutenant of the county. (Applause.) There are pleasant things to look upon. The time is drawing near when I may look upon fewer pleasant things than I have, and therefore every one that I do see is more stamped upon my imagination, and I rejoice in it the more. (Applause.) Gentlemen, I thank you cordially for the manner in which you have expressed your opinion with regard to the turn-out of the Grand Lodge this day. I shall make a special statement at the next meeting at Grand Lodge of the reception with which you have honoured us, and all I can say is, that if on any other occasion you have buildings to erect—(prolonged applause)—and if you have on this occasion found us to be “bonny lads” you may bid us “aye come back again.” (Laughter and applause.)

The Earl of DALHOUSIE afterwards said—I am extremely sorry to be obliged to be guilty of what may appear somewhat indecorous contradiction of our excellent Chairman, the Provost. He stated to you just now that he rose to propose the toast of the day. Now I dispute that position with him entirely. (Laughter and applause.) I think that the honour of proposing the toast of the day has, whether intentionally or unintentionally, been devolved upon my shoulders. I wish it had fallen on the shoulders of the Provost, because whilst I was considering how I should introduce the subject of the toast of the day, first of all a gallant volunteer got up and took the wind out of my main-sail—(laughter)—and then the Member for the burgh got up and he took the wind out of the other sails—(renewed laughter)—so I found after all that the best thing I could do was to follow modern invention, and to try and do a little by steam. (Laughter and prolonged applause.) I am sure, gentlemen, you will have anticipated me when I say that the toast to which I shall ask you to drink is the health of Mr. Peter Coats, the donor of the building of which we have this day laid the foundation-stone. (Loud applause, the company rising and waving their handkerchiefs.) Well may you rise, gentlemen, with these signs of approbation. A townsman of that cast is not to be lightly valued. He has given to his native town an institution in which is to be cherished the love of science, the love of letters, the pursuit of knowledge of all descriptions—knowledge which tends to soften the savage mind, and to bring the infant minds of the rising and the minds of the present generation into harmony with the civilization, advancing as it is, of the day. Gentlemen, we have all of us seen, in these money-making days, men advancing in the accumulation of wealth, and we have seen that wealth turned only to selfish purposes or to self-indulgence. I say, perish such wealth in the using. (Applause.) But men founding their own fortune, rising upon that foundation, as these two brothers have done, to eminence in their own locality and gathering the lawful gains of their industry, not to spend them in self-indulgence, but to make them the means of pouring blessings upon those among whom they live—all honour, I say, to such wealth—(applause)—all honour to the industry and activity of those who have accumulated it. (Applause.) Gentlemen, I trust that Providence may long spare these two brothers to see fruit from their handiwork—the one to see the fruit which is to be derived from those fields which he has laid out for the healthful recreation of the community; the other to see fruit arise within the building which he has founded to enoble the minds of his fellow townspeople, and to teach them those lessons which will make them examples to every manufacturing town in the country. (Applause.) I cannot conclude these observations without saying how much gratification I derived from the conduct of the inhabitants of the town this day. (Applause.) The Sheriff has said that he has painful duties to perform in his locality. I should imagine they were far less painful than in that locality from which I myself come. When I contrast the behaviour of the inhabitants of Paisley this day with that of any other large town in which I have seen similar exhibitions. I can only say this, that not seeing a policeman, except with the magistrates—(laughter and applause)—throughout the whole of this day, I did not observe either the most remote approach to a breach of the peace, nor even an act of incivility on the part of any of the townspeople. (Applause.) I have derived great pleasure from my visit here; but the greatest I have derived is that of shaking hands left and right with two such brothers as Peter and Thomas Coats. (Applause.) I now ask you to give what I think I have almost proved to be the toast of the evening, the health of Mr. Peter Coats. (Applause.)

Mr. COATS, who, on rising to reply, was received with loud applause, said: I rise, I assure you, with very trying feelings to respond to the toast of my health, which has been proposed by his lordship in flattering terms of which I consider that I am altogether unworthy, and responded to by this large assembly with such cordiality. (Applause.) I regret very much that I cannot adequately thank you for your kindness. My friend, Provost Macfarlane, knows very well that my wish was that the ceremony of this day should be conducted in a much more private manner than has proved the case—(hear, hear)—but I yielded to the solicitations of my friend, knowing that his intention was so good. It was my intention to have said something to night in regard to the institution of which the foundation-stone has been laid to-day, but I have learned from my friend the Provost that that our speeches are to be brief, and I am thankful that he has given me such a hint. You will perhaps think it excusable that the events of to-day have tended to embarrass and excite me, and I shall therefore content myself with acknowledging, as I do with heartfelt gratitude, the flattering manner in which my health has been proposed and responded to. (Loud applause.)

The remaining toasts were “The Clergy,” “The M.P. for the Burgh,” “The M.P. for the County,” and “The Provost, Magistrates, and Town Council.” In the course of the evening, several capital songs were sung by members of the company, and music appropriate to the toasts were rendered by an instrumental band in attendance. The proceedings were very pleasant and successful.

LODGE OF PRUDENT BRETHREN.

PRESENTATION TO BR. G. S. STATES, SECRETARY.

On Tuesday evening last a meeting of this numerous and influential Lodge was held at the Freemason's Hall, Great Queen-street, Lincoln's Inn Fields. Br. H. Phipps Allender, W.M., occupied the Chair of K.S., and was ably supported by the following officers:—Thomas Moore, S.W.; W. J. Walter, J.W.; J. Boyd, Treasurer; George S. States, P.M. Grand Steward's Lodge 172, 166, P.G.S., &c., &c.; W. J. Brown, S.D.; Cambridge, J.D.; George Wood, Director of Ceremonies; George Pitt, I.G., the ever-agreeable William Watson, Wine Steward; J. G. Brown, Assistant Secretary; Hoare, P.G.S., Tyler, &c. Amongst the Past Masters were Brs. George Sharpe, R. A. Brown, and William Carter. The visitors were, Brs. Morris (P.M. Phoenix, 173), Platt (Globe, 23) E. Massey, S.W. (Beaton, 619), Reid, P.M. (Westbourne 733), J. B. Reid, (J.D. Strawberry Hill, 946), Bibb, (United Strength, 22), Peirce (Belgrave, 749), Rance, (Industry, 186), Vaughan (Confidence, 193), Fyfe (Philanthropic), C. Ireland (Eleusis, Boston, U.S.A.), Charles Sloman (45, &c.), and Charles E. Thompson (1158 & 177).

The Lodge was opened in due form, and with solemn prayer, and the minutes of the previous meeting read and confirmed.

The only Masonic business done was rendered in an exemplary manner by the W.M. Br. Phipps Allender, and elicited the warmest approval from the brethren, and consisted of one passing and one raising.

The Lodge was then called off, and the brethren adjourned to an excellent dinner served under the management of (as usual) of Br. C. Gosden, and which gave universal satisfaction. The office of wine steward, (on such an occasion no sinecure), was ably filled by the veteran in Freemasonry, Br. W. Watson.

After the cloth had been drawn, Br. ALLENDER, W.M., (who, we understood, had attended, although suffering from indisposition, in order to be present on this unusual occasion) rose, and proposed the first toast. He said, amongst Masons the Queen was always first in their thoughts, and to render it a Masonic toast, he coupled with it the “Craft.” Her most gracious Majesty the Queen was so much respected and admired that anything like eulogy on his part would almost amount to impertinence. He therefore called upon them to drink to the “Queen and the Craft.”

The national anthem was then sung, the solo parts being given by Brs. Carter and Theodore Distin.

The Worshipful MASTER then proposed the health of the Sovereign in Freemasonry, the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master of Masons, who for twenty-five years had presided over them with so much honour. It was almost needless to say anything about the universal courtesy with which he treated the brethren with whom he came in contact (hear, hear), nor was it worth while to say anything about his Masonic talents. (Cheers.)

The toast it is almost unnecessary to say, was received with applause, and a really good fire given.

The Worshipful MASTER proposed the health of the Earl de Grey and Ripon, the Deputy Grand Master, and said, all who were in the habit of attending Grand Lodge are aware of his abilities, and when the time should come when he would be Grand Master he was quite sure he would give the same satisfaction as he did in his present position. (Cheers.)

Br. Carter, “Teach me, Mary, how to woo thee.”

Br. SHARP, I.P.M., proposed the health of Br. Allender, the W.M. He said, for the very able and efficient manner in which he had discharged his duties he was entitled to their respect and warmest approval. He had only been a member of the Prudent Brethren Lodge for a few years, and yet he had arrived at the honourable position he then filled. His progress in the Craft would, he trusted, act as an incentive to his younger brethren to work with the same diligence. He thought they were very

much indebted to him for presiding over them, and trusted they would drink to his good health, long life, and prosperity, in bumpers.

The toast was well received.

Br. THEODORE DISTIN sang “Savourneen Deelish,” which was applauded.

The Worshipful MASTER said, Br. Sharp, Past Masters, Wardens, and Brethren, it is with diffidence that I rise to return thanks for the kind manner in which you have proposed and responded to the toast. I feel that our Br. Sharp has given me more credit than I deserve, although it is quite true I am but a young member of this Lodge. I should not have been in this position had it not been for the kind instruction I have received from our brother Past Masters, it would be invidious to particularise, but I will venture to mention our Brs. States, Sharp, Browning, and Carter, (hear, hear), and I cannot help saying that I feel bound to do my best for the Lodge, so that I may not bring discredit upon them. If my efforts have met with your approbation I can assure you I am amply repaid. (Cheers.)

The next toast was the health of the ever-genial kind-hearted Bro. States the Sec., and in speaking of him the W.M. said he was an excellent and worthy Mason, and he wished him long life and happiness. He (W.M.) then, by the power invested in him, resumed the lodge from refreshment to labour, for the purpose of presenting to Bro. G. S. States, the Secretary of the lodge, a very handsome testimonial, consisting of an engrossing in a handsome frame surmounted by the Masonic emblems and the number of the lodge.

The engrossing, which was elaborately got up was as follows:—

Testimonial, from the Lodge of Prudent Brethren, No. 145, to Bro. GEORGE STATES.

Dear Sir and Brother,—We beg sincerely to testify to you our high esteem and best thanks for the very able manner in which you performed the duties of the secretary of this lodge for the last four years, and hope that this Testimonial will be a convincing proof that where true Masonic feeling and ability are displayed, the brethren will never fail to award their approbation.

With kind regards towards yourself, as well as our best wishes for your health, happiness, and prosperity, we subscribe ourselves, on behalf of the brethren, yours fraternally and faithfully,

JOHN BOYD, President.

GEORGE JOSEPH SHARPE, Vice-President.

GEORGE WOOD, Treasurer and Secretary.

27th April, 1869.

This was accompanied by a handsome “Centre-piece,” which was made of solid silver, weighing about 90 ozs. and of the value of about £100, upon which was the following inscription:

“Presented by the Members of the Lodge of Prudent Brethren, No. 145, to Bro. Geo. S. States, as an acknowledgment of his services as Secretary.—27th April, 1869.”

The Worshipful Master said it was his most pleasing duty to be the medium by which the brethren wished in begging his acceptance of the handsome testimonial before him, to express the good feeling they entertained for him. He had conducted himself in a more than usually excellent manner in the discharge of his duties as secretary of the lodge for the last four years. After reading the Inscriptions the Worshipful Master, amidst loud applause, presented the Testimonial to Bro. States, and said he hoped Bro. States would allow him to add his quota—his individual quota—of respect and good feeling entertained for him. There was an old saying that “good wine needs no bush,” and that he thought applied to Bro. States, and he need only say that he hoped he would long continue a member of the Prudent Brethren Lodge, to enjoy that esteem in which he was held.

Bro. STATES, who upon rising was received with unbounded marks of approbation, said that if he had the capability of one of the first statesmen of the realm in expressing his ideas, he could not express himself in sufficiently adequate language to thank them for the honour they had done him. It was the first,—his maiden, presentation—that he had ever had in the whole course of his life, and he should always look upon it with feelings of gratitude; and for the very kind presentation he begged most sincerely to

return to the brethren,—more particularly those who had subscribed to it, his kindest acknowledgments for the unmerited honour they had done him. He had not words to thank them sufficiently for their kindness,—little did he think when he succeeded one whom he trusted had gone to a better home; (he alluded to his dear departed friend Bro. Blackburn), that he should meet with such treatment at their hands. During the time he had been their secretary he trusted he had done his duty, and as long as he lived he would look upon that handsome present with heartfelt gratitude. He begged them to accept his thanks, and would simply say, "God bless them all, was the sincere wish of George States." Several other toasts, including "visitors," to which Bro. Morris responded, the "Past Masters" &c. were given; and a most pleasant evening brought to a close, at an early hour.

GREAT MASONIC ASSEMBLY AT WHITEHAVEN.

PROVINCIAL GRAND LODGE AND BANQUET.

Wednesday last was a Red-letter Day among the Brethren of the Craft in the Masonic Province of Cumberland and Westmorland, the occasion being the holden of a Provincial Grand Lodge, after which, as usual, the brethren dined together.

Under ordinary circumstances the meeting would have been one of an important character, but in this instance special interest attached to it owing to the fact of this being the first Provincial Grand Lodge held at Whitehaven under the presidency of Lord Kenlis since the appointment of his lordship to the distinguished position of Grand Master of the Province. It was on this account that there was a more than ordinarily large muster of the brethren of the Craft—not only of those resident in the town but also those living at a distance.

The proceedings commenced at noon, at the Freemason's Hall, College-street, the Lodge being opened by Br. Spittal, W.M. 872, assisted by Brs. E. Fearon as Senior, and R. Foster as Junior Warden, Brs. Ellis and Brindle, S.D. and J.D., T. C. Windross, I.G., and P. Quinn, Tyler.

After the opening, the R.W.P.G.M. Lord Kenlis, and other Officers of the Provincial Grand Lodge, were announced, and received in due form, Br. Cooper, P. Pr. Grand Organist, performing a voluntary on a new harmonium recently purchased by the Whitehaven Lodges, and used in the musical parts of Masonic ceremonial for the first time on the present auspicious occasion. The Provincial Grand Master, who wore, in addition to the gorgeous Masonic clothing pertaining to his high office, a massive gold chain, was preceded by Banner, Sword Bearer, &c., who escorted him to the Throne, where he received the salutes of the Brethren.

Lord Kenlis then opened the Grand Provincial Lodge, Bro. W. B. Gibson, Whitehaven, officiating as Deputy Provincial Grand Master, (in the absence of Bro. Whitwell, M.P., who was engaged in London with his parliamentary duties,) Bro. the Rev. T. R. Holme, Pr. G. Chaplain; Bro. Busher, Pr. G.S.W.; Bro. Morton, Pr. G.J.W.; Bro. J. Mc.Kelvie, Pr. G.S.D.; Bro. J. Slack, Pr. G.J.D.; W. H. Tickle, Pr. G.P., and Bro. E. G. Hughes, Pr. G.T., Bros. the Rev. J. Simpson, Pr. G.S., and J. Lemon, Pr. G. T., were also present, and discharged in their respective offices.

Among other Office-bearers and brethren present at the lodge or dinner afterwards were the following, viz., Bro. Joseph Iredale, S.P.D. Pr. G.M.; Major Spencer, P.M., P.P.G.S.W.; S. Gawith, Pr. G.M.C.; W. Pearson, P.P.G.S.W.; E. W. Henry, P.G.S.; W. Jones, P.G.S.; J. Wilson, P.G.S.; G. W. Kenworthy, P.M. and P.P.G.J.D.; J. Mayson, P.J.W., P.G.S.; J. Barr, P.M. and P.P.G.S.; H. Fleming P.M. 412, and P.P.G.A.D.C.; Joseph Nicholson, P.P.G.J.W.; J. R. Tickle, W.M. 371, and P.G.P.; Hugh Carr, P.P.G.S.; W. Johnstone, W.M. 310, Carlisle, J. Pearson, W.M., 962; Workington; J. H. Weedon, W.M., 715, London; A. Woodhouse, P.M., 412; T. Maude, J.D., 371; J. Hutton, S.W., 339; W. Sandwith, J.W., 119; J. Wood, J.W., 1073; E. E. Hincks, 1073; J. Robertson,

D. Robertson, W. Hastwell, E. Chapman (Egremont), W. B. Renwick, J. Cook, J. Bethwaite, N. Topping, W. Paitson, J. Tyson, Dr. Jones (Aspatia), W. Wardhaugh, J. Welsh, Atter, Horan, Harwood, Mills, J. Anderson, Cragg, Bewley, Jos. Morton, J. Bragg, C. Fitzgerald, R. Twentyman, &c., &c.

The business of the lodge embraced the confirmation of the minutes of the last Provincial Grand Lodge, holden at Penrith in October last; the receipts of fees, dues, and donations to the Provincial Fund of Benevolence, and to make grants from the same; the re-election of Bro. Lemon to the office of Provincial Grand Treasurer for the ensuing year; and other matters, including the fixing of the place where the Provincial Grand Lodge shall be held in the ensuing autumn. Maryport was desirous of the honour, and it was decided that the next lodge should be there held.

The Lodge was closed in due form a little after two o'clock, and at three o'clock the brethren repaired to the banquet-room for dinner, which was furnished by Mrs. Todhunter, of the Albion Hotel, in her well-known bounteous and in every respect admirable style of excellence. The dishes embraced every delicacy of the season, and the dessert and wines were also of first-class character. Covers were laid for between 70 and 80, and every seat was occupied. Lord Kenlis, presided, having on his right and left Bros. Holme, Iredale, Gibson, McKelvie, Lemon, Spencer, Morton, Kenworthy, Spittal, Barr, &c. Bros. E. Fearon, S.W. 119, and W. Whittle, S.W., 872 occupied the vice-chairs. S. Gawith officiated as master of the ceremonies, and the Rev. T. R. Holme officiated as chaplain. Bro. Cooper presided at the pianoforte, and in the course of the evening Bros. Jones, Brunton, Hughes, Windross, Iredale, Fearon, Heatley and others, sang several songs, glees, &c., in capital style.

Br. the Rev. J. SIMPSON, P.G.S., in proposing the toast, "D.G.M. Earl de Grey and Ripon and the rest of the Officers of the Grand Lodge," said,—Most worshipful as was their G.M. in every relation of life, social and individual, there was nothing that had commanded the reverence and respect and esteem of Masons more than his judgment and discretion in the selection of his Grand Officers. (Applause). Absolute and autocratic as was their government it had ever been the pleasure of the Grand Masters of Masonry to gather around them men of skill and knowledge to assist them in the execution of their work, even as the wisest ruler of the Craft called to his counsels, and associated with himself, him who was the prince of architects and the most learned and accomplished of Masons. (Great applause). And it was because their own Grand Master had well discriminated in his choice of those whose duty and privilege it was to assist him in his work, that he felt confident they would extend to the Deputy Grand Master, and the rest of the Grand Officers, that kindly feeling and regard they had recently manifested towards him by whom they had been selected, and at whose hands they had received their distinguished honours. (Hear, hear). He had not the honour of a personal acquaintance with Earl de Grey and Ripon, but from all he had heard he believed him to be second to none in his earnestness and zeal, and hearty good wishes for the welfare and prosperity of the Order. (Hear and applause.) Not only did he discharge his duties, as the right hand man of the Grand Master, discreetly and well, but he was a thorough Mason, not only in name and by profession not merely in the working details of the Craft, but in his possession and appreciation of those great principles upon which their Order was founded, and the practice of which reflects upon Freemasonry its greatest glory and brightest lustre. (Applause.) With respect to the other officers of Grand Lodge, it was gratifying to know that they were chosen out of the brethren, and appointed to distinguished offices, as he trusted all officers were in this province and every individual Lodge, not merely because they occupied a high position, not because they were blessed with this world's wealth, not because of favour or affection, but because of their Masonic merits; because they had

in their hearts the true principles of the Craft—brotherly love, and a sincere wish to benefit their fellowmen; and were ever contending against selfishness, and striving after that which was true and just and good. (Applause). He need not remind them that to become an officer of Grand Lodge was exceedingly difficult. It was an object of legitimate ambition to masons; but the honour had not often been attained by brethren belonging to this remote northern province. (Hear, hear). They had, however, amongst them on that occasion one worthy brother upon whom the rank of grand officer had been conferred. (Hear, hear). Some of them might perhaps imagine that Bro. Busher owed his preferment to his fine physique, which would add dignity to the most imposing procession—(hear and laughter),—but he could assure them that the honour was well deserved. Bro. Busher was a good Mason, who understood and practised the great principles of their Order, and had been specially active in the cause of charity. (Hear, hear.) He begged to couple his name with the toast, and hoped he would long live to enjoy the honourable position he had gained in the Craft.

Brother E. BUSHER, Past Grand Sword-bearer of England, briefly responded to the last toast, observing that so many kind things had been said of himself that he really dared not venture to say a word upon the subject more than to thank Brother Simpson and the Brethren generally very sincerely for the honour they had done him and also the Earl de Grey and Ripon and the other Officers of Grand Lodge. (Applause.)

Brother Major SPENCER said he had been deputed to perform the pleasing task of proposing the health of the R.W.P.G.M. Lord Kenlis, (Loud and prolonged cheering.) He was quite sure that he expressed the sentiments of all the brethren in West Cumberland when he assured the noble lord of the great gratification it afforded them to see him among them on this occasion, and of their earnest desire to extend towards him the hand of cordial fellowship and good will. (Cheers.) Lord Kenlis had taken a position in Masonry which had been previously occupied by senior members of the Craft, and with great success; but as younger men had joined the order, from time to time, it became desirable to have a younger man at their head, and he was quite satisfied, and believed every one else was, that they had found the right man and put him in the right place. (Cheers). This was the first time they had the honour of meeting Lord Kenlis as Provincial Grand Master for Cumberland and Westmoreland in these parts, and he must say—and he knew they would all endorse it—that they had never seen the Lodge conducted in a better manner than it had been that day. (Hear, hear). Far be it from him to detract from the good qualities of older men who sat in the chair of the Provincial Grand Master; but he must give honour where honour was due, and he would say that all had been well done and quickly. (Applause). He invited the brethren to drink the health of Lord Kenlis in a bumper, and with cheers which would afford his lordship a kind of guarantee that when they again met him they would accord to him the same hearty welcome as on the present occasion. (Cheers.)

The noble CHAIRMAN rose to respond and was saluted with renewed cheering. His lordship said he felt great difficulty in finding language adequately to express his gratitude to them for the kind way in which his health had been proposed and drunk. He thanked them very sincerely for the hearty reception he had met with on this occasion—the first opportunity he had met with on this occasion—the first opportunity he had had of meeting them in Grand Lodge in this part of the province, and assured them that on his departure he should carry away with him most pleasant reminiscences of his visit to Whitehaven and of the kind manner in which he had been treated by every brother that day. (Loud applause.)

Several other toasts and songs followed:—The Tyler's Toast—"All Poor and Distressed Masons,"—as usual, closed the banquet, and the company separated, every one apparently greatly delighted with the whole day's proceedings.

ANOTHER FENIAN OUTRAGE:

A Tale of the times.

(Reprinted from the South Durham & Cleveland Mercury.)

BY EMRA HOLMES,

Author of "Mabel," "Ernest Blake," "Hopelessly," "The Path of Life: an Allegory," "Waiting for Her," &c.

CHAPTER I.

THE TWO FRIENDS AND SOCIETY.

"SURELY you are wrong, Frank. I do think you are. I don't see how Society can help itself in such a case. What right as a fellow like Forester to make such an ass of himself?"

"Well but, Madge, you know you never were immaculate yourself, and it's all very well, now you are married, to change your views of things—but you must not expect me to be quite so ready to back you in your opinions."

"Well take my advice, and drop him; that all. Why should you choose to cultivate a fellow who makes such an ass of himself? Why it was only last week Robertson told me that out of kindness he asked Forester up to his rooms to spend the evening. He swears he left him at half-past ten quite sober, and the next morn he was found in the coal-hole up at the Bank, fast asleep with his hair in curl papers."

"Nonsense!"

"Fact, I assure you. Some fellow told me that at the last place he was at, somewhere on the east coast, he used to get out to sea in the middle of the night in one of the steamers, and would insist in taking a dive off the paddle-box at one o'clock in the morning, just to try his nerves, as he said."

"Well, but you must admit he's a good natured fellow."

"A good natured fool if you like."

The speakers are two friends, Frank Ashburn and Madge Raymond, and the subject discussed is the conduct of one Marmaduke Forester, better known by the youth of Marton-on-the-Hill as "Miss Fanny."

Frank was but two years the senior of Madge; but, having been earlier thrown on his own resources, having spent two or three vacations abroad, he had acquired a manner far in advance of his years; and people gave him credit for being thirty-five or thirty-six at the date of my story, when, in truth, he was still on the pleasant side of thirty.

It is a winter's evening in the early part of the year of grace, 1866, and Frank Ashburn is sitting in his friend's smoking-room, Mrs. Raymond having retired for the night. Madge has hardly been married a year, yet he already assumes the air of an old Benedick, and lays down the law to his bachelor friend with great unction, much to Frank's amusement.

"The fact is," Frank is saying, "that adage is true, no doubt, which says, 'A rake makes the best husband,' (here an indifferent hearer might imagine a slightly satirical tone in his—the speaker's—voice) but I am quite sure of this, that you fellows who have been a little fast your yourselves, directly you get married, become ridiculously suspicious and painfully moral."

"Now, Frank, you are talking bosh."

"I am not talking bosh, and you know it. Forester is a mull, every one knows that; but instead of giving him a helping hand, and trying to keep him out of mischief by inviting him to your houses occasionally you and the other married people of your acquaintance cut him, because he made a fool of himself the other day and took the barmaid of the Vulture out for a walk down the High-street in broad daylight. You know the Vulture is the best hotel in the town; you know that Miss Robertson is a pretty and well-informed girl, far above her station; and you can't say you have heard a word against her character."

"Pon my word, Ashburn, I shall think you spooney on the girl yourself, if you go on in this way; but seriously, tell me why you take up the cudgels for "Miss Fanny." You can't care much about him. He is very much younger than you are; you must admit he's about as soft a piece of goods as you could come across; and I know very well that you wouldn't care to introduce any fellow to your sisters, if you had any, who was always loafing about billiard-rooms, and trying his fascinations on barmaids and milliners."

"I don't say I should, and I don't take Forester's part because I approve of his conduct—far from it; but, because he's down, every one kicks him, and I think it a confounded shame. I think men ought to be satisfied with the society of those in their own class of life. But I know very well that in many cases they are driven to seek that of those beneath them, because Society, forsooth, doesn't choose to admit them to its charmed circle."

"Well, what would you have?"

"Never mind what I would have. But I will tell you what I think: if ever Forester goes to the bad, Society, will be as much to blame as he himself."

There is silence for a few minutes, while Frank pulls steadily from a curiously carved meerschum pipe, and stares gloomily into the fire. Frank is great in pipes.

(To be Continued.)

NOTES BY A NOVICE.

THE EPHEMERAL AND THE ETERNAL.

We have often wondered that no attempt has been made to collect information respecting those quaint and, in many cases, absurd parodies on Freemasonry, which flourished, like the insects of a day, towards the latter part of the eighteenth century.

These societies rejoiced in various names; some extremely high-sounding and awe-inspiring, and others of a more plebeian character; but in all, the element of buffoonery ran riot. We happen to possess several bound volumes of "E. Johnson's British Gazette and Sunday Monitor," ranging from 1788 to 1799, in which several notices of meetings of these societies appear, and, stimulated by curiosity, we have left no stone unturned to find out their secret *modus operandi*, but as few records or rituals of these free-and-easy fungi exist, our success has been only partial. Such as it is, however, it may interest our Masonic readers as a striking illustration of the fact that Freemasonry, built upon the solid rock of eternal truth, has survived and will survive, all such ephemeral associations, erected upon the shifting sands of folly and deceit.

We will first take the "Holy Order of Nails," and our mode of procedure will be to allow the initiate (if we may so term him) to describe the mushroom "mysteries" in *propria persona*.

"Step forward, Mr. Gabriel Greenhorn, and tell us all you know about the 'Nails.'"

"In the beginning of the year 1788, I was an apprentice in the shop of Mr. Mead, the peruke-maker in Newington Causeway. He had a large business among the gentry who lived at Newington, Walworth, and Camberwell, and was held in high repute by Sir Edward Walton, High Bailiff of Southwark, and many other great dignitaries, who always entrusted their headpieces to his care. I had a fellow-apprentice named Richard Jaques, one of the wildest wig-makers I ever knew, for they are generally a quiet, harmless set of men, as grave as judges and quite as wise. However, Dick was nothing of the sort, and was never better pleased than when he was seated at the Pheasant Inn, in Stangate, with a rousing bowl of punch before him, and a jolly set of companions to chink glasses and sing merry staves. One night, Dick came home, as usual, late (Mr. Mead, I must say, knew nothing of his little pranks), and, as usual, ascended to his room, which was also mine, by means of a rope ladder suspended from the window. He was generally quiet enough when he got in, but on this occasion nothing would do but he must shout—

"I'm a Nail! I'm a Nail!"

"What do you mean," I cried, "you'll alarm the house, and Mr. Mead will soon put a stop to your freedom of ingress and egress."

"Oh, Greenhorn," he cried, "you need not wonder I feel so merry. I have been made a Nail this evening!"

"A what?" I replied contemptuously.

"A member of the Holy Order of Nails," he rejoined; "and if you keep quiet for a month or two, perhaps I may get you initiated."

"Go to bed, Dick—do," I answered; "you have had too many rummers of malt this evening."

"So, with a little more persuasion, I induced him to undress and seek what I believe Shakspeare calls 'sweet sleep.' However, the next morning he explained to me that he had not spoken in jest, as he had really and truly been admitted into the famous Order of Nails, which was destined to eclipse the Freemasons, the Constitutional Sols, and every other secret society of the day. Its objects, he said, were grand, and its ceremonies imposing, and, moreover, he had been initiated in the 'Grand Lodge.' All this sounded very fine, and aroused my curiosity to such an extent, that in the course of a few weeks I begged Dick to propose me, which he accordingly did, and I received the following summons to attend:—

"Grand Lodge of the Holy Order of Nails.

"Held at the Pheasant, Stangate, Lambeth. The Brothers of this Lodge are desired to take notice that their next meeting night will be on Tuesday, 15th of July, 1788, at eight o'clock in the evening; then to be opened in the first degree, and to continue so for the future, every Tuesday evening alternately for each degree.

"By Order of the Grand Master, Officers, &c.,

(Signed) "JAMES BAYTTON, Secretary."

"On the all important evening of July 15th, I set out with Jaques for the 'Pheasant,' on arriving at which I was remitted to the parlour, as the 'Holy Order' met in rooms upstairs; and Dick said they would send for me when all was prepared for my reception. Meanwhile I sat in trembling expectation, half-inclined to run away, for I had heard that the ordeal was a very painful one, when one of the brothers entered the room and desired me to follow him. This I did cheerfully, as nothing can be more oppressive than suspense. He led me to an upper chamber, which apparently was an ante-room to the place of meeting, and ordered me to strip and array myself in a dirty old sheepskin jerkin. This 'looks promising,' quoth I to myself—for my guide enjoined perfect silence—'what next, I wonder?' However I obeyed, and he then fastened a black mask over my face, which

left merely a space for breathing through. Thus enveloped in darkness, he led me to the door and gave a terribly loud knock thereon with a hammer which I had previously observed in his hand. The door was opened and a voice cried, 'Wretched Amalekite, wherefore comest thou?' And my guide answered in solemn tones, 'O Issachar, I have brought thee a victim—yea, even one who will give thee of his goods and his chattels, and hesitate not to lay down his life for the cause.' 'The deuce he will,' I half ejaculated, but my guide sternly enjoined silence, and the strange voice replied 'It is well; await the Grand Master's orders,' and so saying he slammed the door in our faces. In a minute or two he returned, and said, 'Enter, the Nails are sharpened, and a goodly reception awaits the Amalekite.' I was then led forward into the room, when a sepulchral voice cried, 'Let the Amalekite drink,' and before I could say 'Jack Robinson' my arms were seized from behind and my wrists encircled with manacles, while a copious stream of icy water came down on my head like a shower bath. I naturally roared at this chilling reception, when the unearthly voice again uttered in deep tones, 'The Amalekite speaks—he has broken our rules—upon him ye Philistines!' In another moment I was thrown down by a rush of men, some of whom seized my legs and others my shoulders, and in this manner I was carried round the room amidst the most discordant noises. At last they laid me upon a table or bench, and for some minutes there was profound silence, during which I recovered my breath but hardly my composure, and began to wish I was well out of it.

"But my troubles were by no means at an end."

(To be continued.)

PROCEEDINGS OF THE TWO GRAND LODGES OF ENGLAND IN RATIFICATION OF THE UNION, 1813.

Grand Assembly of Freemasons, for the Union of the two Grand Lodges of England, on St. John's Day, 27th December, 1813.

(Continued.)

The Act of Union was then read by the Director of the Ceremonies.

The Rev. Dr. Coghlan, Grand Chaplain to the Fraternity under the Duke of Sussex, proclaimed aloud, after the sound of trumpet:—"Hear ye: This is the Act of Union, engrossed, in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed, and ratified by the two Grand Lodges respectively; by which they are to be hereafter and for ever known and acknowledged by the style and title of THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND. How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify, and confirm the same?" To which the Assembly answered—"We do accept, ratify, and confirm the same." The Grand Chaplain then said:—"And may the Great Architect of the Universe make the Union perpetual?" To which all the Assembly replied, "So mote it be."

The two Grand Masters and six Commissioners signed the Instruments, and the two Grand Masters then affixed the Great Seals of their respective Grand Lodges to the same.

Dr. Barry, after sound of trumpet, then proclaimed:—"Be it known to all Men, that the Act of Union between the two Grand Lodges of Free and Accepted Masons of England, is solemnly signed, sealed, ratified, and confirmed, and the two Fraternities are one, to be from henceforth known and acknowledged by the style and title of 'The United Grand Lodge of Ancient Freemasons of England,' and may the Great Architect of the Universe make their Union eternal!" And the Assembly said, "Amen."

The two Grand Masters, with their respective Deputies and Wardens, then advanced to the Ark of the Masonic Covenant, prepared, under the direction of the W. Brother John Soane, Grand Superintendent of the Works, for the edifice of the Union, and in all time to come to be placed before the Throne. The Grand Masters standing in the East, with their Deputies on the right and left; the Grand Wardens in the West and South. The square, the plumb, the level, and the mallet, were successively delivered to the Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said Ark which is square, the plumb to the sides of the same, and the level above it in three positions; and lastly, they gave it three knocks with the mallet; saying, "May the Great Architect of the Universe enable us to uphold the Grand Edifice of Union, of which this Ark of the Covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the Holy Bible, square, and compass, as the light of our faith and the rule of our works. May he dispose our hearts to make it perpetual!" And the Brethren said, "So mote it be."

The two Grand Masters placed the said Act of Union in the interior of the said Ark.

(To be Continued.)

Masonic Antiquities, Records, and Bibliography.

SPECIMENS FROM A MASONIC QUARRY.
By WM. JAMES HUGHAN, P.M., No. 131 TRURO,

SPECIMEN NO. 1.—OPERATIVE MASONIC LODGES.
ST. JOHN'S, BANFF, SCOTLAND.
Continued from No. 6.

In summarizing the Records of Banff, we may state that before the new ritual of Freemasonry, founded by Bros. Desaguliers and Anderson had been promulgated, the Masons of Banff appear to have practised a simple rite of one degree. Craftsmen being those who served their time as Apprentices, Master Masons meaning such brethren who were able to employ a number of the Craft to work in any locality. There were thus four classes, consisting of Apprentices, Craftsmen, Master Masons, and aristocratic Patrons. So far as we know, the minutes of other lodges of same date or earlier where precisely of the same nature.

At Banff no mention of the Royal Arch occurs until A.D. 1764, and the laws for that degree have been printed in the number of *THE FREEMASON* for March 20th, enacted on *St. John's Day*, A.D. 1765.

We have thus transcribed and made known the earliest by-laws of the Royal Arch yet published. There does not seem to have been any restriction in these rules, as to Masons "passing the chair" before exaltation A.D. 1765. The degrees of Mark Mason, and Mark Master Mason, were worked as early as A.D. 1778, but the Templar and Malta degrees are nowhere recorded before A.D. 1790. The "Suph. Excellent," however, was known sometime before that date. "The St. James Lodge," McDuff, received the degrees of R.A., K.T., and M., from the St. John's Lodge, Banff, November 1794. "St. Stephen's," Portsey, was formed from the latter lodge, A.D. 1795, and obtained the high degrees for one pound. The "Fraserburgh," erected by St. John's, A.D. 1796, received a similar distinction for double the sum, and individual brethren seem to have been exalted for the fee of half-a-crown, and "dubbed" Knight Templar, and Knight of Malta for the large sum of twelve pence! and if their means were not such as to warrant so great an outlay, they were either admitted for a smaller amount, or received gratuitously.

As we believe the only way to know in what ancient Masonry really consisted is to examine and study the constitutions and records of the Craft anterior to revival of Freemasonry, A.D. 1717, we have been at some little trouble to present some excerpts from the Minute Books of the lodges at Banff, before and since the revival. We think so far as regards their nature as operative records, there will not be noticed any deviation from the ordinary character of the Craft. All purely operative fraternities of Craftsmen preceding the last century, wherever located, evidently were formed on a very simple basis, and supported mainly, in some cases exclusively, to preserve the secrets of the science and art of Masonry. Hence, Freemasonry of the eighteenth century was built upon the exclusive foundation of an association of builders, which, though once a necessity, had become well-nigh extinct in the first decade of the eighteenth century. Gentlemen were admitted members of the operative body long before 1717, as the records testify. (Notwithstanding, it is declared by several distinguished Masons that at the first meeting of the revived society the members decided "that the privileges of Masonry should not be limited to architects and operative masons" Bro. Lyon, and other well-informed writers of late, have shown the error of such a statement.) Still, the real aim of the fraternity was a selfish one, and quite justified by the usages of the trades for centuries. It must be remembered that the Masons were not the only society that professed to have mysteries or secrets. All had them, and the members were termed Craftsmen, whether they were called Masons or not. "Deacons" were also appointed for the various Crafts. We find that as early as March 12th, 1424 (during the reign of James I., of Scotland), it was provided that, "like Craft sould have ane Deaken," so that there is no evidence to lead us to suppose the Masons of those days possessed more "secrets" than the other trades. The only thing was, that Operative Masonry presented more features that were susceptible of symbolism than any other Craft; and hence it gradually acquired a superiority that caused it finally to be adopted by the world as the chief of all trade organizations, and, subsequently, a few members of "drooping lodges," in London, determined to still preserve its proud distinction by altering "landmarks," so as to make it purely "a system of morality veiled in allegory, and illustrated by symbols." In this century Freemasonry has multiplied so rapidly over the globe, and has become so vast an institution, that its history cannot be written, or its extent known.

We cannot better conclude the first specimen from our "Masonic Quarry," than by quoting the grand conclusion to the article entitled "Lessons of Prosperity," in *THE FREEMASON* (No. 7): "Sustained by

the allegiance of true men, symbolised by deeds of benevolence and affection, and robed in the imperishable vestments of truth, Freemasonry shall yet acquire greater renown, and wider empire over the hearts of men; standing forth to all ages as a teacher of faith in the Great Architect of the Universe, of hope in immortal salvation, and of charity towards all mankind."

(To be continued.)

Multum in Parbo, or Masonic Notes and Queries.

The ancient Druids had a most profound veneration for oak-trees, and the Gauls are said to have worshipped Jupiter, under the figure of a lofty oak:

"The sacred oaks,
Whose awful shades among the Druids strayed
To cut the hallowed mistletoe, and hold
High converse with their gods."

Sir Humphrey Davy.

The oak is an appropriate emblem of strength.—Cosmos.

Joppa.—According to Pliny, it was at Joppa in Judea that Andromeda was tied on a rock, to be exposed to the sea-monster. And in St. Jerome's time, namely, about the year 400, were still shewn marks of the chain by which she was said to have been fastened. Joppa is frequently mentioned in the scriptures, particularly in 2 Chronicles, ii., 16; Acts ix., 36, 38, x., 5. It is now called Jaffa, and is celebrated as the scene of a fearful slaughter of prisoners by the French in 1799.—Cosmos.

Triangulum.—There are two constellations known by the name of triangle—one in the Northern hemisphere called *Triangulum Cælesti*, the other in the Southern hemisphere denominated *Triangulum Australis*. This figure is used in various Masonic degrees with different significations.—ANTIQUARIUS.

The Ancient and Accepted Rite.—I must object to Brother Yarker passing over my remarks with scarcely a notice. If the readers of *THE FREEMASON* will examine the friendly correspondence between us, they will see of what I complain. I have tried to answer all Bro. Yarker's objections to my views, but although he has written much in his notes of interest to Masons generally I do not consider it has been in reply to my arguments: e.g., (a) The Baldwyn Encampment's claim to antiquity, which I disputed, he does not clear up at all, but merely states what the members say of it. (b) The Belgian Craft Constitution of 1722, said to refer to Knight Kadosh, &c., is not alluded to in his reply, although I defy any one to produce the Book! (c) Then, as to the "Ancients" and their pretensions to "York" authority, we hear no more of that either. Were it worth while I could say much more on the subject, but will content myself with disposing of the presumed antiquity of the *Baldwyn Encampment*, by quoting an authority that Bro. Yarker will likely admit as better than either his or mine. The much-respected and esteemed Bro. Dr. Henry Beaumont Leeson has declared that the Baldwyn Encampment at Bristol was founded by French Masons, who had brought it from Canada, *towards the close of the last century*, a fact of which he was certain as the original books were in his own possession. (*Freemason's Magazine*, August 2, 1862.) I look upon Br. Yarker as an enthusiastic Mason, who would do well to take his authorities first-hand, instead of through Dr. Anderson's questionable medium. For proof of this I would refer him to his quotation from the Harleian MS. which Bro. Hughan corrected him in.—ROSE CROIX.

In closing the present correspondence, on my part, relative to some disputed points in Freemasonry, I would respectfully desire the readers of *THE FREEMASON* to again refer to the whole of the correspondence that has passed between us, and consider for themselves, and decide according to the evidence given. "Lathomus" does not support the antiquity of the "Knight Templar Priest," neither does he agree with the so-called quotation from the "Annual Assembly," given by Bro. Yarker in *THE FREEMASON* (April 3, p. 5); although, certainly, he supports the interpretation *about which we differ*. I am of opinion that "Lathomus" is likely to object to all masonry, excepting the Craft, including the *Royal Arch*; of course I am not sure, but the style of his letter reminds me of a most accomplished Mason, with whom I have the pleasure of corresponding, and reckon such acquaintances are of the most fortunate friendships I have made through the happy medium of Freemasonry. I cannot close my note without expressing my high opinion of the very friendly and gentlemanly manner in which all Bro. Yarker's communications are made. I will write to his address relative to the "Cross-legged Masons."—WILLIAM JAMES HUGHAN.

Original Correspondence.

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

THE MASONIC CHARITIES.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—As a Mason interested in the welfare of the Masonic Charities, and moreover, as one who has especially worked hard for the Boys' School, I desire to ask a few plain questions:—

1. Is it true, as stated in the *Era* newspaper, that the "governors" of the Boys' Institution have awarded Bro. Binckes, the secretary, a salary and gratuity of £400 a year?

2. Is it true that in future he is to have a *carte blanche* for travelling expenses, in addition to his salary, which has thus been increased from £150 and commission, to £400?

3. Is it true that Bro. Binckes receives £500 commission this year on the sums announced at the last Festival?

4. Is it true that Bro. Binckes is not required to devote the whole of his time to the secretarial duties of the Boy's Institution, and is also permitted to hold another appointment?

5. Is it true that he is to be allowed £100 per annum for a clerk?

6. Is it the fact that the secretaries of the other charities are now placed in a disadvantageous position in comparison with Bro. Binckes?

7. Is there any valid reason why the other secretaries should not receive £400 or £500 a year; have a clerk each at £100, with three collectors, as at present, on commission, averaging £160 to £200 each per annum?

Lastly, Are the Freemasons of England expected to contribute their guineas in order to support the widows and orphans of their brethren, or merely the officials of the Masonic institutions?

Commending these queries to the attention of your readers, "I pause for a reply."

Yours fraternally,

QUIDNUNC.

MASONIC MANUSCRIPTS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Were *THE FREEMASON* carefully to copy word for word, from the originals, and publish in its columns, some of the ancient, or supposed ancient, Masonic manuscripts lying in the British Museum, it would confer a great boon on its readers. At the same time mentioning the date when each particular MS. was first deposited in the museum, and from whom it was obtained; in short, giving, so far as possible, a reliable history of each one, so far as is known, and so far as the existence of each can, truly and reliably, be traced back. A beginning might be made with some of the shorter ones first, and I would hope that the great interest of the subject would repay the trouble.

I am, yours fraternally,

LEO.

CHAIR DEGREE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—In your issue of the 17th inst. I notice a letter, signed "Ammi," on this subject.

Your correspondent is quite right so far, as I believe that St. John's Masonry is the three degrees only; but "Leo" is quite right also, as the fact is there are few lodges in Scotland in which the chair degree is not given with St. John's Masonry. The Grand Lodge of Scotland's instructions are quite distinct on the subject, viz., it recognises only three degrees of St. John's Masonry, and I believe if the Grand Lodge were either to recall or suspend lodge charters when members were defaulters in this matter, she would have a small family around her.

I was myself chaired when made, but of course did not at that time know it was wrong. So soon as I found out my error I objected to the performance of it, and universally leave if such a degree is to be given under a St. John's charter.

I am, dear Sir and Brother,

Your obedient servant,

WILL. SNODGRASS, Sec. 153, R.A.
5, Greenbank-terrace, Pollokshaw,
22nd April, 1869.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—Will you please say, in your "Masonic Jurisprudence" column, by what authority a Provincial Grand Standard-bearer wears a purple apron with the badge of a standard within the ordinary double circle of Prov. G.O.'s, and whether it would not be *infra-dig.* for a W.M. to accept that office when at the same time other brethren who had not attained to the chair were put over his head?

I am, Sir and Brother, yours fraternally,

A P.M.

ORATION

Delivered by the V.W. the Grand Chaplain, Bro. R. J. SIMPSON, on the occasion of the Inauguration Festival, held at Freemasons' Hall, on Wednesday, the 14th April.

Most Worshipful Grand Master, Grand Officers, and Brethren,—It is recorded in the volume of the Sacred Law that gold, silver, and precious jewels were willingly offered by the Israelitish people towards the erection of the glorious temple which King Solomon afterwards reared to the honour of Jehovah, and that when these freewill offerings were laid before King David, he blessed the Lord before all the congregation in these words:—"Blessed be Thou, Lord God of Israel. Thine, O Lord, is the greatness, and the power, and the glory, for all that is in the heaven and the earth is Thine: both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might and to give strength to all. Now, therefore, our God, we thank Thee and praise Thy glorious name." Let this, brethren, be the keynote of our song of praise to-day, assembled on this auspicious occasion; and catching the spirit of the King of Israel, let us ascribe unto the Great Architect of the Universe all honour and praise for the bounty thus vouchsafed us, for putting it into the hearts of the brethren to erect these noble buildings now opened by our Grand Master, for giving us power to carry out this design, and for sparing us to rejoice at its completion; but, not least, are we bound to praise Him for His merciful kindness in protecting the builders in life and limb, so that no death, no bone broken, no drop of blood, no cry of pain, has interrupted or marred the progress of a work of considerable extent, and occupying a period of five years, reminding us of that notable description of the peaceful growth of the great Temple—

"Like some tall palm the noiseless fabric sprung."

It is, in truth, at once a most happy augury and a most characteristic feature in this case, that this great centre of English Freemasonry, from which is to emanate all that is to soothe distress, relieve suffering, and rejoice the heart, should not only be begun in faith and hope, but be completed in perfect love and joy and safety. And joy, as it must be to us all, how much more to those true and trusty brethren to whose judgment, zeal, and ability were entrusted the direction and superintendence of this great undertaking, and who must feel how entirely the result has justified the confidence reposed in them. No trifling amount of time and thought and labour must they have devoted to this work, and no ordinary amount of responsibility must they have incurred, and I am sure I am only echoing the sentiments of every Mason, not only in this Grand Lodge, but throughout the land, when I thus give marked expression to the grateful sense we entertain of the benefits they have conferred upon the Craft, and to the unqualified admiration with which we regard the manner in which they have carried out the work which our architect so wisely and beautifully designed.

To possess a magnificent building which should include within its walls good offices for our charities, a handsome board-room for our meetings, convenient lodge-rooms for our lodges, a grand banqueting-hall for our social gatherings, and a restored temple more worthy of our sacred rites; this, Most Worshipful Sir, was an object grand in its design, and, as we can testify to-day, admirable in its execution; and, when in future days our brethren view with satisfaction this noble group of buildings, the names of Havers, Evans, Hervey, Savage, Plucknett, Stebbing, Grissell, Cockerell, and last, not least, our late Bro. Gray Clarke shall not be forgotten.

Nay; shall it not be recorded of them as of our illustrious Masonic forefather who erected the grandest fabric that adorns this great city—"Si monumentum queras circumspice." And if our children, in time to come, inquire under whose auspices these works were done, it shall be told with just pride and grateful memory, that on the foundation-stone, on the topstone, and on the keystone of the arch, is engraved in characters that time cannot efface, the honoured name of Zetland; and, more than this, that the building which our Grand Master has opened this day was the crowning act of that quarter of a century during which he has, with so much dignity, usefulness, and ability, presided over the Masons of England. How his reign has illustrated our Masonic annals, and how Masonry has flourished during that eventful period, I will not stop to tell, nor anticipate an occasion not less interesting than the present, on which such recollections may be more appropriately recorded. Brethren, it is a subject of great congratulation that we are honoured on this occasion with the presence of the Grand Master of Scotland, and the Deputy Grand Master of Ireland. We hail them with a hearty Masonic welcome, and we rejoice that they are present on an occasion which may testify to them, and to our brethren of Scotland and Ireland, that the Masons of England are builders in every sense of the term, and that they regard their own Grand Master with respect and affection.

On Thursday, May 23rd, 1776, this hall was dedicated in solemn form, and handed down to us by our

brethren of that day as a rich inheritance. And here we stand, at the distance of nearly a century, to renew and enlarge this building in a manner worthy of this later age, and more suited to our increased numbers and requirements. They worked not only for themselves but for us. We, in our turn, work for ourselves, but also for those who shall succeed us when we have fallen asleep, and who shall rejoice in this noble edifice as the central home of English Masonry. A home—a sacred home—where our holy rites may be duly performed in the solemn repose of a temple and of lodges set apart for such high purposes; a home which shall be a type and model for the lodges of England, and which, while in no way preventing the happy social intercourse that I trust may ever mark our festive gatherings in their proper place, shall secure a sacred enclosure for those most solemn and beautiful ceremonies which have regard to that Grand Master on high, whom Jacob adored at Bethel, and Solomon worshipped on the Hill of Zion.

And as in the material, so in the moral and intellectual world, we hope to do our part in our generation. It has been well observed by an eminent writer, that "subject to certain cycles of partial revolution, every generation of man is a labourer for that which succeeds it, and makes an addition to that great sum total of achieved results which may, in commercial phrase, be called the capital of the race." Every generation of men as they traverse the vale of life, are bound to accumulate new treasures for the race, and thus leave the world (as far as they are concerned, at least) richer than they found it. Of the mental portion of this treasure, no small part is stored. The Greeks, perhaps, had the largest ideas upon the training of man, and produced samples of our race with gifts unsurpassed. But the nature of man, such as they knew it, was scarcely at all developed; nay, it was maimed in its supreme capacity in its relations to the Great Architect of the Universe—to the Father of Spirits. Hence, as in the visions of the Prophet, so upon the roll of history, the imposing fabrics of ancient civilization have never endured. Greece has bequeathed to us her ever-living tongue, and the undying labours of her intellect. Rome made ready for a later age the germs of policy and law; but the bright collection of endowments which goes to form civilization, having no root in itself, could not weather the storms of time and change. But there is a community that has weathered all these storms; taking its rise in the earliest ages, founded on the purest principles of piety and virtue, it has pursued an onward course from age to age, a three-thousand years' tale not yet full. But there is light along all its course; a light to those who sat in darkness and in the shadow of death, guiding their feet into the way of peace, and pointing the pathway to a happier land.

Yes, brethren, Freemasonry can boast, not only a most remote origin, but a most glorious career; like a golden thread in some texture of beauty, it has run through the varying fabric of human thought, and, like the great river of Egypt, it has wound its devious way through many a land, overflowing and fertilizing the nations in its course, meeting with various forms of religious belief and civil government, it has allied itself to all in proportion as each system was disciplined by order, practised in virtue, and founded on truth. Breaking through the fetters of mere human systems, it has ever boldly proclaimed those great cardinal truths which cherish virtue and point to Heaven. Salted with perpetual life, it has passed through the terrors of heathen darkness, mediæval corruptions, and modern Atheism. It has kindled—

"That freedom of mind which no vulgar dominion,
Can turn from the path a pure conscience approves;
Which, with hope in the heart and no chain on the pinion,
Holds upwards its course to the light that it loves."

Hence it is that Freemasonry has had to encounter many formidable foes; hence, especially, has our Order been denounced by superstition and been persecuted by intolerance; but, like the granite promontory, it stands unmoved amid the wild ravings of fanaticism which surge around it only to be hurled back into their native foam. Unhappy is he who in his morose, bigoted self-sufficiency can see nothing but evil in the history of humanity, and who overlooks all those conceptions of truth and of good—all those kind and beautiful affections which God has interwoven with our frame, and which throw almost a divine glory over the most clouded features of the history of our kind; or who beholds only in that varied and wonderful history the traces of a ruined being, and to pray as its noblest consummation, that all its future pages may exhibit the aspiring faculties of human genius, bound down under one narrow system of contracted thought and the natural flow of human affections creeping on in one dull and artificial channel. Nor does the blood of the natural man freeze in the veins when the sublime principles of faith are impressed upon the soul, but continues to flow as before through their multiplied windings; neither is it meant that these principles of a higher character should impede one rush of genuine affection—one legitimate employment of our intellectual powers—or even one innocent play of fancy—but that they should guide them all to right ends, and guard them with the shield of their own peculiar sanctity.

Freemasonry rejoices in these principles, it addresses itself to every description of men, and hides the poor under the shadow of its wings from the ills and injuries of life. It is equally suited to the north, the south, the east, the west—all are interested in its beautiful lessons of brotherly love, and all treasure its contemplations of immortal life.

Ours is indeed a glorious fabric! founded in strength, ordered by wisdom, and adorned with beauty! For, say, brethren, what institution can have a firmer foundation than the *volume of God's sacred law*? And why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart it through successive generations. It enhances its value by asserting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin, and thus affords a more powerful guard of virtue and barrier against vice than all the laws society could impose. He, then, that is an enemy to sacred truth is an enemy to himself. He is extinguishing so far as he can, the light which is sent to guide him home and to absorb the feeble rays of reason and of nature, and he is refusing the only cup of consolation which is a true antidote to the bitterness of sorrow. But he is an enemy to mankind, for he is robbing society of the cement which holds it together; of the source of its intelligence, its happiness, its glory. And he who is the enemy of man is the enemy of God; for He is the Parent as well as the Architect of the Universe—He stamped human nature with His image, and He loves it still. Yes! brethren, this sacred volume is our foundation-stone, which, while it records a thousand blessings for the present, points out to every wandering child of Adam, "the path of life." And if Truth lies at the foundation, Wisdom has raised the superstructure of our house. No one of thoughtful mind and who has studied Freemasonry to any extent can have failed to "observe the connection of our whole system as well as the relative dependence of its several parts," the great objects brought out in the various implements of art, the lessons taught by our traditional histories, the significance of every ornament that adorns our lodges, all these are striking emblems of blessed verities—outer things mutely symbolising the highest duties of social life and the deepest truths connected with our inner life. Never can we witness a brother raised to the degree of a Master Mason without feeling a divine call to a higher life—without at least being deeply moved by the solemnities of a ceremony which for impressiveness and instruction is second to none in this lower world.

And is not our house not only strongly founded and wisely built, but beautifully adorned? Are not purity of thought, integrity of life, benignity of manner, and above all, sweet charity, the beautiful garments with which a true Mason is invested? Oh! how lovely is this Charity! It constitutes the highest dignity of human nature—it elevates and refines our feelings—it calms the storms of passion—it causes men to look with kindness on each other and to view no one as a stranger whose joys we can heighten, whose wants we can supply, or whose sorrows we can soothe. No distinction of rank will affect its operation—it will consider no object as beneath its notice that can be benefited by its exertions, and no task to be mean by which it can promote human happiness. Where would be the boasted dignity or reason if employed only to promote narrow selfish views? Where the glory of that knowledge which never of itself advised or comforted another? And where the honour of that power which never promoted indigent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power, than the wisest and best of men—destitute of charity, he is the more to be dreaded—not revered. Who would esteem the man of rank whose haughty selfish spirit could never smile on modest worth? Of what avail is wealth imprisoned in the rusty coffers of the miser or wantonly squandered away in the dissipation of the prodigal? Who would value our influence, if never employed in promoting the prosperity of others? If such gifts are made subservient to personal advantage, they only show that we want the spirit and inclination to enjoy that greatest of all luxuries, the luxury of doing good. And do not the tenets of our venerable Order ever point in this direction? Are not our glorious charities practical illustrations of these truths? Yes!

Brethren, to bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospect of want or ruin, to comfort the widow in affliction's hour, and to afford a peaceful home to the aged and deserving in the evening of their days—these are objects worthy of the regard of every Mason who values the delight of blessing others, the respect due to himself, the honour of the Craft, and, above all, the approbation of God. And as the child is father to the man, let us as Masons give special diligence to foster education in its highest

sense, and while storing the mind and exercising the intellect, ever remember as men—as Englishmen, or as Masons—that there are weapons and an armour still more necessary for the battle of life. It is not so much in what we have as in what we are that our greatness consists.

Let us educate the child, that when, in future days, he feels himself alone among the crowd, when he is for a moment disheartened by that difficulty which is the rude rocking cradle of all excellence, when he is conscious of the pinch of poverty and self-denial, he should be conscious, too, that a sleepless eye is watching him from above; that his honest efforts are assisted; that his prayers are heard; that all things are working together for his good. Is not this the life of faith, of hope, of duty, which lights up for us the cheerless world, and transfigures all that we encounter (whatever be its outer form) with hues brought down from heaven, and finally leads us through the valley of dark shadow “to shine as the stars for ever and ever.”

If thus, brethren, we hold to the great principles of our order, “adding to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance brotherly kindness, and to brotherly kindness charity,” then shall we hand down something in our generation to bless and enrich our Craft, our country, and our kind. Systems may change; customs may vary; nay, empires may rise or fall, we shall still, keeping in view the ancient landmarks and “the bright and morning star,” go on our way rejoicing—rejoicing in the spread of truth, of virtue, of charity—rejoicing in the diffusion of that peace and goodwill which shall really conduce to the brotherhood of nations—rejoicing in the mitigation of human suffering, in the alleviation of human sorrow, in the elevation of human thought—then, having passed through the apprenticeship of human discipline, having had fellowship in the work of restoration—having mastered the lower passions and affections of human nature—having, in fact, finished the work given to us to do, we shall exchange these lodges or tents we now inhabit for eternal mansions not made with hands, which the Great Architect has prepared—and we shall enter on the possession of that promised land, where the good and faithful workman shall rejoin the companions of his former toils, shall rest from his labours, and shall receive his “great reward.”—*Freemason's Magazine*, April 24.

METROPOLITAN MASONIC MEETINGS

For the Week ending May 8, 1869.

Monday, May 3.

- Lodge No. 16, “Royal Alpha,” St. James's Ho., Piccadilly.
 ” 25, “Robert Burns,” Freemasons' Hall.
 ” 72, “Royal Jubilee,” Anderson's Hotel, Fleet-st.
 ” 90, “St. John's,” Radley's Hotel, Blackfriars.
 ” 171, “Amity,” Albion Tavern, Aldersgate-street.
 ” 183, “Joppa,” do. do.
 ” 256, “Unions,” Freemasons' Hall.
 Mark Lodge, “St. Marks,” 24, George Hotel, Aldermanbury.

Tuesday, May 4.

- Colonial Board, Freemasons' Hall, at 3.
 Lodge No. 9, “Albion,” Freemasons' Hall.
 ” 18, “Old Dundee,” London Tav., Bishopsgate-st.
 ” 167, “St. John's,” Holly Bush Tav., Hampstead.
 R.A. Chap., 169, “Temperance,” White Swan Tav., Deptford.
 ” 507, “United Pilgrims,” Horns Tav., Kennington.
 K.H.S., “Mount Carmel Sanctuary,” Freemasons' Tavern.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury; Comp. Brett, Preceptor.

Wednesday, May 5.

- Supreme Grand Chapter, Freemasons' Hall, at 8.
 Lodge No. 10, “Westminster and Keystone,” Freemasons' Hall.
 ” 217, “Stability,” George Hotel, Aldermanbury.
 ” 1044, “New Wandsworth,” New Wandsworth.
 ” 1216, “MacDonald,” Head Quarters 1st Surrey Volunteers, Brunswick-rd., Cambrwl.

Thursday, May 6.

- Lodge No. 27, “Egyptian,” Anderson's Hotel, Fleet-street.
 ” 45, “Strong Mm,” Freemasons' Hall.
 ” 227, “Ionic,” Ship and Turtle Tavern, Leadenhall-street.
 ” 231, “St. Andrew's,” Freemasons' Hall.
 ” 554, “Yarborough,” Green Dragon, Stepney.
 ” 822, “Victoria Rifles,” Freemasons' Hall.
 ” 1153, “Excelsior,” Sydney Arms, Lewisham-road.
 ” 1178, “Perfect Ashlar,” Gregorian Arms, Bermondsey-road.
 R.A. Chapter, 2, “St. James's,” Freemasons' Hall.
 ” 171, “Sincerity,” Cheshire Cheese Tavern, Crutched Friars.
 ” 733, “Westbourne,” New Inn, Edgware-rd.
 ” 742, “Crystal Palace,” Crystal Palace, Sydenhm.

Friday, May 7.

- R.A. Chap. 3, “Fidelity,” London Tavern, Bishopsgate-st.
 ” 8, “British,” Freemasons' Hall.
 ” 754, “High Cross,” White Hart Ho., Tottenham.
 Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Stability Lodge of Instruction, Guildhall Coffee House, Gresham street, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7.

Saturday, May 8.

- Lodge No. 108, “London,” Freemasons' Hall.
 ” 173, “Phoenix,” do.
 ” 176, “Caveac,” Radley's Hotel, Blackfriars.

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 Bro. GILBERT, 18, Gracechurch-street.
 LLOYD, 21, Great Queen-street, W.C.
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Advertisements.

DRUMBO CHURCH ERECTION FUND, ONTARIO, CANADA.

AN examination of the official papers set forth below will sufficiently explain, and, I venture to think, justify, my bringing to the notice of my fellow-churchmen the object which I have at heart in visiting England at this time.

The Mission of which I have the charge, situated at Princeton, in the diocese of Huron, covers a very large area, and is, at present, provided with but one church—a provision utterly inadequate to supply the spiritual wants of the district.

This church, a very small one (being but 30 by 60), I was enabled to build by the proceeds obtained from lectures delivered by me, and appeals made by sermons and other agencies, supplemented by free gifts of sand, stone, and other material, most liberally contributed by the members of the mission, who gave, in addition, their personal services, both in digging the foundations and bringing to the site the whole of the material required—a distance, in some cases, of twelve miles.

Before leaving Princeton I had the great consolation of seeing this church (St. Paul's) free from debt, and consecrated to the service of Almighty God.

My present object is to provide a second church for Drumbo, the northern portion of my mission, distant about seven miles from St. Paul's Church, Princeton.

In this district are many settlers, mostly emigrants from Great Britain, who are very anxious to have the great blessing of a place of worship in their midst, and who, although too poor to help much financially, are both ready and willing to contribute, as their neighbours in Princeton have done, in labour and material.

The amount required for this good end is but trifling, £1,200 to £1,500 being amply sufficient (with the labour and material given) to provide a suitable church and mission-house; and I appeal with all confidence to God's stewards of wealth in England who are happy in the full enjoyment of all Christian privileges, to extend to their fellow churchmen for whom I plead, the blessings so liberally poured out upon themselves.

Bro. HENRY BARTLETT,

(Incumbent Princeton, Canada), Senior Curate (pro tem),
St. George the Martyr, Southwark.

March 17th, 1869.

From His Grace the Archbishop of Canterbury.

“I have examined the papers of the Rev. Mr. Bartlett which seem to me to be quite correct

(Signed) “A. C. CANTUAR.

“Lambeth Palace, February 27th, 1869.”

From the Lord Bishop of Huron.

“The Rev. Henry Bartlett has been, since his ordination, Missionary at Princeton, in the Diocese of Huron. Within the limits of his extensive Mission, the village of Drumbo is situated. Mr. Bartlett is desirous to erect a church in this village, and, the people being very poor, he is under the necessity of seeking assistance from Christian friends for that object. He is going to England to visit his friends, and he hopes to be able to interest some of those to whom the Lord has committed the stewardship of the goods of this world, to aid him in the good work which he has in hand. I would recommend this cause to the liberal assistance of members of the church.

(Signed) “BENJAMIN HURON.

“See House, London, Canada, July 10th, 1868.”

From the Ven. Archdeacon Utterton, Commissary of the Diocese of Winchester.

“The Rev. H. Bartlett, of Princeton, Upper Canada, appears to be well accredited, and I shall rejoice to hear that he has been successful in his endeavours to raise funds for the erection of a church at Drumbo.

(Signed) “J. S. UTTERTON, Archdeacon of Surrey.

“Farnham, August 21st, 1868.”

The “Society for Promoting Christian Knowledge,”

At its Monthly Meeting, held December 1st, 1868, made, at the suggestion of the Standing Committee, a grant of £25 towards the above object, on the condition that the residue be raised.

The undermentioned gentlemen have kindly consented to receive contributions towards the “Drumbo Church Erection Fund,” and an acknowledgement of all subscriptions received will be forwarded to the *Times*, by the Lord Bishop of Huron, immediately after my return to Canada (D.V.) in June next:—

Messrs. Dimsdale, Fowler, & Co., Bankers, 50, Cornhill; Br. John M. Clabon, P.G.D., P.M., 235, Z., 2, 21, Great George Street, Westminster; and Br. Edward Bullock Watts, 412, Rolls Chambers, 89, Chancery Lane.

[Br. Henry Bartlett, G. Orator of Canada, stands well with the Order there, comes fully accredited, and highly recommended, therefore, the object of appeal being a very deserving one, we hope the brethren will support the Rev. Brother with liberal contributions.—Ed. F.]

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MAY 1, 1869.