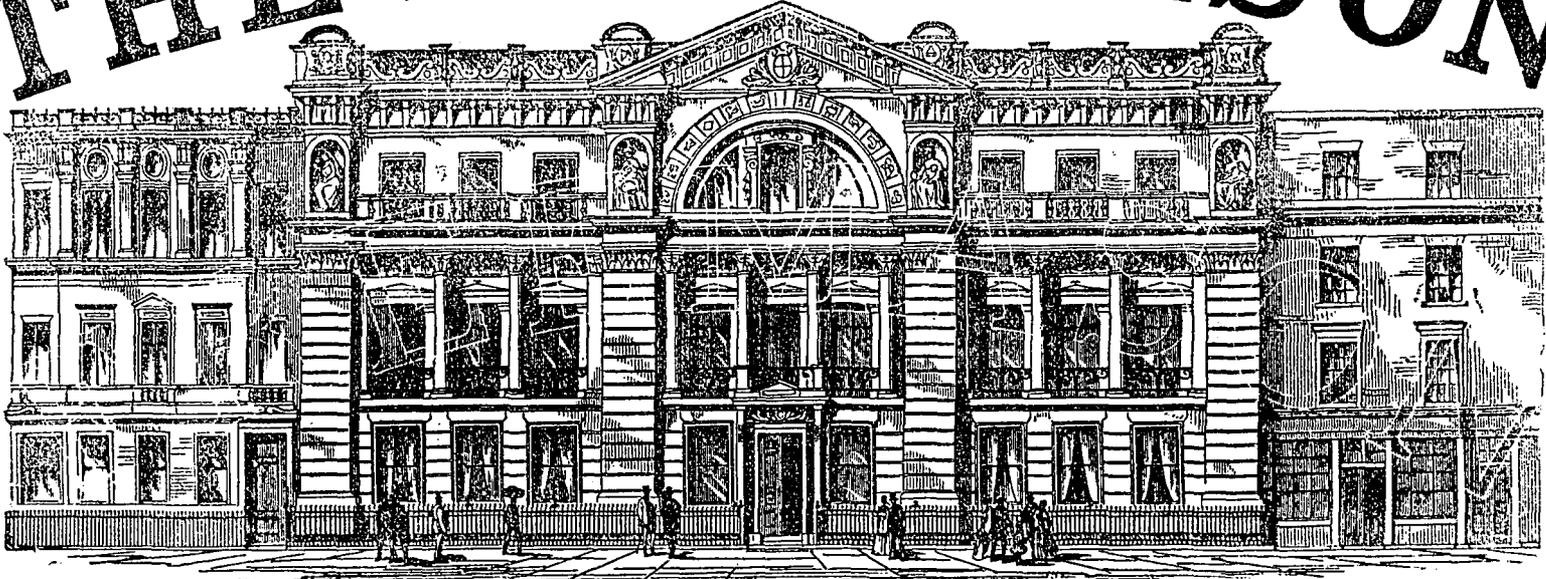


# THE FREEMASON



Grand Lodge Reports are published with the sanction of the Right Honorable the EARL of ZETLAND, K.T., Most Worshipful Grand Master of England.

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SATURDAY, SEPTEMBER 4, 1869.

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NOW READY, PRICE 4/6

VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH GILT  
EMBLEMATICAL LETTERING.

3 & 4, LITTLE BRITAIN, LONDON,  
AND ALL BOOKSELLERS.

## Reviews.

We have received the first number of *The Michigan Freemason*, published at Kalamazoo, Michigan, for July 1869. Our world-famed brother, Dr. Albert G. Mackey, "opens the ball" with a history of Freemasonry, in which he invests the traditions of the Order in the richest robes of that eloquence for which the learned brother is so renowned. The articles generally are well written, and we congratulate the Craft in Michigan upon the advent of such a creditable addition to the Masonic press in America. It is edited by Brothers Chaplin and Coffinbury, both

eminent Masons and *litterateurs*, and we heartily wish it every success.

*The Masonic Trowel*, Springfield, Illinois, July 15, 1869, is also to hand. This is a capital periodical from which we should like to quote, but in view of the enormous and accumulating pressure on our space, most reluctantly refrain. It is ably edited by Bro. Harman G. Reynolds, who is the present Grand Master of the State.

*The Voice of Masonry*, Chicago, Illinois, July and August, 1869. This handsome magazine ought to be well edited, seeing that it has no less than nine editors, and so it is. Our welcome to its appearance in our sanctum is none the less warm because it bears the honoured name of our friend and *collaborateur* Bro. W. J. Hughan on its title-page as "one of the nine." Rob. Morris, the finest Masonic lyricist of the age, recounts his pilgrimage to the East in picturesque prose, interspersed with an occasional tuneful appeal to the "Nine"—Muses, we mean, gentle reader, not Editors! Hughan is then to the "fore" with his lively "Sparks from a Masonic Anvil." Bro. Goodall follows with his instructive Report on Foreign Masonic Relations, which our readers will find in *THE FREEMASON*. An abomination called "An Anti-Masonic Christian Convention" is next touched up. It only proves that the Church of Rome does not possess the monopoly of fanaticism and folly. In England we need only smile at the vain attempts of those puny priestlings, whose notions of Christianity are derived exclusively from their own narrow-minded sectarianism. We notice with regret that the system of "Adoptive Masonry" seems to be spreading throughout America. Give it any other name, and we do not object—nay, we rather like it; and, moreover, we are one of the few English Masons in possession of the "Eastern Star" degrees, which we received through the late Bro. Vincent W. Bate—a friend of Rob. Morris; but we must protest against those feminine "degrees" being tacked on to an institution like Freemasonry, as they are calculated simply to mislead those whom they profess to instruct. There never was, and never can be, a genuine system of Lady Masonry. There is a fine portrait of Bro. J. D. M. Carr, 32°, in the July number. Bro. J. C. W. Bailey is the chief editor.

We are glad to notice that a talented young comic singer, Mr. Earnest Robson, is engaged at Gatti's and other music halls. The songs of this promising young artiste are entirely free from that vulgarity and *double entendre* which so often reflect discredit upon similar effusions, and as the public must have entertainments of the music hall class, we conceive it our duty to call attention to a change in the right direction. Let us hope that the example will be speedily followed, and that wholesome and pleasant amusement, of an inexpensive kind may thus be provided for the masses.

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

"Specimens from a Masonic Quarry" and "Leo."—I have to thank "Leo" for extending the list of old lodges by adding six more to my series in *THE FREEMASON* for August 14th (page 79). I had, however, only intended to mention those that dated anterior to A.D. 1717, and as Bro. "Leo," in concluding his kind letter, notices the same fact, there is nothing more left for me to say, excepting that such fraternally intended corrections at any time will be esteemed by

WILLIAM JAMES HUGHAN.

*The Red Cross of Rome and Constantine.*—I am delighted to see the reference to H.R.H. the Prince of Wales and the above chivalric degree in Masonry. The absurd opposition of the "Ancient and Accepted Rite" of England has of itself contributed to the success of the Red Cross degree, and, although no prophet, I prognosticate the departure of several members of the "hautes grades" from the "Ancient and Accepted Rite" ere long, unless the Supreme Grand Council alter with respect to their present dogmatic and irresponsible rule. I hope soon to read more about those records handed over to Lord Kenlis. RES NON VERBA.

(To the Editor of *The Freemason*.)

SIR,—I would take it as a very great favour if you or any of your numerous subscribers would give in an early number of *THE FREEMASON* a list of the thirty-three degrees of Masonry as practised in Ireland and America. I am sure it would afford much information to a great many Masons. I am not sure whether this is the number of degrees recognised in England by the Grand Lodge, and in Scotland I hear they have more than this number. I have received the following degrees, but am unable to say whether they are numbered correctly or not. In conversation with numerous Masons on this point I find they vary. Some say that Past Master should be counted a degree, some say differently; some, again, say that Excellent and Super-Ex. should be counted as separate degrees, others say that these were amalgamated with R.A. and all count as one:—*Blue*: 1, E.P.; 2, F.C.; 3, M.M.; 4, P.M. *Red*: 5, Excellent M.; 6, Sup. Ex. M.; 7, Mark M.; 8, R.A. *Black*: 9, K.T.; 10, Kt. of Malta; 11, Kt. of Sword; 12, Kt. of E; 13, Kt. of E.J.W. I may also state that I have received the "Priest's degree," one which is not recognized by the Grand Lodge of Ireland, though it has been sought to affiliate it if possible, but this has not yet been done. Hoping to receive the desired information, I remain, fraternally yours,  
BELFASTICUS.

## HOSPITALARIA;

OR

A SYNOPSIS OF THE HISTORY OF THE ORDER OF  
Knights Hospitallers.

(Concluded from page 99.)

By the statutes of the Order, the British Language and the German Language are strictly Protestant; and no man, be his rank or influence what they may, can obtain admission into the fraternity unless his moral character is unexceptionable, and his merits otherwise of known and appreciated value. The venerable and sovereign Order of Knights Hospitallers, as has already been shown, was originally founded for promoting the great offices of humanity and universal benevolence. Upon these, subsequently was engrafted the chivalrous object of defending and maintaining the institutions and possessions of the Christian faith. How well the members of the fraternity accomplished, in the olden times, both these meritorious ends, the preceding cursory narrative is an imperfect record. They have not read history aright, who merely look upon the banner of Saint John as the rallying point of those who were imbued with what is called a spirit of fanaticism; or that the rescue of a tomb in Palestine was the question for which so many successive generations of the Chivalry of the West fought and perished. No; the world's debate during the first five hundred years of the Order's existence, was whether the Christian religion, or the Mahomedan, should predominate;—the one hostile to civilization, and favourable to ignorance, despotism, and vice; the other radiant with charity, and friendly to learning, to freedom, and to virtue. If on the field the Hospitallers sustained the manhood of Europe, and proved the sword and the buckler of Christendom,—not less in the convent, in the expansive character of their benevolent institution, did they cherish the generous arts of peace, promote social improvement, patronise science, the refinement of taste, the culture of the mind, and all that adds grace and dignity to human life. "When the Greeks spoke of the Franks," says the historian of Charles the Fifth, "they described them as barbarous, fierce, illiterate, impetuous, and savage,—as a rude people, the very mention of whose names was sufficient to contaminate." Through the medium of the Crusades, and the religious military Orders, it was that enlightened views, and softened manners, and a long train of benefits,—which ought to be gratefully remembered, for they extend to the present day,—flowed into Europe. The sweet consolations indiscriminately administered to the sick and the unfortunate, the benefactions that made no distinction of sect or clime, the deeds which piety and benevolence inspire,—these were what gained for the Hospitallers a place in the estimation of mankind loftier and more enduring than any which they ever won by exploits in arms. Shall their remembrance be allowed to perish? No; the devout wish of Boisselin will find an echo in the breast of the noble and the good to the end of time:—"If, then, there exists no country wherein the Knights of Saint John may not claim some unhappy being restored to life and liberty by their charitable care, may they equally in whatever nation they fix their residence, still continue to practise that distinguished benevolence for which they have ever been so justly renowned! And may these same nations have no other cause of regret, than that Malta had so long deprived them of such valuable members of society!"

Of the two original objects of the institution of Saint John,—"Christian Benevolence and Military Valour,"—the former is permanent and obligatory, the latter temporary and spontaneous. "All who take the sword, shall perish by the sword;" but "Charity" is immutable, "it never faileth." In resuscitating, then, the ancient and illustrious fraternity of Saint John in Britain, it is intended to revive its original, and not its adventitious, objects. The times have happily long gone by in which, under the dawn of Gospel light, the pursuits and observances of monastic life were regarded as virtuous; whilst, under the meridian influence of the Sun of Righteousness, it is now equally acknowledged and understood, that in the busy concourse of social life man can best discharge his relative duties to man. In accordance, therefore, with the sentiments and primary purposes of the Order, it is proposed, as soon as the funds of the members will admit, to re-found an institution in the Priory of the Sixth Language, to be called "The Hospitalarium," including—

- 1st. "A Chapter Hall" for the meetings of the Council and the Chapter; a Chapel, a Library, and such other accommodation as may be required.
- 2nd. A suite of apartments to be called "The Eight Inns of the Order;" to be open at all times as a place of resort and intercourse for the Knights Hospitallers of the various European Nations.
- 3rd. "A Dispensary" for gratuitous medical

advice and the distribution of medicines to all such as the Prior and Council shall consider worthy of aid.

- 4th. "A Fund" for the pecuniary relief of the distressed; and to promote such other objects as the members in open Chapter shall consider as falling within the scope of the Institution.

The funds requisite for erecting "The Hospitalarium," and for realizing the various objects enumerated, will be raised by the passage-fees and annual subscriptions of the members admitted into the British Language; and by the donations and bequests of the charitable and humane. The whole funds to be administered according to the votes of the members in Chapters to be held periodically for that purpose; with the exception of such sums as may be directed by the donors to be applied to special objects.

The Sixth Language of the Order is composed, as originally, of three classes.—Nobility, Clergy, and Serjens. The first class is divided into *Equites Justitia*, and *Equites Gratia*; the former admissible only by proving four quarterings of arms, the latter by the production of testimonials of merit. The second class, the Clergy, are eligible *virtute officii*. The third class, the Serjens, do not require to produce proofs of gentilital descent; they have a consultative, but not a decisive, voice in Chapter. To provide effectually against the introduction of ineligible persons, the statutes strictly enjoin, that if candidates (though possessing the requisite gentilital qualifications) apply for admission into the Order, they shall be rejected. The names and pretensions of such noblemen and gentlemen as the Prior and Council may consider it desirable to admit, are submitted in Chapter; and, if approved, on payment of the fees, and subscribing the statutes, a diploma is granted under the seal of the Chapter, signed by the Prior and the members of Council.

In conclusion, in again reviving in Great Britain and Ireland the ancient institution of Knights Hospitallers, care has been taken to provide not only for its perfect and indestructible establishment, but also that it shall be rebuilt on a basis worthy of the ancient dignity and utility of the Order, as well as of a nation which has long stood at the head of Christendom. From the character of the age in which we live, it cannot be said that there is no room for the revival of the Hospitaller fraternity in Britain. The Order of Saint John is a bond of mutual amity and concord between those nations in which it is located. It is calculated to cherish and develop the best principles of the human heart, and to diffuse amongst the communities where it exists the most beneficent feelings and sentiments. The policy, then, of reviving an Order in Britain, which throughout the Christian world has been viewed for nearly a thousand years as the highest personal reward for wisdom, fortitude, clemency, devotion, and the manlier virtues, is self-apparent. It will at once be acknowledged by all whose minds are inaccessible to prejudice or dark and ungenerous passion. In other respects, its revival at the present moment will not be without important consequences. There never was a period in which, from domestic circumstances, it was more necessary to surround the "altars" of the realm with such as are imbued with sentiments similar to those which pervaded the religious militant Orders; whilst from the misery and distress that overspread a large portion of our fellow-subjects, it is most desirable that the efforts of the philanthropic of the United Kingdom should be associated, to enable them to carry on an organized system of benevolence. To these great and worthy ends, what better means can be devised than the revival of an Order, at once the most ancient and the most beneficent of all the knightly fraternities? True, the age of chivalry is gone, and the nation is lapsing fast into the sere and yellow leaf of social decadence. Nevertheless, there are yet those left behind, of wealth and influence sufficient, with whom the recollections of the past are not all a dream,—who are proud of times of domestic peace and morality, in which their ancestors faithfully and religiously discharged their duty,—and who will not be backward to lend their aid in their own day and generation, that "whatsoever things are true, honest, just, pure, lovely, and of good report,—if there be any virtue, any praise,—such things shall held in remembrance, and be practised." The diploma of Saint John does not merely confer nobility,—a thing which every sovereign prince can bestow, and which is often bestowed on the undeserving,—but the statutes of the Order strictly provide that its members shall already be gentle by at least four descents; and further, that they shall be possessed of those personal virtues and imbued with those lofty and generous sentiments, which elevate their owners more than would a coronet. His late Majesty King George the Fourth, of brilliant memory, whose highest title of honour was, that he was the first gentleman in the British Empire, testified the high sense in which he held this illustrious fraternity, by never appearing in

any other decoration on those occasions when he wore the Cross and Riband of a Knight Hospitaller. And why should he not? His Majesty, who had a perception of dignity elevated as became its source and arbiter in this triple kingdom, felt that decorations, however distinguished, which he had himself created, or which were the creations of the modern kings of Europe, were not to be put in comparison with those which had shown on the breasts of Godfrey of Bouillon, Guelpho of Bavaria, Richard Cœur de Lion, and their compeers, at Ascalon. Let, then, the members of those time-honoured families, who constitute *par excellence* the gentry of the British nation, who can trace their descent beyond those far remote days in which their ancestors upheld the Cross at Ascalon, become members of an Order which renders the position as high-born men—whether titled or untitled—of those who hold its diplomas as definite, and well understood in European society, as if their names were inscribed on the roll of Battle Abbey, written in the Golden Book of Venice, or in the *Fasti Consulares* of ancient Rome. It is certain that the revival of what will be viewed as an obsolete dignity in the British Empire, at a moment when democratic feeling is so much in the ascendant, will be regarded, except by the charitable and loyal, with jealousy and aversion. But this knightly phalanx has a jurisdiction independent in itself; it is identified with the best interests of men; it is intertwined with the hearts and habits of eight, at least, of the chief monarchical communities of Christendom; and the chivalrous spirit which pervaded the Order in olden time will assert its supremacy in the existing generation. The bond of union in the venerable fraternity of Saint John was originally religious feeling,—the desire to maintain the institutions of the Christian Faith. Events, to which it is unnecessary to refer, have unhappily arisen to separate the followers of the Cross. But there is another bond of union, second only to the former, namely, social feeling,—the desire to multiply the charitable institutions of Europe. Philanthropy is the first of moral duties as loyalty is the chief of civil obligations. An Order, comprised of men who shall "fear God, honour the king, and love the brethren," cannot be objected to on any grounds which the patriotic and virtuous need consider tenable;—for these principles of communion are those alone which conduce to individual peace, social concord, and national stability. In shaking out, then, from the dust of centuries, the illustrious banner of Saint John once more in the Grand Priory of the Sixth Language of the Order, let us hope that the ancient cry which first hailed its erection, "God wills it! God wills it!"—shall not be deemed inapplicable to its second elevation. As at that time, infidelity overspreads the heritage of Christ, and an eruption of all the baser principles of human nature menaces the destruction of whatever is noble and best in the social fabric. The times, morally and politically, are out of joint; and need is, that recollections of the past should renovate the ancestral sympathies of the nation. That such men were as Gerard, Du Puis, De Moulins, Villiers, Daps, De l'Isle Adam, La Valette, Vignacourt, De Villaret, D'Aubusson, &c., should not be forgotten, for with them glory, devotion, valour, duty, magnanimity, were as precious as their own existence. These, and thousands of their compeers, descended to the tomb,—amid the tears of their fellow Christians,—leaving the memory of their bright example for posterity to emulate in later ages. Though, then, the Hospitaller's trumpet no longer summons to the field the White Cross chivalry of Europe, let it not therefore be supposed that the Order's occupation has ceased and determined; as noble names are to be acquired throughout Christendom by "deeds of charity," as have ever been won by the sword on the cannoned deck, or on the tented plain. A reward, too, better than sceptred hands ever conferred,—even the blessings of the sick, the destitute, and the afflicted,—incites to exertion, and will not fail to accompany it. During, then, many more centuries of tranquility than rose in which the Order existed in times of warfare, may the divine watchword of the fraternity, "Peace on earth and good-will towards men," stimulate its members to active deeds of philanthropy;—and throughout the kingdoms that acknowledge Christ may the venerable and trophied "Standard of the Hospitallers" ever be revered as the rallying point of the humane, the loyal, and the religious.

**HOLLOWAY'S PILLS.**—Bilious Affections and Stomach complaints induced by atmospheric heat, or too liberal diet, if not checked at once are often attended with serious consequences. When anyone finds his ideas less clear than usual, his eyesight dimmed and his head dizzy, while he is indisposed for all exertion physical or mental, he may be sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all his energies be restored. Printed directions for the guidance of patients in the use of this admirable medicine are affixed to every box.—ADVZ.

LIST OF STEWARDS AT THE INAUGURATION FESTIVAL, 14th APRIL, 1869.

Ldge.	STEWARDS.	Ldge.	STEWARDS.
7	Adlard, F.	46	Kingsford, W. H.
29	Allender, W. H.	172	King, Geo.
504	Adams, W. J.	259	Kalenthaler, J.
569	Adams H. J.	1197	Knott, Jno.
809	Aveling, Thos.	143	Lloyd, Horace.
829	Atkins, R. P.	174	Lacey, Chas.
1	Bennoch, F.	198	Lambert, Geo.
6	Burke, E. H.	216	Laidlaw, Wm.
9	Burton, Jas.	357	Lamert, Geo. F.
10	Beach, W. W.	632	Lawson, R. de M.
21	Baker, B.	1004	Lofthouse, G. M.
27	Buss, H. G.	1118	Latham, P. A.
63	Burton, W. S.	1194	Little, R. Wentworth
74	Bragg, Thos.	4	Mc Intyre, E. J.
79	Boucey, R.	41	Mitchell, S. G.
92	Bigg, H.	103	Mallam, Benjn.
124	Brignall (jun.), W.	111	Morrell, Joseph
145	Boyd, J.	144	Mason, Jas.
147	Bolton, G.	157	Millis, Saml.
237	Brock, G. B.	186	Mortlock, Thos. S.
862	Brett, J.	197	Mouckton, J. B.
936	Banning, J. S.	780	May, Saml.
3	Cordwell, G.	811	Molineaux, J.
162	Caiper, G. C.	1051	Moore, J. Danl.
321	Cope, R.	134	Nunn, Joshua
657	Cox E.	1209	Neall, Geo.
820	Cress, T. T.	72	Oxford, Geo.
889	Clayton, A.	749	Ough, Wm.
907	Chard C.	1044	Ord, Robt.
1201	Collett, R.	38	Percival, J. M.
1231	Crossley, F.	99	Powell, Fred.
25	Dicketts, H.	130	Parmenter J. O.
861	Day, A.	271	Pelham, The Lord
1223	Dixon, J.	995	Pearson, R.
90	Eglese, Joseph	1163	Pursall, J.
253	Eastwood, R.	14	Richardson, F.
1178	Ebworth, F. H.	73	Rose, David
8	Francis, S.	463	Roebuck, Wm.
58	Franklin, W. J.	554	Roberts, Geo.
69	Forster, J. C.	1	Saunders, J. E.
83	Fenn, Thos.	2	Stuart, Wm.
86	Fowler, J. W. J.	12	Stewart, R. W.
256	Farnfield, J. A.	22	Salter, Geo.
859	Frazer, A. B.	23	Stedwell J. M.
33	Glegg, Jas.	91	Swainston, J. T.
187	Gruning, H.	177	Smith, Joseph
222	Grey, Robt.	423	Stanhope, C. W. S.
332	Glaisher, J.	473	Spiers, Richd J.
534	Gilbart, F. H.	948	Shugar, Jno M.
591	Gotto, F.	1056	Snow, Geo. M. E.
858	Golwin A.	1143	Sisson, Rob. J.
G.S. Lo.	Hockley, F.	1150	Smith, Hy. F.
5	Hale, Charles G.	1233	Smith, Wm.
7	Hervey, J. (G.S.)	101	Tanner, Joseph.
39	Huysh, Rev. J.	149	Tattershall, A. H.
55	Hadley, S. C.	228	Terry, Jas.
59	Hughes, W.	21	Vian, W. J.
190	Hmsworth, H. W.	42	Wilke, J. M.
340	Hurford, A. S.	46	Woods, A. W.
731	Holbrook, W. S.	81	Whitbread, J. W. C.
857	Harrison, C. H. R.	280	Wool, Richd.
1098	Homfray, S. G.	586	Wyndham, C. W.
1242	Harwood, J. J.	871	Walters, F.
945	Jenkins, J. B.	60	Young, Wm.
1222	Inskip, E. T.	60	Young, Hy.

MASONIC ACTIONS.

As examples worthy of imitation might be mentioned, the conduct of Abraham when he "entered angels unawares;" when he said to Lot, I pray thee let there be no strife betwixt me and thee, nor between my herdsmen and thy herdsmen; when he offered his only son (Isaac) for a burnt offering on the mountains of Moriah.

Rebecca said to the servant, drink thou and I will give the camels drink also.

Boaz told him that was set over the reapers, to let handfuls fall in the way of the fair Moabitish gleaner, that she and her aged mother-in-law might have bread, and feel not the humiliation of charity, but the pride of successful labor.

He that found a stranger by the way side, bruised and naked, and bound up his wounds, pouring in oil and wine, and took him to the inn and paid his charges, accomplished an eminently Masonic act.

He that said, if a man love not his brother whom he hath seen, how shall he love God whom he hath not seen? and again, ye love me if ye love one another, taught many Masonic lessons.

**BREAKFAST.—Epps's Cocoa.**—Grateful and Comforting. The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homoeopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in ½ lb., ¼ lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & Co., Homoeopathic Chemists, London.—ADVT.

PAPERS ON MASONRY.

By A. LEWIS.

XXII.—MASONRY AND DISSENSION.

"Thou wilt quarrel with a man for cracking nuts, having no other reason but because thou hast hazel eyes."

*Romeo and Juliet*, act iii. sc. 1.

In my previous papers I have abstained from commenting on the voluminous and somewhat contradictory correspondence which from time to time has appeared in the columns of THE FREEMASON, and in offering a few words now, I desire in the first instance to say that in so doing I mean no discourtesy towards those who have thus shown themselves the champions of their several opinions. Nor is it my intention invidiously to hold up any special letter to the general gaze. My desire is rather to endeavour to induce a spirit of Conciliation, so necessary to Freemasonry and so consonant with the spirit of the Craft. In the position in which I stand it would be highly reprehensible for me to criticise the merits of these various epistolary communications, or the motives which actuated their production. "Tis not my vocation, Hal." Still it seems strange to find some little acrimony commingled with these emulative productions. It appears remarkable that in a Fraternity which adopts Peace and Good-will as its watchwords, personalities have occasionally become visible, savouring of polite Billingsgate. For one, I cannot understand the phenomenon. Is it really because the ordinary quarrel grounds of religion and politics are closed to Masons, that they seek other outlets for the pettier passions of the human heart? Do they really wish to imitate Tom Thumb in the play, who

"Made the giants first, and then he killed 'em?"

I can very readily understand that in the ordinary affairs of life, animosities, both deep and lasting, may arise and rage for many a long day, and over many an attenuated column—a "linked sweetness long drawn out." In Masonry, however, such a want of unanimity is to me surprising. In the arenas of Science furious controversies have arisen, but there they have been stimulated by the poison of dogmatic theology, and fostered by the ambition of prejudiced theorists. In the Craft—universal over the globe, and uniform in its aims—the principle of

"Let dogs delight to bark and bite,"

seems so at variance with the spirit of fraternal co operation, that I must hold up the hands of astonishment.

Of course, if a position is advanced at variance with truth or historic fact, I can not only pardon, but applaud, those who take the trouble of correcting the error, or removing the veil aside a little further. Illustrations of the earlier annals of Masonry I can readily understand and welcome, especially at a period of the history of the Royal Art, when it is daily growing in public favour, and assuming larger proportions of social significance; but I trust I may be permitted to mention without offence, that of late there has been an increasing tendency to apply surmises of a more or less refined description in the correspondence columns of THE FREEMASON, and elsewhere. And this becomes the more enigmatical to me when I consider who the correspondents are, and what high attainments they have evinced in their several contributions. "A house divided against itself cannot stand," and it does not become the Masonic world to publicly exhibit its petty differences before the eyes of a ridiculing or indifferent public. So far as I am myself concerned, I like nothing better than a courteous controversy, carried on with spirit, equal justice, and good temper. I think, however, that I may legitimately protest against petty squabbles among men who, in the main, are bound together by so strong a tie as that which links the Sons of Light.

I said I should hold up no particular letter for remark, nor will I; but there have been several of late which any thoughtful reader could only deplore, in connection with events and circumstances of contemporary interest. For though these letters may even be almost courteously worded, their writers speak and wrangle over wrongs, or fancied wrongs, in the privacy of personal intercourse, and thus friendships are disturbed, and jealousies initiated, likely to burst into flame at some later time, and so disturb that Harmony which is the glory of Masonry.

It is scarcely credible that such a state of things should be—or, existing, should not prove highly detrimental to the corporate interests of the Fraternity. In this I speak from actual observation, having noticed in various quarters how a storm is blowing up which although no bigger than the "man's hand" spoken of by the prophet, may lead to a catastrophe of no mean magnitude, and of great destructive power. With letters breathing more or less of suppressed anger, must, sooner or later, come Disunity and Dissension. It is my sincere hope that these few words will be taken as they are meant—for the real good of the Fraternity, and not construed in a captious sense by any reader. What is the use of quarrelling, in Mercutio's words, "with a man for

cracking nuts, having no other reason but because thou hast hazel eyes?"

Unfortunately, however, discussions among Masons are not confined to this country at the present time. There are Masonic feuds going on, forming "very pretty quarrels as they stand," in different parts of the world, and it is greatly to be hoped that these differences are susceptible of settlement. Nor has the past been without great and important Masonic feuds. There was the William Morgan row, which so ridiculously agitated America for many years, and was turned to such a political use by unscrupulous politicians, culminating in the supposed victim's escape to Smyrna, where he passed the remainder of his days, and may, for aught I know, be yet alive. To this succeeded the memorable and protracted Crucifix controversy, in which battle parties were formed, and much acrimony created. Recently, we had the laughable farce of Brother Henry Melville, who has pertinaciously attempted to force on the attention of the Masonic world a system of interpretation at which archæologists burst out laughing, and at which Dominie Sampson, had he been a Mason, or an astrologer, would have emitted a "Prodigious" of alarming length. But from the tone adopted by some late writers, I cannot but think that unless some hints are dropped in time, there may arise another Masonic storm to divert the energies of Masons from their principal aims. I trust this will be averted. I have every confidence that it may, for the eminent men who adorn Masonry, and so generously and unremittingly labour for the more complete elaboration of the history of its antiquities, are men gifted with such powers of discernment as to be able to "reef top-sails and make all snug" in time. But the bare possibility, even of any such storm is by no means satisfactory to the friends and students of Masonic lore.

In concluding this article I think it right to say that had I not been aware my series of papers have won for me the confidence of many readers of THE FREEMASON, I should not have taken the liberty of saying what I have said above. It is only because I feel that what little good these papers contain has been appreciated, at perhaps even more than its real value, by brethren whom I respect, that I have ventured on a few words of friendly remonstrance: my aim is conciliation, not impertinent intrusion. It is, indeed, in my opinion, a good and pleasant thing to see brethren living together in unity; and while I have the pleasure to continue these papers it shall ever be my object to promote that harmony and general unanimity which it is the peculiar and undiluted happiness of Masons to teach, and, should be, to practise.

One last word in reference to the short letter of Bro. "Viator." When I say "Liberty is licence, not Freedom," I mean to be understood thus: Freedom is founded on self-respect; self-respect is induced by education, and the two latter, conjoined, make a man free. Liberty may be politically proclaimed, and nominally exist in many countries, but Freedom pertains more particularly to the individual who has fought it out for himself on the moral platform. An ignorant man may possess liberty, but unless he understands liberty in the sense of freedom, his ignorance may debase liberty into licence. Am I understood? "Let brotherly love continue," and in this season of cracking nuts—in more senses than one—think neither of the beam in our brother's eye, the mote in our own, nor of the colour of eyes at all—so that they be not "black eyes" in the magisterial point of view. CRYPTONYMUS.

ITALY.

In a circular issued by the M.W.G.M. Garibaldi. the attention of the lodges is directed, among other matters, to the following:—

"A strict observance of the principles of toleration and benevolence.

"The maintenance of a total freedom of rites.

"Every religious, political, and social question strictly forbidden in the Lodge.

"A participation in the progress of modern ideas, and in the national life.

"The consideration of modifications in the general statutes of the Order.

"Reforms necessary in the financial administration.

"The establishment of schools for the people, and the founding of charitable institutions.

"Consideration of means to enlist the sympathy of the working man for Freemasonry, and to favourably dispose the minds of females for the labours of the lodges."

We have pleasure in informing our readers that "The Constitutions of the Freemasons," by Bro. W. J. Hughan, is now ready, and may be had of Bro. William Lake, Boscawen-street, Truro; price Half a Guinea. The number is limited to 70, and intending subscribers are requested to send their names, Masonic position, and addresses to Bro. Lake, as the work will only be sold to Masons, and cannot be had through booksellers.

## Reports of Masonic Meetings.

## THE CRAFT.

## PROVINCIAL.

**WARRINGTON**—*Lodge of Lights, No. 148.*—The regular monthly meeting of the Lodge was held at the Masonic Rooms, Sankey street, on Monday evening last. The W.M., Bro. D. W. Finney, was supported by Bros. William Mossop, S.W.; W. Richardson, J.W.; W. S. Hawkins, S.D.; Dr. Cooper, J.D.; H. B. White, P.M., P.Z., P. Prov. G. D. Cers.; John Bowes, P.M., &c., &c.; Rev. H. P. Stedman, Chap.; H. Syred, W. Fletcher-Wood, John Harding, James Bayley, Jos. Canidy, Geo. Blackhurst, Robt. Gibbons, Jas. Johnson, Tyler; James Hannah as I.G. Visitors:—Bros. J. Parr, S. Bellott, and W. Bowden; the W.M., S.W., and J.W. of the Bridgewater Lodge, No. 1213; Patricroft; P. J. Edleston, and Jas. Parry, No. 1134. The Lodge was opened in due form and the minutes of the previous meeting read and declared to be correctly recorded. Bro. Curry, of No. 637, was unanimously accepted as a joining member, Bro. James Bayley was passed, and Bro. John Harding was raised. The ceremonies being performed by the W.M., assisted by the G.W. and Bro. P.M. John Bowes. The case of "Torekler v. Tattersall" came before the Lodge, but the further consideration was postponed until after the meeting of Prov. Grand Lodge, in October. This being the whole of the business the Lodge was closed with the usual solemnities.

**HALIFAX**—*St. James's Lodge, No. 448.*—The regular monthly meeting of this Lodge was held on Tuesday, the 24th ult., when there was a very numerous attendance of brethren. This being the first meeting of the Lodge held in the new Masonic Temple in St. John's-place, erected by the joint efforts of the two Halifax Lodges, No. 61 and No. 448, no business was transacted beyond opening and closing in the three degrees. The brethren afterwards adjourned to the banquet room, where an elegant repast had been prepared by Bro. Millward. Bro. R. Lord, W.M., presided, and was supported on his right by Bro. J. Fisher, P.M., P.P.G. Treas.; and on his left by Bro. B. W. Jackson, W.M., No. 61, and a number of P.M.'s. The usual loyal and Masonic toasts were given and responded to the various speakers expressing their pleasure and pride in being removed from their old quarters in public-houses, and meeting in such a magnificent building as had now been erected for Masonic purposes. The lodge-room, when finished, is expected to be one of the handsomest in West Yorkshire. The banquet-room is the same size as the lodge-room, except in height. The building also contains two instruction-rooms, two voting-rooms, two tyler's-rooms, reading and smoking-rooms, steward's room, kitchens, rooms for the keeper, ample cellars, and the necessary appliances for the convenience and comfort of the Masonic body in Halifax.

**ISLEWORTH**—*Villiers' Lodge, No. 1194.*—An emergency meeting of this Lodge was held at the Northumberland Arms Hotel, on Saturday the 28th ult. The chair was occupied by Bro. R. Wentworth Little, P.M., the Secretary; and among the members present were Bros. J. Trickett, S.W. and W.M. elect; W. Dodd, J.W.; R. Gurney, Treas.; T. Smale, D.C.; Major H. W. Palmer, J. Jones, and L. Acworth. After the usual ballot, Messrs. Charles Tomlin and Thomas Lampard Green were initiated into the mysteries of the first degree by the presiding Master, who subsequently raised Bro. L. Acworth to the sublime degree of M.M. The audit of the Treasurer's accounts was then held, and the result showed that great progress had been made by the Lodge during its brief existence of less than two years. We are informed that Bro. E. Clark, P.M., will represent the Lodge as Steward at the next Festival of the Boys' School, and no doubt he will be well supported by the brethren. Bro. Trickett, the incoming Master being a highly-esteemed member of the Craft, a large muster is expected at his installation, which will take place on the 2nd October. After partaking of light refreshments the brethren returned to town at an early hour.

## THE ROYAL ARCH.

## PROVINCIAL.

**HALIFAX**—*Chapter of Regularity, No. 418.*—The regular quarterly meeting of this Chapter was held in the new Masonic Temple, St. John's-place, on Monday, the 30th ult., when there was only a medium attendance of the companions. The officers were:—Comps. W. Cooke, P.Z. as Z; G. Normanton, P.Z. as H; R. Lord, J.; H. N. Bates, P.Z. as E.; J. Seed, as N.; W. F. Wilkinson, P.S.; W. J. Laidler and T. M. Dolan, as A.S., and J. Greenwood, P.Z., Janitor. The minutes of the previous meeting having been read and confirmed, Bro. Francis Waddington was balloted

for, unanimously accepted, and subsequently exalted to the degree of R.A., Comp. Lupton giving the historical portion to the new companion. The Chapter was then closed, and the companions adjourned to their instruction room to partake of a friendly and social glass, and drink the usual Masonic toasts. There was a feeling of general satisfaction at the appearance of the Chapter in the new lodge-room, the size of which afforded ample scope for the furniture and fittings of the Chapter to be displayed to the best advantage.

## MARK MASONRY.

**CHESHIRE**—*The Joppa Lodge, No. 5, G.C.S.*, held its monthly meeting at the Masonic Rooms, Birkenhead, on Friday evening, Augst. 27th, the officers present being Bros. W. Bulley, W.M.; Mills, S.W.; Nosworthy, J.W.; Stephenson, M.O.; Sillitoe, S.O.; Barclay, J.O.; Ambler, S.D.; Jacob, J.D.; J. Platt, G.P.J.W., Treasurer; T. Platt, P.M., Secretary; Hignett, Registrar; Lambert, Conductor; Sayers, T.K.; Robinson, Tyler. The Lodge having been opened in due form and the minutes of the last meeting read and confirmed, a ballot was taken for Cap Hy. Harris, who was duly elected and advanced to the hon. degree of Mark Master. Bro. Howll presided at the instrument, and it was with considerable satisfaction that we listened to the perfect manner in which all the officers rendered the ritual and performed their several duties. Some financial business having been discussed, the lodge was closed in a quiet form when, the brethren adjourned to refreshment and enjoyed a most pleasurable and intellectual evening.

## ANCIENT AND ACCEPTED RITE.

**TRISWICK**—*Victoria Chapter Rose Croix of Harodim.*—A meeting of this Chapter was held on Friday, the 27th ult., when the brethren unanimously elected Bro. F. B. Jennings, M.W.S. for the ensuing year. Two joining members were proposed.

## OUR SOUTH-EASTERN HOTELS.

In former days Kent was foremost in all improvements, and the first in civilization of all the English counties; more recently she may have seemed to fail in her old attributes, but, in the recent mania for improved and gigantic hotels, if she has not been the foremost, she has been perhaps the wisest, having waited for the inevitable crash she has proceeded to erect hotels, warned by the failures and enlightened by the experience of others. The Cliftonville at Margate, and the Granville at St. Lawrence-on-Sea, near Ramsgate, are two of the results of this caution and judgment. The former has been open for some time past, and is already well-known and approved of by the public, while the latter, of more recent erection, is if possible still more worthy of public patronage and esteem. Situated on the splendid cliff above the Rismgate sands, commanding views of sea and harbour and headland, scenes the most important and famous in English history, close to the charming sea-side retreat of Sir Moses Montefiore, embellished by its own well-lighted gardens, and surrounded by a bracing atmosphere ever fresh from the sea, the externals of the hotel are as pleasing to the eye, as they are conducive to the health and vigour of the wearied visitor. And the hotel itself is worthy of its surroundings. Designed by its distinguished architect, Mr. Welby Pugin, in a light and elegant style, the building seems to speak of the holidays; and its internal convenience, its pleasant domestic character, and its excellent cuisine are already profoundly appreciated by its numerous visitors.

Novelties are dear to the hearts of summer tourists; they would find one pleasant surprise at least, in the unity, power and refinement of design which has grasped the lofty masses of the hotel, and yet has stooped to the smallest details of its comfortable furniture. Everything is in keeping, and the whole effect is novel and original. Moderation in charges, that most indispensable requisite of every modern hotel, is not omitted in the list of advantages offered to its patrons by the Granville Hotel.

**THE BLOOD IN OLD AGE.**—As age advances, the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier"—Old Dr. Jacob Townsend's Sarsaparilla—supplies the extra nutrition to the blood, and restores to it its florid hue, and then the progress of decay is arrested, and the ailments disappear; man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon the Dean of Lismore, General Am. Gilbert, of the Indian Army; the Rev. Francis Monck, of "The Gospel Evangelist." Ordered also by the Apothecaries' Hall, London. Sold by all Druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment each in boxes 1s. 1d., 2s. 9d., 4s. 6d.—Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine.—ADVT.

## GREAT MASONIC GATHERING AT CARNARVON.

Not long ago the ancient town of Carnarvon tested the sweets of a visit from royalty, and on Wednesday week the inhabitants were afforded an opportunity of witnessing a demonstration of an entirely different but highly interesting character, the occasion being a Provincial Grand Lodge of the province of North Wales and Shropshire. The mandate was issued by the Right Worshipful Prov. Grand Master, Sir Watkin W. Wynn, Bart., M.P. The place of meeting was the room of the Segontium Lodge, No. 636, at the Royal Sportsman Hotel.

The meeting last year was held at Ironbridge, when only a small number of the brethren were present, but an attendance of about one hundred fully made up for that deficiency, and showed that the spirit of Masonry in the district of Carnarvon is of the right sort. Not only were the brethren of the lodges in the neighbourhood present in goodly numbers, but there were also representatives from the Grand Lodge of England, lodges in Yorkshire, Somersetshire, Scotland, Hong Kong, Australia, &c.

The following officers of the Provincial Grand Lodge were present: Bro. Sir W. W. Wynn, Bart., M.P., R.W.P.G.M.; Bro. E. H. Dymock, D.P.G.M.; Rev. R. Benson, P.G.C.; Dr. Goldsbury, P.P.G.S.W.; John Preece, P.P.G.S.W., acting on this occasion as J.W.; C. Wigan, P.G. Sec.; White, P.G. Treas.; W. Buckley Hughes, M.P., P.P.G.S.W.; R. Millington, P.G.S.B.; C. Oakley, P.G.R.; W. Blakeway, P.G. Steward. The officers of the Segontium Lodge present were: Bros. W. D. Potter, W.M.; T. C. Roden, P.M.; W. Maughan, S.W.; E. H. Williams, S.D.; John W. Poole, J.D.; Owen Thomas, J.W.; Robert Humphreys, Sec. and J.W. (584); Owen Jones, Treas.; G. C. Bradbury, I.G.; Rev. John Hughes, Chaplain. Amongst the principal visitors were Bros. S. Wilkes, P.M., (rec. of 597); E. W. Thomas, W.M. (384); W. Hughes, W.M. (1113); John Wharton (123, Yorkshire); E. A. Wesley (768, Hong Kong); E. Bagaley, W.M. (601 and 419); W. F. Chapman, W.M. (755); C. Dutton, P.P.G.S.W., Cheshire; John Peters, S.W., (597); the Rev. J. Henn, Chaplain (755); John Savage, P.S.G.D. of England; Rev. G. A. Sall, P.G.C., Somersetshire; H. M. Sall, W.M. (620); John W. Edwards, W.M. (1143); &c.

After the lodge had been held, the Provincial Grand Lodge was opened in due form by the R.W.P.G.M., but the business brought forward was merely routine. The only item of interest was the presentation of jewels to Bros. Wigan and White by the P.G.M., and the reading of the minutes of previous meeting. After the closing of the lodge a procession was formed at the entrance to the hotel, which proceeded through the town to Christ Church, near the railway station. The progress of the brethren through the streets in full Masonic costume, the officers of the Grand Lodge carrying the insignia of office and rank according to ancient custom, attracted large crowds of people, who lined the streets nearly all the way. Arrived at the entrance gate of the church the brethren formed in line to receive the R.W.P.G.M. and his officers, who passed under the arch of steel at the gate. The prayers were read by Bro. the Rev. E. A. Sall, and the Litany was chanted by Bros. Orme and Halliday (Chester Cathedral), Bro. Roberts (basso, from Bangor Cathedral), and five boys, the organist being Bro. R. Roberts, of Nos. 384 and 606. The anthem was "I have surely built thee an house" (Boyce). The sermon was preached by Bro. J. Hughes, of the Segontium Lodge, who took for his text the second part of the 17th verse of 1 Peter, i., "Love the Brotherhood." After an eloquent discourse on the Christian grace, he finished by saying he felt sure the brethren present had entered fully into the spirit of what he had spoken. The ancient and noble fraternity to which they belonged was first conceived in that spirit, and had been so carried on to the present day. Masonry was confined to no particular country, but was extended over the whole of the terrestrial globe. It conquered social disagreements, smoothed down their individual angularities, and drowned their provincial and national peculiarities and prejudices. It was a truth not admitting of doubt that man only reached his highest life when he formed part of a society bound together by common sympathies and common aims. Mere interest would not bind men together, as some asserted, which was proved by a world of rushing competition. It was only love, based upon unswerving fidelity, which could do that; and true brotherhood, based upon that solid foundation, might outlive, as it had done in the case of Freemasonry, the decay of empires and the crash of revolutions. The preacher concluded by making an appeal on behalf of the Anglesey and Denbighshire Lunatic Asylum, the Carnarvon and Bangor Infirmary, and the poor of Carnarvon, for which a collection was afterwards made realising more than £18.

On returning to the hotel, between 80 and 90 of the brethren sat down to a banquet provided by Bro. Moreton, of the "Royal Sportsman." The R.W.P.G.M. was present, and after dessert was placed on the table, he proposed the usual loyal

and patriotic toasts. In proposing "The Queen and the Craft," Bro. Sir Watkin referred to the peculiar propriety of the toast in that room, as they were almost under the shadow of the castle walls where the crowns of England and Wales were united. In submitting the toast of the "Prince and Princess of Wales," he expressed a hope that they would soon pay a second visit to the Principality. Since the last time he (Sir Watkin) had the honour of addressing the brethren the prince had become a Mason. (Cheers.) He was sorry to think, however, that he had been initiated in a foreign lodge—(hear, hear)—but Lord Zetland had told him (Sir Watkin) that he had proved the Prince, and he went through his examination as well as any Mason he had ever met with. ("Hear, hear," and cheers.) In proposing the toast of "The Earl of Zetland, M.W.G.M. of England," Sir Watkin expressed a fear that his lordship, through old age and infirmity, would not long continue to occupy the position he now held.

"The health of the R.W.P.G.M." was proposed by Bro. Potter, W.M., No. 606, and enthusiastically endorsed by the brethren.

SIR WATKIN briefly thanked the proposer and the other brethren for the honour.

"Lady Wynn and the Ladies," "The W.M.," "The Visiting Brethren," "The Masonic Charities," &c., were also on the toast list, appropriate music being given by a glee party—gentlemen from Chester and Bagnor Cathedrals. Bro. Humphreys, who acted as secretary, deserves great credit for the completeness and satisfactory nature of the arrangements made for visiting brethren and others.

DISTRICT GRAND LODGE OF BENGAL AND ITS TERRITORIES.

At a quarterly communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Thursday, the 24th June, 1869:—Present: Right Worshipful Hugh D. Sandeman, District Grand Master; Worshipful W. J. Judge, Dep. D.G.M.; Dr. P. Powell, D.S.G.W.; J. Mackintosh, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Registrar; H. H. Locke, D.G. Sec.; W. B. Farr, D.S.G.D.; Bro. W. G. Amos as D.J.G.D.; Worshipful J. Conway, D.G.D. of C.; Bro. Goddard, as D.G.S.B.; Worshipful Major Macdonald, D.G. Pursuivant; Bro. W. B. Mactavish, Worshipful J. Lindley, W. Nicholls, Bros. T. McKelvey, Dr. W. K. Waller, D.G. Stewards; H. L. Lepage, Acting D.G. Stewards; D. J. Daniel, D.G. Tyler.

Representatives of Lodges:—"Star in the East," No. 67: Worshipful G. M. Goodricke, W.M.; Bro. Druit Halpin, as J.W. "Industry and Perseverance," No. 109: Worshipful W. H. Abbott, S.W. as W.M.; Bro. Robt. Harvey, I.G. as S.W. "True Friendship," No. 218: Bros. W. E. Jellicoe, S.W. as W.M.; G. J. Scott, J.W. as S.W. "Humility with Fortitude," No. 229: Worshipful W. F. Westfield, P.M. as W.M.; J. B. Knight, P.M. as S.W.; Bro. J. Morrison, J.W. "Marine," No. 232: Bro. A. Kaeck, J.W. "Courage with Humanity," No. 392: Worshipful A. J. Sharpe, W.M. "St. John," No. 486: Bros. W. Stanfield, J.W. as W.M.; W. O. Allender, as S.W. "Temperance and Benevolence," No. 1160: Bros. A. J. Meyer, J.W. as W.M.; T. H. Girling, Sec. as S.W. Visitors: Worshipful W. F. Kruger, W.M. of Lodge No. 371 of Scotland; C. F. Jacobson, W.M. of Lodge No. 404 of Scotland; Capt. W. G. Murray, P.M. of Lodge "Dalhousie," No. 639.

1. The District Grand Lodge was opened in due form at 6.40 p.m.

2. Apologies from the following brethren were recorded:—Worshipful E. B. Lewis, D.G. Steward; Bro. H. J. Frew, J.W. of "Lodge Excelsior."

3. The Minutes of the Quarterly Communication of the 20th March, 1869, having been printed and circulated, were taken as read, put to the vote, and confirmed.

4. The Right Worshipful the District Grand Master addressed the District Grand Lodge as follows:—

"Worshipful Brethren,—The only important event which has taken place during the past quarter has been the first General Meeting of the supporters of the Bengal Masonic Association, for educating the children of indigent Freemasons. This association may now be said to be fairly launched, and I am glad to be able to report favourably upon it.

"Of the promised donations and subscriptions, aggregating about Rs. 12,000, a sum of over Rs. 8,000 has already been paid in; and I am glad to say that it has been resolved to invest all donations in Government Securities in the joint names of the Trustees of the Fund, while the interest only of such investment, together with the amounts of annual subscription, will be permitted to be expended. This is a very important feature in the rules of the Association, as by it the stability of the Fund is permanently ensured, and there can be no fear of our capital decreasing; while, on the other hand, every donation, however small, will contribute to increase our means of doing good. The Association

is to be registered under The Registration Act of India, and every precaution has been taken to place it on a firm and permanent basis, and thus it is hoped, ensure general sympathy and active support. Our means, however, are as yet exceedingly small when the object of the Association is considered; and I would ask for your co-operation, not only by yourselves subscribing to this excellent charity, but by your endeavouring to obtain the assistance and support of your friends and brethren to the scheme. I earnestly commend it to your favourable consideration.

"A paragraph in the report of the Finance Committee warns us that we must submit to temporary inconvenience for the purpose of having the Masonic Hall thoroughly repaired. It is now five and a half years since the house was touched, and some portions of it are, it is feared, insecure, so that you will readily admit the necessity of at once thoroughly repairing the whole building. We have been asked to vacate the premises at the beginning of next month, and I have this day issued instructions to the District Grand Secretary to notify this to Masters of Lodges with a request that they will remove their property by the close of the current month. I request the ready co-operation of Masters in this matter, as any delay on their part will have the effect of retarding repairs, and will consequently delay our re-admission to the building. The repairs will probably take two months; and due notice will be given to you when the Hall is ready for re-occupation. In the absence, from Calcutta, of the District Grand Superintendent of Works, our W. Bro. Locke has kindly intimated to me his willingness to arrange for the appropriate decoration of the public rooms, and I need scarcely add that I have most gladly accepted his offer, knowing that for taste in decorative art he has no equal in Calcutta, and that we shall consequently benefit very greatly from his valuable assistance and superintendence. These decorations will naturally cost money and I am sanguine that every Lodge using the Hall will be glad to defray its proper portion of the expense, which like the cost of overhauling our lighting arrangements (which will also be necessary) will fall fairly upon Lodges generally, as they only pay just sufficient to cover the actual expenses of the Hall without profit to Grand Lodge. Masters of Lodges will have to make their own arrangements for Lodge Meetings during the time that the Hall is under repair, and no house rent will be charged to them during that time, while every endeavour will be made to have the building ready for occupancy by the earliest possible date.

"I am sorry to have to report the exclusion for non-payment of dues, of Bros. Emanuel Grant Costello, André Louis Briant, from Lodge "St. John's," No. 486; John Dickenson, William Pittar, from Lodge "Excelsior," No. 825; J. Hoskins, J. C. P. Campbell, W. Rawlston, J. Stewart, J. A. Wilson, J. C. Robb, from Lodge "Temperance and Benevolence," No. 1160.

"I regret further to inform you of the expulsion from Freemasonry, by the District Grand Lodge of Bombay, of Bro. G. Bease, the Editor of the *Masonic Record* in that Town."

5. Read the following Report of the Finance Committee:—

At a Meeting of the Finance Committee of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Tuesday, the 8th June, 1869—

Present: Worshipful John Mackintosh, D.J.G.W., in the chair; J. Conway, W.M., 825; Wm. B. Farr, W.M., 486; J. H. Linton, District Grand Treasurer; H. H. Locke, District Grand Secretary.

The accounts of the District Grand Treasurer for the 2nd financial Quarter of 1869 were audited and found correct. The following is an abstract:—

DISTRICT GRAND LODGE.		
	Rs.	As. P.
Balance from last quarter .. ..	1,345	2 1
Received during this quarter .. ..	1,832	13 10
	3,180	15 11
Disbursed during this quarter .. ..	2,870	13 3
Balance to Credit .. ..	310	2 8
FUND OF BENEVOLENCE.		
Received during this quarter .. ..	1,180	2 8
Balance from last quarter being against the Fund .. ..	245	14 6
Disbursed during this quarter .. ..	503	8 0
	749	6 6
Balance to Credit .. ..	430	12 2

The District Grand Secretary reported that, in consequence of certain statements which he had received from the Custodian of the Hall relative to the urgent need of repairs in which the premises now stood he had, under the instructions of the District Grand Master, written to the Landlord's Agent upon the subject, requesting that he would direct his builder to meet the Custodian with a view to ascertaining the extent to which repairs were necessary, and the time which they would take to execute. This meeting between our Custodian and the Land-

lord's Builder had taken place, but no further communication from the Agent had been received. Worshipful Bro. Amos, the Custodian, was, however, in attendance, to give the Committee such information as he possessed. The Committee, after consultation with the Custodian, proceeded with that officer to inspect the premises and gave instructions with a view to obtaining such information as might enable them to submit a memorandum upon the subject at the ensuing Quarterly Communication.

6. It was proposed by Worshipful Bro. W. H. Abbott, and seconded by Worshipful J. Conway, that the foregoing Report be adopted. Carried unanimously.

7. The following Report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read for the information of the District Grand Lodge:—

MASONIC FUND OF BENEVOLENCE.

Report of Grand Committee for 2nd Quarter, 1869.

During the quarter, one of our pensioners, who has been in receipt of an allowance of Rs. 20 per mensem for sixteen years, died. An application was made for the continuance of the grant to her son, who although a young man, is incapacitated for all active employment by fit of epileptic character. The Committee considered him a proper object to receive assistance from the Fund, and accordingly granted the request. This is the only new case.

There are now on the Fund:—

7 Widows drawing each .. ..	Rs. 20 a month
1 Poor Brother .. ..	" 20 "
1 Lewis .. ..	" 20 "

Of these, two widows reside up-country the remainder in Calcutta.

One case has been referred to the full Committee with a view to obtain a larger grant than it is in the power of the Sub-Committee to bestow. The Committee were of opinion that no further grant should be made from this Fund.

The balance to credit shown in the Report of the Finance Committee is exclusively of the invested funds, which now amount to Rs. 3,600.

8. The District Grand Secretary reported that the Bye-laws Committee had met since the last communication of District Grand Lodge, and had advanced considerably in the work which had been entrusted to them. Owing, however, to the illness both of the Chairman and the Secretary when the last meeting of the Committee was summoned, it had been found impossible to prepare the report, which it was intended should be brought before the District Grand Lodge at this communication.

The District Grand Master said that, under these circumstances, he thought the Worshipful Brethren present would consent to the postponement of the subject till next meeting of District Grand Lodge.

9. Read a letter from the Secretary of Lodges 371 and 404 of Scotland, dated 24th June, 1869, offering to the District Grand Master of Bengal in the name of the Worshipful Masters of said Lodges, the use of the Scotch Masonic Hall, during the time that the English Masonic Hall is undergoing repair.

Ordered to be recorded, and that a letter of acknowledgment be written by the District Grand Secretary conveying the thanks of the District Grand Lodge for the courteous offer from the Worshipful Masters of the Lodges 371 and 404 of Scotland.

10. The District Grand Registrar said that one portion of the District Grand Master's observations had brought to his attention a matter which had often occupied his thoughts—he meant the erection of a Masonic Hall. No one could be satisfied with the position of the present Hall, and he was strongly of opinion that a body so influential, so wealthy, and so energetic as the Masons of Calcutta, would have no difficulty in providing a more suitable local habitation for the Craft. It occurred to him that, under the provisions of the Joint Stock Companies' Act, a company might be formed with limited liability which would easily raise the funds, and yield a good return to its promoters. He would, therefore, give notice of the following motion to be brought forward at the next meeting of the District Grand Lodge:—

"That a Committee of District Grand Lodge be appointed to consider the best mode of procuring the erection of a Masonic Hall in some suitable place in Calcutta."

The District Grand Master observed that this was a subject which had been, on more than one occasion, earnestly considered by his predecessors in office and by himself; many plans had been proposed, but none carried into effect. He would rejoice if the Worshipful Brother who had just spoken, could mature a plan by which the Freemasons of Bengal might have a suitable building of their own in the capital city of the district.

Ordered.—That the Worshipful Bro. Kennedy's notice of motion be entered on the agenda of business, for consideration at the next communication of the District Grand Lodge.

11. There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7.45 p.m.

## Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.  
 CANADA: Messrs. D. VINE & SON, Ottawa.  
 CEYLON: Messrs. W. L. SKEENE & Co., Colombo.  
 CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times*'  
 EAST INDIES:  
*Allahabad*: Messrs. WYMAN BROS.  
*Byculla*: Bro. GEO. BEASE.  
*Central Provinces*: Bro. F. J. JORDAN.  
*Kurrachee*: Bro. G. C. BRAYSON.  
*Madras*: Mr. CALEB FOSTER.  
*Mhow*: Bro. COWASJEE NUSSERWANJEE.  
*Poona*: Bro. W. WELLS.  
 GALATA: ISHICK KAHN, Perchembé Bajar.  
 PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon*.  
 And all Booksellers and Newsagents in Great Britain and Ireland.

## Births, Marriages, and Deaths.

## DEATHS.

CAMPBELL.—On the 30th ult. at 12, Carrick-street, Helen Smith, relict of Bro. John Wilson Campbell, late Secretary Lodge Clyde, No. 408, aged 36 years.  
 HUNT.—On the 29th ult., Bro. James Hunt, *Ph. D., F.S.A.*, Ore House, Hastings.  
 LEVINSON.—On the 28th August, at Warwick-gardens, Kensington, Bro. Isidore Levinson, P.M. 7, in his 69th year.  
 McALESTER.—Recently, Lieut. Col. C. A. McAlester, K.H., Knight of Grace of the Order of St. John, in Anglia.  
 PRATT.—On the 22nd August, at No. 7, Devonshire place, Wandsworth-road, Mary Ann, the wife of Bro. Alfred Pratt, (P.M. 22 & 382), of Her Majesty's Customs.  
 TAYLOR.—On the 28th ult., at 1, Springfield, Liverpool, in his 16th year John, younger son of Bro. Dr. John Stopford Taylor, *M.D.*, P.M. of Everton Lodge, 823.

## BOOKS RECEIVED.

"Constitutions of the Freemasons, 1723," by Bro. Wm. J. HUGHAN, Provincial Grand Secretary, Cornwall. Lake, Truro.  
 "Notes on the Colonial Empire of Great Britain," by Brother John Bowes, Head Master of the Blue Coat Hospital, Warrington. Author of the Text Book of the Geography of Palestine, &c. Simpkin Marshall & Co., London; and Educational Trading Company, 29 & 30, Union Street, Birmingham.

## The Freemason,

SATURDAY, SEPTEMBER 4, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
 The price of THE FREEMASON is Twopenny per week; quarterly subscription (including postage) 3s. 3d.  
 Annual Subscription, 12s. Subscriptions payable in advance.  
 All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C.  
 The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

## A BUMPER TOAST.

THE custom of drinking toasts is an old one. We are afraid to say how old, but at any rate its origin is not within the recollection of the traditional centenarian yept "the oldest inhabitant." It is true that the practice has now almost entirely disappeared from our private festive meetings, but it still flourishes in all its pristine vigour at certain public feasts, and at the social gatherings of the Masonic body and other kindred societies. If we go to a great dinner at the Freemasons' or the London taverns, we find that a recognised officer, called the toast-master, is an indispensable adjunct to the olives and the "47 Port." We hear him announce in stentorian tones, "Gentlemen, the toast is 'Her Most Gracious Majesty the Queen,'" and we time our cheering to his lead, just as musicians obey the baton of a Jullien or a Costa.

All this is very pleasant, and we are conservative enough to hope that in Freemasonry at least we shall retain the good old custom of drinking the healths of our Sovereign, our Grand Master, and our brethren generally till time shall be no more. Now, as the Grand Lodge of England bears upon its roll lodges situated in every quarter of the habitable globe, so that we might almost say the door of English Freemasonry is never shut, and as the ancient usages of the Order are

followed in our lodges as closely and as strictly in Japan as in Australia, on the banks of the Hooghly as on the coasts of Southern Africa, it may be safely assumed that our Masonic work not only goes on without intermission day after day, but that the names we delight to honour in England are equally dear to the hearts of our distant brethren. The toasts we give are the same, the sentiments we breathe are identical; and we might almost say that the air is filled with the good wishes which are daily invoked on behalf of the chief officers of the English Craft. It is a pleasing reflection that kindly feelings and fraternal ideas are landmarks all the world over; that sweet memories of the parent land of Freemasonry are cherished by those who derive their Masonic existence from that fountain-source; and, in a word, that English Freemasons, though scattered widely over the four corners of the earth, are still as one in heart, in spirit, and in truth. So mote it be!

But will it be credited that an English lodge should so far forget the respect and allegiance it owes to the elected chief of the Grand Lodge of England as to refuse to drink the Grand Master's health when proposed from the chair? And yet, if we are correctly informed, such an incident actually occurred in a lodge in the Isle of Wight upon a recent occasion. It appears that great dissatisfaction has been caused amongst the brethren in the island by the annexation of their Masonic province to that of Hampshire, so, to evince their displeasure, they decline honouring the toast of the M.W. Grand Master. Now, really, a more puerile exhibition of temper, or one more unworthy of a Masonic body, we deem it impossible to conceive.

Surely there is a constitutional process by which the Supreme Ruler of the Craft can be made acquainted with the feelings of brethren without resorting to such a paltry expedient as refusing to drink his health. In the journal from which we glean this information it is stated that our Isle of Wight brethren have hoisted the flag of rebellion, and truly they may well be supposed to have proceeded to that extremity if the occurrence therein related be true. Upon the merits of the transaction which is said to have provoked their wrath we refrain from expressing an opinion, but however great the grievance may be, we contend that it ought to have been respectfully submitted to the Grand Master through the customary channels.

The publication of such an untoward proceeding as this is reported to have been in the newspapers of the day is calculated to do infinite harm to the Craft; it will provoke the sneers of those who deny the moral advantages of Freemasonry, and who scoff at its pretensions to unity, peace and good-will.

It is, moreover, such a flagrant breach of Masonic discipline—such a negation of courtesy and self-respect—that for the honour of Freemasonry we cannot believe that the report is true; we cannot credit that any body of enlightened men could yield to such childish petulance and folly.

It must be a weak device of the enemy—ever ready to plant thistles among the grapes, and to ridicule that which they cannot comprehend.

We shall, no doubt, receive a complete contradiction of the story in time for our next issue, and in the meantime we are sure all our readers will join us in the hope that "The Earl of Zetland, Most Worshipful Grand Master," may long be a bumper toast in the wide-spread lodges of the English Craft.

## GRAND LODGE NOTES.

By an overwhelming majority the rank of Past Grand Master has been conferred upon his Royal Highness the Prince of Wales, the only opposition being rather a question as to the propriety of the

title than antagonism to the award of honorary distinction to the Prince. We have on several occasions maintained that the course pursued by the authorities of Grand Lodge in this case is perfectly in accordance with precedent, and for our own part, as a matter of taste, we object to the designation "Grand Patron" of an Order which neither seeks nor desires patronage in the ordinary sense of the word.

The recognition of the Grand Lodge of Nova Scotia is a wise and graceful act, albeit we are not insensible to the possible diminution of our extended Masonic empire in the colonies of England. Wherever the requisite conditions for effective self-government exist, we are of opinion that upon proper application being made, and after due investigation into the circumstances, the Grand Lodge of England is justified in acknowledging the independence of her District Grand Lodges.

Upon the report of the Board of General Purposes being brought up, Bro. Col. F. Burdett, P.G.W. and Representative from the Grand Lodge of Ireland, made a very pertinent inquiry as to the brother who is alleged to have worked a so-called approved ritual at Woolwich. The brother alluded to being present, denied that he had done so, and of course the matter must be further investigated, as the President of the Board affirmed that the W.M. of the Woolwich lodge stated in excuse that he had been misled into the commission of the error. In the interests of truth and the brother implicated, an enquiry must be held.

## Obituary.

## BRO. DR. JAMES HUNT.

Most scientific men, and the whole of the scientific world, will regret the death at an early age, of one of its greatest ornaments and most energetic workers. With a natural restlessness directed ever constantly towards the promotion of the science of Human Kindness—technically called Anthropography—he continued a rare faculty for advising and ruling those among whom his lot was cast. But this rule was truly Masonic, and had nothing of the nature of usurpation in it, his gentleness and courtesy were as marked as his cheerfulness and patience. He was emphatically one of those men who in elder days of the world's history would have played no inconsiderable part in the guidance and governing of mankind. He was no less distinguished as an author, and while, as he ought, he was justly proud of his own achievements, he encouraged and fostered with scrupulous assiduity those to whom fortune had been less kind. No one can say that with a deeper sense of verity than the writer of these few lines. Snatched from the world in the midst of his arduous duties—a limb from the body has been cut away—and though his spirit survives to cheer on the little band which was linked together in defence of the right, his actual presence will be sadly missed.

As a ceremonial Mason, Bro. Hunt did not take a very active spirit of Masonry, the Masonry of the heart inspired every action of his noble life. He died on Sunday, the 29th of August, at his residence, Ore House, near Hastings, after a short illness, under forty years of age. Those who have had the privilege of knowing him will mourn for one who was *sans peur et sans reproche*. He was a Fellow of the Society of Antiquaries, and Doctor of Philosophy, Fellow of the Royal Society of Literature and its Honorary Foreign Secretary, Ex-President and Founder of the Anthropological Society of London, Doctor of Medicine *Honoris causa*, (1867), of Gressen. Hon. Fellow of the Ethnological Society of London, Member of the Imperial Dresden Academy, Foreign Associate of the Anthropological Society of Paris; Corresponding Member of the Soc. Anthropol. Espana, Hon. Member of the Soc. des Amis de la Nature of Moscow, Hon. Fellow of the Cosmical Society of London, a good father and husband, and a sincere and unwavering friend. He is now *ultra nubila* in the Grand Lodge above.

KENNETH R. H. MACKENZIE.

F.S.A., F.A.S.L., P.C.S.L.

## GRAND LODGE.

The regular quarterly communication of Grand Lodge was held on Wednesday evening, in Freemason's Hall. The meeting was very numerously attended, which is a very uncommon occurrence at the September gathering. On this occasion however about two hundred brethren were present, and the proceedings throughout were of an animated character. The Grand Master seldom attends at this time of the year, and as this fact is well known among the Craft, it was not the expectation of seeing him which caused so large an assemblage. No presumption that there would be any mention of the Prince of Wales connection with the Order could have drawn them together, for by some unlucky chance the Grand Master's proposition that Grand Lodge should confer the rank of Past Grand Master on his Royal Highness, did not figure on the paper of business. But whatsoever the cause, the brethren were more numerous than usual, and they had the gratification after all of conferring the dignity which the Earl of Zetland had proposed on the heir to the throne of England.

Grand Lodge was opened in due form and with solemn prayer at seven o'clock, and the post of the Grand Master was occupied by Bro. J. Bagshaw, Prov. G. Master for Essex. Among the other brethren we noticed Bros. the Rev. R. J. Simpson, P.G.C., as J.G.W.; Josh. Smith, P.G.P.; Joshua Nunn, G.S.B.; John Udall, P.G.D.; John M. Clabon, P.G.D.; H. Murray, D.G.M., China; J. H. Evans, P.B.G.P.; Jabez Hogg, P.G.D.; A. W. Woods, G.D.C.; T. Fenn, P.A.G.D.D.; H. Browse, P.G.D.; George Cox, R. J. Spiers, John B. Monckton, J. Cooper Forster, J.G.D.; Brackstone Baker, J.G.D.; W. Farnfield, P.A.G. Sec.; Æ. J. McIntyre, G. Reg.; Hyde Pullen, W. Young, P.G.S.B.; D. Rose, W.M. (73); W. Ough, G.P.; James Brett, A.G.P.; W. Watson, Samuel May, C. Hosgood, T. J. Sabine, F. Binckes, W. Hill, Geo. King, W.M. (172); J. G. Thompson, F. Bennoch, R. Spencer, H. G. Buss, F. Walters, R. W. Little, Hyde Clarke, F. Adlard, F. H. Ebsworth, C. Bennett, P.M. (25); W. Dodd, H. Thompson, P.M. (177); H. Marston, John Hervey, G. Sec.; Benj. Head, John Symons, P.A.G. & C.; A. H. Tattershall, J. H. Whittle, Conrad C. Dumas, A.G.D.C.; Raynham W. Stewart, Rev. D. Shaboe, A. A. Pendlebury, C. A. Cottebrune, J. W. Wynne, W. H. Warr, H. D. Grissell, P.G.S.D.; James Stevens, P.M. (720 &c.); and James Mason, P.G.S.B.

The GRAND SECRETARY (Bro. John Hervey), having read the Minutes of the Quarterly Communication of 2nd June, and of the Especial Grand Lodge of 28th July, the same were put and carried unanimously.

The GRAND MASTER rose and said he feared he laboured under some disadvantage in occupying the chair of Grand Lodge that night, and under this further disadvantage that unfortunately he was unable to be present at the two last meetings of Grand Lodge when matters of great importance were brought before it; but he was sure for his deficiencies he might claim indulgence. Two or three matters of great importance devolved upon him, matters which required the grave consideration of the brethren, and which would be dealt with by them in the spirit which the circumstances of the case demanded. At the last Grand Lodge the M.W.G.M., whose absence he lamented this evening, made a proposition to the effect that the rank of a Past Grand Master be conferred on H.R.H. the Prince of Wales. That Communication was received by Grand Lodge in a spirit that could not be otherwise than satisfactory to the cause of Freemasonry. It was received with great enthusiasm, and he congratulated the Masons of England that they had so distinguished a Brother coming among them. But by some strange omission this proposition of the Grand Master did not appear on the

papers that had been transmitted to the members of Grand Lodge for the transaction of business this evening, and therefore he would ask the brethren, and he thought they would see the importance of the request, to commit what might perhaps appear on the first blush of the thing to be an irregularity, in the absence of that printed notice, to confirm what the Grand Master proposed in June, that the rank of Past Grand Master be conferred on H.R.H. the Prince of Wales. This was not a novelty. They had precedents for these appointments. It was to the great advantage of Masonry that the Royal Uncles of our present Prince of Wales were elected into Masonry; and on their election they were one and all placed in that position which he now asked the brethren to confer on him. He trusted they would pardon the irregularity that had occurred. It seemed highly inexpedient to go into it, but it was necessary to mention it. As an individual he felt gratified at the thought that Freemasons were again to be supported by the Reigning House they so much valued. He believed Masonry owed its stability in a great measure to the encouragement it received from the throne, and that they might fairly congratulate themselves that so high and distinguished a person as the Prince of Wales was now numbered among them. He would therefore simply confine himself to carrying out the suggestion which had been put into his hands by the Grand Master, "that the rank of a Past Grand Master be conferred on H.R.H. the Prince of Wales."

Bro. H. MURRAY, District Grand Master for China, begged to second the proposition.

Bro. MATTHEW COOKE did not think that in that Hall they had a right, with the pictures of the progenitors of his Royal Highness hanging around them, to pass any such resolution as the present. Had the Grand Master himself said that the Prince of Wales should be elected to his proper position as Grand Patron of the Order, he (Bro. Cooke) would not have been one to stop it; but he did say to all the brethren that they had been anxious that the Prince should come among them, and now the Grand Master proposed to gird him with the Past Grand Master's apron, ticket and docquet him, and put him out of the way on the shelf. He did not think that was the right way. He demurred to the Grand Master's power to do anything of the kind. The power under which the Grand Master claimed to do this was a recent gift by Grand Lodge to him as would be found in the Book of Constitutions.

Bro. BRACKSTONE BAKER said it was a question for Grand Lodge. The Grand Master proposed it, and it was for the brethren to confirm it.

The GRAND MASTER concurred. It was a proposition of the Grand Master which could not be carried into effect without the approval of the Grand Lodge.

Bro. MATTHEW COOKE said that the Grand Master having made the proposition, he presumed that he (Bro. Cooke) was in perfect order in moving an amendment to the same. (Hear, hear.) Therefore, whatever Bro. B. Baker might say, they had no right to pay a less compliment to his Royal Highness than had been paid by the Grand Lodge of Scotland. He held in his hand an extract which said that on Monday night, the 2nd of August, 1869, at the Quarterly Communication of the Grand Lodge of Scotland held in the Freemasons' Hall, Edinburgh, the Right Hon. the Earl of Dalhousie, Grand Master Mason of Scotland, in the chair. Before proceeding to the business of the evening his lordship stated "that he had great pleasure in moving that H.R.H. the Prince of Wales be elected as Patron of the Masonic Craft in Scotland, in succession to his Royal Highness's uncle the late King William IV." Therefore, he (Bro. Cooke) thought that, whether the Grand Master proposed or the most humble member of Grand Lodge proposed it, the Prince was not to be placed in a worse position in England than he was in Scotland. It was by prerogative the Family became patrons of the Order, and not simply Past Grand Masters, by which they would be put out of the way and perhaps never heard of more. (Hear.) We want his Royal Highness among us (continued the speaker) I say distinctly, and I move as an

amendment: "That this Grand Lodge begs to offer his Royal Highness the highest mark it can of its favour, by asking of him to accept the office of Grand Patron of the Freemasons of England." (Cheers).

Bro. W. YOUNG, P.G.S.B., I beg to second it

Bro. JOHN HAVERS, P.G.W., had often said before, that he had never risen under circumstances of greater importance, but he was certain that as the time had now come when the Freemasons of England were to pay honour and respect to the eldest son of their Sovereign, this was the most important occasion on which he had spoken. At the last Grand Lodge, three months ago, the Grand Master gave public notice of his intention, after announcing the fact that the Prince had joined the Order, that he should, according to ancient custom, propose that the rank of a Past Grand Master be conferred upon him. By some unfortunate error—an error very pardonable during Grand Secretary's absence in the country—that public notice which the Grand Master gave failed to be recorded and placed on the agenda paper. It was then felt that the most proper and frank course would be to acknowledge the error, to admit that nothing should be brought forward to give surprise to the brethren; but relying upon the fact that the Grand Master having given notice, trust that frankly and loyally Grand Lodge would permit the motion to be put. It had been put most nicely, most pleasantly, and most tastefully by the Grand Master, and when it was done they were met by an objection; and from whom? From a brother who had proposed himself as Grand Master, and who had said Grand Lodge was going to put the Prince on the shelf. Now, they wanted to have him as a brother among them. The Grand Master when he told Grand Lodge that the Prince was a Mason, said he was ready to join three or four English Lodges. That did not look like putting him on the shelf. The Grand Master was far too good a man to put on the shelf. The course they were about to take was according to custom, with the single exception of the last Prince of Wales. He became a Mason and was a Sovereign subject to one of his own people. He became deputy to the Earl of Moira. The Duke of York, the Duke of Cumberland, the Duke of Kent, the Duke of Gloucester, all had the same rank—(a cry of "No.")—at the very next meeting after they were made. The Duke of Kent was made in Geneva, the Duke of York at Berlin. A lodge was called, they were acknowledged to be brethren, and they had the rank conferred on them. He (Bro. Havers), did hope that it would not go forth to their brother, that there was the slightest hitch in the way of granting this rank on him. The Prince was most anxious to be among them, and this Grand Lodge should with one unanimous voice grant him the rank asked. He hoped it would not go forth that there was one dissentient voice to this proposition.

After a few words in correction between Bros. HAVERS and COOKE,

Bro. J. M. CLABON hoped they would all be unanimous. No one objected that the notice had been left out of the agenda paper, and every one wished to do honour to the Prince of Wales. Every one wanted him to be a working Mason, no one wanted him to be on the shelf. Why should they discuss the point, whether he should be Grand Patron or Past Grand Master? A Grand Patron was up in the clouds; a Deputy Grand Master would be a working-man, according to his (Bro. Clabon's) idea. He therefore trusted, that with one voice they would confer this dignity.

Bro. JOSHUA NUNN, G.S.B., thought that if Masons wished to see the Prince of Wales among them as G. Master on a future occasion they should carry this motion. He was sure that he would be an excellent Master, and would perform the duties of Deputy as well as if he was created Master.

The motion was then put and carried.

THE GRAND MASTER said he saw he had to make a communication with reference to the formation of a Grand Lodge of Nova Scotia, and he would therefore move a resolution to acknow-

ledge it; but he would first call on the Grand Registrar to explain the circumstances.

BRO. Æ. J. McIntyre was sure the brethren knew that in most of our colonies Masons were living under three jurisdictions at least. The Grand Lodge of England held supreme sway over those lodges that held warrants from it. The Grand Lodge of Scotland was the recognised power in a number of the colonies. In many of our colonies also the Grand Lodge of Ireland had granted warrants to subordinate lodges which acted with the Grand Lodges of England and Scotland, although owing allegiance to the Supreme Grand Lodge of Ireland. This was the case in Nova Scotia, where England had the largest number of lodges, supported by the most eligible Masons. It happened some time ago that Grand Lodge of Scotland felt dissatisfied with the way in which their lodges were conducted, and those lodges determined to assert their independence; and unknown to the Grand Lodge of Nova Scotia, the Grand Lodge holding sway under the Grand Lodge of England, proving their loyalty to the mother country, and determined to uphold the interests of Masonry in that colony; but they found themselves in a very awkward position, because by the late continental law a notion was abroad that a certain number of lodges might form themselves into a Grand Lodge, and that they then got possession of the country. This caused a great deal of perturbation. They frankly and openly communicated their difficulty to the Grand Lodge of England. They themselves felt that the time had come that by the number and importance of Masons in that colony the 3 jurisdictions named might form a Grand Lodge, which would do honour to the 3 parents who had sent them forth. They joined together and held their various assemblies and communicated to the Grand Master that they thought the time had now come when they might assert their independence, and as the daughter of Grand Lodge might walk alone and maintain the interests of Masonry elsewhere. The Grand Master, with that loyalty which always distinguished him, gave them no countenance to throw off the yoke of England, if it was a yoke at all; but he said "If you find you are strong enough to stand alone, and approach the Grand Lodge of England as it should be approached, the Masons of England are too loyal and too sound Masons to reject the prayer of any such petition." Now, they had acted on that recommendation, and the substance of it was this:—They felt themselves in a position now to uphold Masonry in the colony; they had brought themselves to that strong position they now held, and they asked Grand Lodge of England to recognize them as a Grand Lodge, owing to the Grand Lodge; the allegiance they had always held. There certainly appeared to him (Grand Registrar) to be nothing more honourable to them or this Grand Lodge, so deeply did they feel their obligations that they humbly solicited that they might retain the warrants they now held as a perpetual memorial, to be handed down from generation to generation, to shew that they sprang from the old tree of Masons in England. (Cheers.) Therefore he had much pleasure, in the absence of the Grand Master of England, in asking the Grand Lodge to recognise the prayer of this petition and to allow that the Grand Lodge of Nova Scotia should exist as an independent Grand Lodge, but allowing the lodges there to retain their warrants.

BRO. J. L. EVANS President of the Board of General Purposes, seconded the motion on the ground that inconvenience must result in after ages from three independent Grand Lodges holding jurisdiction over the lodges in the colonies. When they felt themselves strong enough to establish themselves as an independent Grand Lodge, it was the duty of the Grand Lodge of England to recognise them as such.

The GRAND MASTER a very old Mason, expressed his opinion that nothing could be more satisfactory than the way in which this subject came before Grand Lodge, and he thought that every old Mason must earnestly feel that his labours in Masonry extending itself to our colonies. This important application was significant of the progress Masonry was making in Nova Scotia,

and he felt that the proposition would not meet with one dissentient voice.

BRO. HYDE CLARKE thought the motion of so much importance, that it was desirable that it should not pass without observation. The matter had been exceedingly well explained by the Grand Registrar, and also by the President of the Board of General Purposes. What was the importance of this subject? The independence of Nova Scotia was a necessary consequence of the independence of Canada; but if we did not take care under the circumstances that Grand Registrar had explained, we should lose the whole of our colonial jurisdiction; we should lose Australia, and we should certainly lose Nova Scotia. When a country reached that state of development, it threw off the dominion of this Grand Lodge. On the other hand, they must not forget that there were some of our colonies which thought it was of great advantage to them to have the organization and administration of one Grand Lodge. We know by experience the practical working of the unfortunate system of having two Provincial or District Grand Masters working against each other. (No, no). He was speaking not without some practical experience of the inconvenience. Three Grand Masters must create considerable rivalry, however well they might at times agree together. He therefore drew the attention of the President of the Board of General Purposes, and of the Colonial Board to the subject. He suggested that it would be possible by joint action of the three Grand Masters to bring about a much better state of things than existed now. It was a subject worthy of consideration, and of great importance with regard to Grand Lodge and the advancement of the Order.

BRO. HAVERS said there was one point in Bro. Clarke's address he must draw attention to. He had said that in the course of time we should lose Australia and other colonies. Now, he (Bro. Havers) entirely doubted it, and for this reason. Australia was not a place to which a man went with the intention of living there. He went for the purpose of making money and then returning here to spend it. In the same way a man did not go to China to stay. But he did go to Nova Scotia to stop, and consequently required a Grand Lodge. Those countries in which we had a large number of Lodges, to which English Masons resort for purposes of business, were not likely to throw off allegiance to the Grand Lodge of England. If we found they were strong enough to stand alone he was sure we should rejoice at it, and welcome them as elder sons, and say, "go your way, and prosper."

BRO. F. BENNOCH would rectify a grand error of Bro. Havers. The settlers in Australia were not a nomadic people. After going there they may in four or five years have returned here, but they had gone back and stayed, and found a good constituent body there; and he believed that in a few years our Australian colonies would be more important to us as a Masonic body. He drew attention to this because he did not wish it to be understood that the Australians were a nomadic people, returning here to spend their money. They were a large people who would become as great as the United States of America were at the present moment.

BROS. JAMES MASON, the REV. R. J. SIMPSON, H. MURRAY and another Brother having spoken on the subject, Bro. McIntyre replied and the motion was carried.

The Commemoration Jewel was then handed to about 100 different brethren who acted as Stewards at the Inauguration Festival.

BROS. CHARLES HOSGOOD, P.M., (No. 192), H. M. LEVEY, P.M., (No. 188), JOHN GEORGE THOMPSON, P.M., (No. 862), and FREDERICK WALTERS, P.M., (No. 73), were appointed members for the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. (*Deferred from the Quarterly Communication in June last*)

The GRAND SECRETARY read the following report of the Board of Benevolence for last quarter, in which are recommendations for the following grants, viz:—

BRO. J. J. J., of the Lodge of Unanimity,  
287, Stockport ... .. £30

BRO. W. W., of the Lodge of Perseverance, 213, Stockport ... .. £30  
The Widow of the late Bro. J. T., of the St. Mild's Lodge, 240, South Shields... £50  
BRO. J. R. B., of the Royal Sussex Lodge, 342, Portsea ... .. £30  
BRO. A. R., of the Prince of Wales' Lodge, 259, London ... .. £30  
BRO. W. G., of Lodge of Prince George, 308, Bottoms, Stansfield ... .. £40

The following report of the Board of General Purposes was taken as read:—

1. A complaint was made by the Board of Benevolence against the Lodge of United Strength, No. 228, London, for having failed on two separate occasions to send any Brother from the Lodge to support the petition of a widow for relief, whose case had been recommended by the Lodge. The W. Master and Junior Warden attended the Board and produced the Warrant and Books. Having heard the explanation given by the W. Master, and it appearing that the Lodge itself had, in consideration of the delay which had occurred, relieved the Petitioner, the Board accepted the explanation, but cautioned the W. Master to be more careful for the future, and ordered the Warrant and Books to be returned.

2. It having come to the knowledge of the Board that the W. Master of the Union Waterloo Lodge, No. 13, Woolwich, had caused a summons for the meeting of his Lodge to be issued containing a paragraph stating, that the "new working as approved by the Board of General Purposes" would be given at the meeting of the Lodge therein referred to, the Board summoned the W. Master and his Wardens to attend before them to answer for having directed a statement to be circulated, calculated greatly to mislead the Brethren of the Lodge. The W. Master and both his Wardens accordingly attended and produced the Warrant and Books. It appeared from the explanation of the W. Master that he had been led into error through misunderstanding, and he freely admitted his fault, expressed his very great regret for the occurrence, and submitted to the judgment of the Board: under the circumstances the Board resolved—That the explanation be accepted, but ordered that the W. Master be reprimanded and be informed that this Board have not sanctioned or approved of any form of working whatever, nor has the question in any way come before the Board, and the W. Master was so informed by the President and was reprimanded accordingly. The Warrant and Books were thereupon returned.

3. The Board also beg to report that a perfect set of Plans and Sections of the valuable Freehold Buildings belonging to Grand Lodge has been received from the Grand Superintendent of Works. The Board have caused these Plans and Sections to be suitably bound, and have directed them to be deposited in the Monument Room at Freemasons' Hall, so as to be available for future reference.

(Signed) J. LEWELLYN EVANS,  
President.

Freemasons' Hall, 17th August, 1869.

To the Report is subjoined a Statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on the 13th August, 1869, showing a balance in the hands of the Grand Treasurer, of £1502 3s. 4d., and in the hands of the Grand Secretary, for Petty Cash, £75.

BRO. J. L. EVANS on the second section of this report reiterated the statements made in it, and said he wished it to go forth to the Craft, that any allegation that the Board of General Purposes had sanctioned any system of working was not true; and after receiving the explanation of the Master of No. 13, and his regret that he had allowed an unauthorised statement to appear on the summons, reprimanded him. It was left to a future occasion, to decide whether any system of working should be recognised, but at present nothing of the kind had been under their consideration, nor had any motion whatever been made to that effect.

BRO. COLONEL BURDETT said a brother had come down from London to Woolwich, and represented there was a new system of working, and worked it. The Master and Wardens were called before the Board of General Purposes, and reprimanded for sanctioning a new system of working. They had been deceived. No person had been sent by the Board to show this new system, and therefore he thought the Master and Wardens of the Lodge ought to be exonerated, and the name of the brother who misrepresented himself should be made known.

BRO. C. HOSGOOD, P.M., (No. 192), denied that when he went to the Union Waterloo Lodge, No. 13, he gave a new system of working. It was the system practised by Bro. Brodfoot, subsequently by Bro. Peter Thompson, and now so

ably by Bro. Muggeridge—that was the fact. At the bottom of the summons was printed, ‘ N.B. Bro. Past Master Hosgood will give the new working as approved by the Board of General Purposes.’ When he took the chair he called the W.M.’s and S.W.’s attention to this, and told them it was the working of Bro. Muggeridge.

Br. McINTYRE said as Br. Hosgood stated this on his Masonic honour, that it was Bro. Muggeridge’s system, that must be so, whatever the Master stated to the Board. The Master and the Wardens attended before the Board, and said the brother represented that he was going to work the new system as sanctioned by the Board of General Purposes. The explanation of Bro. Hosgood might exonerate him, but it showed that the Master endeavoured to deceive the Board, and deserved a more severe reprobation. Further investigation might be necessary to throw light on the matter. There were two workings in the metropolis not widely different. He (Grand Treasurer) fortunately had been instructed by both the Masters, Stephen Barton Wilson, than whom a better Mason never walked in Grand Lodge, and Henry Muggeridge, who still happily worked among us, and he trusted might long continue to give the workings he had so well expounded; but he trusted that at no time until sanctioned by Grand Lodge, would the Board of General Purposes recognise any other system.

Bro. JAMES STEVENS, P.M., (No. 720, &c.) asked whether the Board had had their attention drawn to the correspondence in any of the Masonic Journals lately. He did not presume that they were to take cognisance of such matters, but he merely asked the question. Next, were the Board prepared to listen to suggestions of any members of the Craft, to obtain uniformity of ritual necessary to the welfare of various members of the lodges of London and the United Kingdom.

Bro. J. L. EVANS said the Board had not had their attention called to any correspondence or discussion as to any mode of ritual.

Bro. JAMES STEVENS asked for a reply to his second question.

Bro. E. LAMBERT thought the question could not be asked without notice being previously given.

The GRAND MASTER concurred, and the subject dropped.

The Report of the Committee appointed by Grand Lodge to consider and report upon a suitable recognition of the services of the Building Committee was taken as read.

A discussion in which Bros. BRACKSTONE, BAKER, BENNOCH, and LAMBERT took part, succeeded, and the annual report of the Royal Masonic Benevolent Institution for aged Freemasons and the widows of Freemasons, dated the 21st day of May, 1869, was read from beginning to end by the Grand Secretary, because Bro. the Rev. R. J. Simpson said he had not seen it, and the business of Grand Lodge was therefore concluded with this lengthy document, it being only finished at ten o’clock, after which hour no new subject can be taken.

Grand Lodge was then closed in ample form, and with solemn prayer.

We have received from brother C. Hosgood, of 7, Walbrook, a letter, in which he states that our recent article, entitled ‘ A Star in the East, or the New Masonic Prophet ’ is ‘ evidently levelled at him ’ and requires the name of the writer. Bro. Hosgood is manifestly unacquainted with the etiquette of journalism, and we therefore take this opportunity of assuring him and all our readers that under no circumstances whatever will the names of our writers or correspondents be divulged without their consent. Bro. Hosgood’s implied threat of legal proceedings does not at all disturb our equanimity. Like every other Mason he is bound by the laws of the Craft, and if upon proper investigation in accordance with those laws, the information upon which we based our comments shall be proved substantially incorrect, we shall have no hesitation in making the *annals honourable* to the person implicated. Until then Bro. Hosgood will excuse our reticence.

### SUPREME COUNCIL, NEW YORK.

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

To the Supreme Council of Sov. Gr. Ins Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.

#### TURKEY AND EGYPT.

(Continued from page 105.)

There is now a District Grand Lodge of England at Constantinople, having twelve Lodges under its jurisdiction, and altogether about thirty-five Lodges are now working in Turkey and Egypt, under authority from European Grand Bodies.

In 1861, a French Bro., claiming to have the 33rd degree from the Sup. Coun. of France, constituted a Supreme Council, 33rd degree, Ancient Accepted Rite, at Constantinople, for Turkey and Egypt, but as usual with our French brethren who have a peculiar faculty of construing Masonic Law, its object, and principles into a very different shape, according to our ideas, there appears to have been some irregularity and want of proper authority in establishing such a Grand Body, and it remained in a dormant position. In 1864, Ill. Bro. Hyde Clarke, received the 33rd degree from the Sup. Coun. of France, and in that capacity claims to have legalized the Sup. Coun. for Turkey and Egypt, and changed its Orient or Valley to Smyrna, where it now exercises Masonic authority based on the constructions of 1762 and 1776, and have three symbolic lodges, seven Rose Croix chapters, and three consistories under their jurisdiction. Bro. Hyde Clarke is still the Sov. Gr. Com., but since his departure from Turkey nearly two years since, Bro. Constantine G. Carrere, 33°, is conducting the duties of that office, with Joseph Langdon, 33°, Sec. H.E. As yet they have not been recognized by any foreign Masonic body, and the question is simply whether Bro. Hyde Clarke possessed the proper authority to reorganize the Supreme Council, give the 33rd degree, and grant warrant to lodges, chapters and Consistories. Who will decide?

Much has been written and said of late years by enthusiastic Masonic writers and lecturers, relative to the existence of Freemasonry among the religious sects, tribes or orders of Dervishes in Turkey and Asia Minor. During my visit to that country I visited and attended repeatedly the meetings of several of those orders, and while there were many things in the ceremonies that resembled somewhat our mystic forms, yet it was very evident that they were in no way allied to our history, legends, or teachings of Masonry. Since that date our Ill. Bro. John P. Brown, Secretary and Dragoman of the U.S. Legation at Constantinople, has given a very thorough investigation to this subject; his long residence, and extensive travels in that country, and knowledge of the languages, have particularly fitted him for the task, and in his history of the Dervishes or Oriental Spiritualism, he makes the following statement:

‘ It has been thought by some persons that Freemasonry existed among the Mussulmans of Constantinople under another title, and consequently in other parts of the East. This I do not find to be the case, though, like in most secret fraternities, there may be points of resemblance accidentally. I have had an indirect intercourse with a Mussulman who asserted that Freemasonry does exist there, and he gave me a list of the places in which lodges were held in various parts of the Empire, adding that the Grand Lodge existed on the Lake of Tiberius, in Palestine, where it had been taken after the destruction of Jerusalem. It must, therefore, have existed and does still exist among the Jews. I regret to have to state that, notwithstanding all my researches to verify this declaration, I have not found any trace of the fact on which I could rely. My opportunities of inquiry have been numerous, and my desire to meet with brethren amongst Mussulmans led me to use all proper zeal in pursuit of this desirable object.

‘ Others may perhaps meet with more success. The title by which it is said Mussulman Freemasons are known, is, *Melameeyoon*; and when I come to speak of this order of Mussulman Dervishes of the Aleicid sect, the reader may judge how far the statement is correct.

‘ It is rather strange that the Dervishes of the *Beklashee* order consider themselves quite the same as the Freemasons, and are disposed to fraternize with them. The name of Freemasonry in the Turkish language is *Fermason*, and is one of great reproach. It signifies Atheism of the most condemnable character, and this may be said of the *Beklashees* who from some reason or other not quite clear to me are held in small repute among other Mussulmans, even those belonging to the other Dervish orders. No one in Constantinople may consider himself at all complimented when he is called a *Fermason* or a *Beklashee*.’

Many of the educated and higher classes of Turks have of late years become members of the Order, being initiated either in France, or the lodges lately established in Turkey.

#### FRANCE.

The most correct detailed history of Masonry in France in the English language, is probably that by

J. G. Findell, published in 1866; but the subject has been so thoroughly digested in all its various phases, by able French writers, that any attempt to introduce a lengthy record of events and changes, would be superfluous in this miscellaneous and concise report.

The *Grand Orient of France*, the history of which forms a volume, has, during the past quarter of a century, occupied the most conspicuous position of any Masonic Grand Body on the Continent; but I regret to say that the record of its labours, system and teachings has not met with the flattering results that should have emanated from so prominent a Body, having control of such an extensive field of labour, and opportunities for perpetuating our sublime art. That Body appears to have been content since adopting the work in conformity with their ideas of Masonry, as illustrated in what is generally known as the French Modern Rite, to continue its practice regardless of the opinions of the fraternity in other countries, as to what is or should be the guide and rule, according to our ancient customs and mutual benefit of the Brotherhood in other Jurisdictions; and while admitting that climate, education, habits, local civil laws and customs may have a decided influence in changing somewhat the routine adopted by others, there certainly can be no justifiable excuse in making such radical changes in the work as to make it questionable whether their peculiar style of ceremonies are intended for the same Masonic purpose. Thus the *Grand Orient of France* has done, and it is a noted fact that the ceremonies, teachings and principles under that Jurisdiction are so peculiarly liberal and totally different from the Masonic Order as known and practised in Germany, England, Ireland, and throughout the United States, as to make it a subject of serious comment, whether our interchange of fraternity should exist, when the obligations are so totally different. The feeling and ideas of the Latin race do not harmonize with those of the Anglo-Saxon, and the question of a universal Brotherhood, based upon Masonic principles of mutual obligations and secret work for recognition, is yet to be accomplished; and the *force* so generally practised in France, of unintelligible, superficial, philosophical mumery, must be changed to a more simple, comprehensive, practical system of mutual obligations and recognition in the mystic and sacred bonds of Masonry, free from the political influences that have so often been interwoven by designing, unscrupulous aspirants for the past half century, before we can justly unite with them on the broad platform of Masonic Brotherhood, according to our laws, ceremonies and obligations.

In 1862, it appears that the *Grand Orient*, not being able to control its high dignitaries, who, forgetting the golden rule and professed principles of the Order, were disposed to take a worldly and belligerent view of affairs, obliged the civil government to place a military ruler over its affairs, that comparative peace and harmony should prevail, and Marshal Magnan was duly initiated into all the mysteries, and installed the same evening as Grand Master of the *Grand Orient*; Murat, the spendthrift having managed, during his term of office, to squander all the reserve capital, and leave the *Grand Body* heavily in debt. Fortunately, Magnan made a faithful presiding officer, and the Order improved under his good management. The principal charge against him being the attempt to coerce the Supreme Council, 33°, Ancient Accepted Rite under Viennot, and compel them to abolish that Supreme Body, which he failed to accomplish. Magnan died in 1865, and was succeeded by General Mellinet, commander of the National Guard of Paris, who was elected Grand Master in June, 1865.

Among the serious objections strongly urged against the administration of the *Grand Orient* is, the careless and indifferent manner in which they acknowledge nearly every spurious Masonic *Grand Body* that applies to them, thereby giving encouragement to illegal acts, and creating much controversy and dissatisfaction among the regular members of the Order at large, which, with a little more caution and attention, could easily be avoided. There are FIVE so-called *Grand Bodies* mentioned in their calendar for the present year that are irregular and spurious.

My earnest appeal to Bro. De Saint-Jean, president of the administrative Body, on this subject, during my visits to Paris in August last, induced me to believe, from his admission of these glaring errors, that this objectionable feature would be remedied by the *Grand Orient* in future; but incredible as it may appear, the Bulletin of the *Grand Orient* for October contains the official Decree of the Grand Master Mellinet, dated November 5, recognizing a spurious *Grand Body*, styling themselves the *Supreme Council for the State of Louisiana*, located at New Orleans.

(To be continued.)

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## METROPOLITAN MASONIC MEETINGS

For the Week ending September 11, 1869.

## Monday, September 6.

Lodge No. 144, "St. Luke's," Pier Htl. Cheyne-walk, Chelsea.  
 " 188, "Joppa," Albion Tavern, Aldersgate-street.  
 No. 1 St Mark's Lodge of Mark Masters, George Hotel, Aldermanbury.  
 Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

## Tuesday, September 7.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge No. 167, "St. John's," Holly Bush Tav., Hampstead.  
 Chapter 169, "Temperance," White Swan, Deptford.  
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cotterburne, Preceptor.

## Wednesday, September 8.

Committee of Royal Masonic Benevolent Institution, Freemasons' Hall, at 3.  
 Lodge No. 13, "Union Waterloo," Masonic Hall, Woolwich.  
 " 87, "Vitruvian," White Hart, College-street, Lambeth.  
 " 1017, "Montefiore," Freemasons' Hall.  
 " 1216, "Macdonald," 1st Surrey Volunteers' Heap Quarters, Brunswick-rd., Camberwell, at 6.  
 " 1228, "Beacontree," private rooms, Leytonstone.  
 United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town-road.

## Thursday, September 9.

Lodge No. 1076, "Capper," Marine Hotel, Victoria Dock.  
 " 1227, "Upton," Spotted Dog Tav., Upton, Essex.  
 Chapter No. 72, "Royal Jubilee," Anderton's Hotel, Fleet-st.  
 " 619, "Beadon," Greyhound Tavern, Dulwich.

## Friday, September 10.

Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, 7.30.  
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross.

## Saturday, September 11.

Lodge No. 176, "Caveac," Radley's Hotel, Blackfriars.

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