

TABLE OF CONTENTS.

	PAGE.
FOREIGN NOTES BY THE EDITOR ... ..	145
FOREIGN MASONIC INTELLIGENCE ... ..	145
GRAND IMPERIAL COUNCIL OF THE ORDER OF ROME AND CONSTANTINE ... ..	145
INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS ... ..	146
OBITUARY—	
Bro. Wm. Allatson ... ..	146
THE LEVEL AND THE SQUARE ... ..	146
THE CRAFT—Metropolitan, Provincial, and Foreign ORDERS OF CHIVALRY—Provincial ... ..	147
THE LODGE OF BENEVOLENCE ... ..	147
THE FALL OF A BRIDGE AT KONIGSBERG ... ..	147
CONSECRATION OF EARL OF DURHAM LODGE, No. 1274	148
PROV. GRAND LODGE OF SOMERSET... ..	148
EXTRACT ... ..	149
BIRTHS, MARRIAGES, AND DEATHS ... ..	150
CAN SUCH THINGS BE? ... ..	150
MASONIC HOSPITALITY ... ..	151
PAPERS ON MASONRY—	
No. XXV.—Masonry and National Education...	151
MASONIC NOTES AND QUERIES—	
The High Degrees ... ..	151
LAYING THE FOUNDATION STONE OF THE DUMFRIES AND GALLOWAY NEW ROYAL INFIRMARY ... ..	152
AN ESSAY ... ..	153
ROYAL ARCH JEWEL... ..	154
THE CASE OF WILLIAM PRESTON ... ..	154
MASONIC FUNERAL IN SPAIN ... ..	155
YOUNG FREEMASONS ... ..	155
SUPREME COUNCIL, NEW YORK ... ..	155
CONSECRATION OF THE BURDETT-COUTTS LODGE, No. 1278... ..	156
MEETINGS FOR NEXT WEEK... ..	156

To the W. Masters and Secretaries of all Lodges under the Grand Lodges of Great Britain and Ireland.

We have forwarded two copies of this week's "FREEMASON" to every Lodge at home and abroad under the British and Irish Grand Lodges, and request the fraternal co-operation of the Masters and other Officers in making our Journal known to the brethren.

Inasmuch as we have received several letters from subscribers in the colonies who state that they heard of the paper by accident, we therefore take this opportunity of bringing it under the special notice of every Lodge in the British Dominions.

FOREIGN NOTES BY THE EDITOR.

General Mellinet, Grand Master of the Grand Orient of France, has resigned his post as Commander of the National Guard of Paris, and has been succeeded by General d'Antemarre d'Ervillé. Since his election as successor to Marshal Magnan, the General has greatly increased the prestige of the Grand Orient by maintaining order in the ateliers, and repressing the thoughtless attempts of a factious minority to override the landmarks of the Craft. We do not agree with his American policy, but on the whole his rule has been wise and judicious.

The General Regulations of the Rite Ecossais in France, are now being revised by a Commission who recommend in their report that the words, "Adoration of the Great Architect of the Universe," be expunged from the first article of the rules relating to the objects of Freemasonry, and that a clause be inserted to the effect that Freemasonry respects all beliefs relating to the Infinite Power designated under the name of T.G.A.O.T.U. They are careful, however, to retain the exploded lie about the Scotch Constitutions of Frederick the Great, who never went beyond the grade of a Master Mason, much less invented the degrees which are propounded in his name.

If the so-called Scottish Rite is to be deprived of its Christian character, it loses its *raison d'être*, and the sooner it collapses the better. The lodge "George Washington" at Palermo, another child

of the Scottish Rite, publishes its rules, from which the cardinal doctrines of belief in a God and in the immortality of the soul have been studiously eliminated.

An interesting ceremonial took place recently in the lodge "Démophiles," at Tours, when eleven young lewises or lowtons, as the French call them, were Masonically adopted by the lodge, which also celebrated on the same day the fiftieth year of the Masonic career of Bro. Bazouge, Past Master and founder of the lodge, and Past Most Wise of the Chapter. Deputations from other lodges were present, and a large number of of ladies likewise participated in the proceedings. The altar was covered with fruit and flowers, and we are glad to note that the Master, Bro. Meneu, commenced the ceremony by invoking the blessing of T.G.A.O.T.U. on the work of the assembly, and then delivered an admirable discourse to his audience.

A Masonic Congress was held at Rennes on the 25th July, the proceedings of which have only transpired within the last week. It was held under the auspices of the Lodge of Perfect Union, and nine other lodges, including "Mars and the Arts" of Nantes, "Rose of Perfect Silence" of Mons, "Star of two Worlds" of St. Nazaire, "Friends of Sully" of Brest, and the Lodge "La Cesarée" No. 590 of Jersey. Bro. Guillot, Venerable of "la Parfaite Union," presided, and the visiting brethren were received under the "Arch of steel." We note that our distinguished [Bro. James Gallieune, P.D.P. Grand Master for Guernsey, headed the English deputation, and a better representative of our Craft could not be found, as he combines the desiderata of being a thorough gentleman and an accomplished Mason. The veteran Bro. Albert Schmitt, P.G. Secretary of Jersey, and a pillar of the Order in the Channel Islands, expressed the thanks of the English visitors for the kind reception accorded them. The discussion was well sustained by Bros. Guepin, Ionast, Gousault, Villiers, and Le Merre, and among other subjects broached reference was made to the forthcoming Œcumenical Council at Rome, and to the refusal of General Mellinet to permit the assembly of a Masonic Council in opposition, wherein we think the worthy General was right. Bro. Guepin passed in review the various systems of St. Simon, Fourier, and the Positivists. Bro. Jouast was presented with a medal of honor for his Masonic labours, and was further saluted with a "triple battery" of acclamations. At the banquet which followed, Bro. Gallieune humorously objected to the term "foreign brethren" used in the programme of toasts being applied to himself or the English brethren who accompanied him, and hoped his Breton *freres* would find another word in the French language which, having the same meaning, would express it in a better manner. The English brethren, we are informed, subsequently chanted their national hymn, "God save the King!" if this be correct our French friends' hospitality must have been potent, to make our countrymen forget the sex of their monarch. The entire meeting, however, was one of the most fraternal and joyous description, and we are indebted to our Jersey and Guernsey brethren for so nobly maintaining the *entente cordiale* which prevails between the French and English Freemasons.

It is announced that a general congress of the Craft will be shortly held at Berlin, at which 400 deputations from lodges will be present. Cui boni?

Another congress is to be held under the wing of the Lodge "Anglaise," at Bourdeaux, at the end of next month.

It may interest some of our readers to see a

list of some of the principal lodges in Belgium, where our brave Volunteers are now being fêted. Antwerp, "La Persévérance et les Eleves de Themis"; Brussels, "Les Vrais Amis de l'Union et du Progrès réunis," and "Les Amis Philanthropes"; Ghent, "Le Septentrion et la Liberté"; Louvain, "La Constance"; Alost "Le Réveil"; Charleroi, "L'Avenir et l'Industrie" Mons, "La Parfaite Union"; Huy, "La Parfaite Intelligence"; Verviers, "Les Philadelphes"; Liege, "La Parfaite Intelligence et l'Etoile réumes"; Namur, "La Bonne Amitié"; Spa, "L'Avenir." New lodges will shortly be formed at Hasselt, Arbon, Malines, Ostend, Bruges, and Tournay.

Foreign Masonic Intelligence.

BELGIUM.

A great Masonic banquet has just taken place at Liege, where the Tir International is now being held. Nearly 600 brethren attended, including representatives from the Grand Orient of France, the Grand Lodges of England, Scotland, Ireland, the Netherlands, Italy, and various bodies in Germany. Great enthusiasm prevailed, and the proceedings were entirely successful.

BRITISH KAFFRARIA.

KING WILLIAM'S TOWN.—The annual meeting of the British Kaffrarian Lodge, No 853, E.C. was held on St. John's day, when the following brethren were installed as officers for the ensuing year, viz.: Bro. Charles J. Egan, P.M., as Worshipful Master in the presence of Past Masters G. P. Perks, F. J. Lonsdale, and E. B. Chalmers, Bros. Jas. McIntyre, S.W.; George R. Street, J.W.; Thos. R. M. Cole, Sec.; Chas. Musgrove, S.D.; Thos Tidmarsh, J.D.; Jas. Wellbeloved, I.G.; W. H. Egan and J. Drayton, Stewards. A festival was afterwards held, and the brethren separated in peace and harmony.

GRAND IMPERIAL COUNCIL OF THE ORDER OF ROME & CONSTANTINE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have great pleasure in sending you, by direction of Lord Kenlis, the accompanying extract from the minutes of the Executive Committee, and remain,

Yours fraternally,

R. WENTWORTH LITTLE,

Grand Recorder.

"At a meeting of the Executive Committee of the Grand Council, held on the 14th September, the Grand Recorder informed the members that he had received from Bro. John Hervey, Grand Secretary of the Grand Lodge of England, a MS. ritual of the ceremonial observed at the installation of a Knight Grand Cross of the Order during the Grand Mastership of his late Royal Highness the Duke of Sussex, and which manuscript had been discovered by the Grand Secretary amongst certain papers in the archives of Grand Lodge.

"It was thereupon unanimously resolved—

"That the cordial thanks of this Committee, as the representatives of the Red Cross Order, are eminently due, and are hereby tendered, to the V.W. Brother John Hervey, Grand Secretary of the Grand Lodge of England, for the recovery of this important document, and for the truly Masonic spirit which actuated the V.W. Brother in so promptly restoring it to the custody of the Order to which it legally appertains."

"(Signed) JERSEY, Chairman.

"FRAS. BURDETT, Lieut.-Col. }  
W. H. HUBBARD } Executive  
HENRY G. BUSS } Committee.  
R. WENTWORTH LITTLE }  
JNO. G. MARSH }

(Approved) KENLIS,  
G. Sovereign."

TO CONSUMPTIVES.—A grateful father is desirous sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

INELIGIBILITY OF BASTARDS AND THE  
MAIMED AS FREEMASONS.

By CIPES.

(Concluded from page 135.)

We will now take up "Leo's" remarks, and repeat, simply, that we feel sorry that he, so good and promising a Freemason, should have taken wrong ideas, and in answering him we mean no offence.

"Leo" expresses himself very strongly, making up in big words for the want of facts and arguments. The question, however, is one of fact. Are maimed, mutilated, or deformed persons admissible as Freemasons, or are they not? Are bastards admissible, or are they not? We must look to the Ancient Laws and Landmarks of our Order; we need not care much what "Leo," or any other person, may think upon the subject. We have not to discuss the propriety of these laws and landmarks; we have only to consider what they actually are. Sentiment and feeling must be thrown out of account; we have only to inquire what is the state of the case.

"Leo" gives us no evidence that deformed, maimed, or mutilated persons can be received into the Order, or that bastards can be received, however excellent and honourable in character. He has nothing to say on either of these points, except to suggest considerations, which might be worthy of some attention if the laws of Freemasonry were now for the first time to be considered, or if there were a proposal and possibility of a revision of these laws. But the landmarks of Freemasonry are unchangeable, and "Leo" ought to know this. The whole system would be subverted, if one of these landmarks were changed.

It astonishes our brother "Leo" that a man bereft of an arm should be incapable of being received as a Freemason, "even although he be of good moral character," and he exclaims, "Just as if Freemasonry were made up of arms and legs!" It is a very pretty exclamation, but nothing at all to the purpose. Every Freemason ought to know that the landmarks of the order requires perfection, physical and moral, in so far as perfection is attainable, and that anything plainly contrary to it is opposed to the very principles on which the Order is founded, and to its symbolical teachings. It is not that we wish to deal hardly with men who, in the providence of God, have been subjected to great calamities, or have been subject to infirmities from which mankind are generally free, but we wish to maintain the ancient laws of our ancient and honourable fraternity, and those symbols which signify its great design, as well as its connection with the Jewish law, from which its laws are derived. One of the glories of Freemasonry is its origin, and anything which obscures its connection with the old Jewish laws tends to deprive it of this, and to throw a cloud of uncertainty over its whole early history.

With regard to the ineligibility of bastards as Freemasons, we repeat our statement, that they have been held ineligible from the very earliest periods, and the Landmarks and the General Regulations from the year 926 exclude them. "Leo" says also that he is afraid that we do not well know what the real Landmarks of "Freemasonry or Speculative Masonry" are. And he goes on—"I may, therefore, be allowed to state that these are Brotherly Love, Relief, and Truth." We know not whence "Leo" has derived his authority for this astounding assertion. We have the Landmarks of the Order before us, and we do not find in them the words, "Brotherly Love, Relief, and Truth," nor any of these expressions. They are, indeed, the chief elements or principles of the Masonic Institution, but, as Landmarks of the Order, we defy "Leo" to point out where they are to be found. The Landmarks are all in accordance with them, but they are not set forth as Landmarks. "Leo," with great liberality, takes the bastard to his embrace; but we may ask him, if we would be prepared to give equal rights in all things to bastards and legitimate children—if he would for example, give up his inheritance to a bastard? He quotes, as of supreme authority, and as if determining this question, the words of our Saviour—"Whatsoever ye would that men should do unto you, do ye even so to them;" and that other "golden sentence,"—"Thou shalt love thy neighbour as thyself." On this he triumphantly asks—"Is not the bastard, especially if he be a good and true man himself, our neighbour?" To which we answer—Yes; and if there is any good in our power to do him, we own ourselves bound to do it, aye, and even whether he be a good and true man or not. But what is this to the purpose? His position is a different one from that of a man born in lawful wedlock, and with all our feelings of compassion and kindness towards him, we cannot overlook this difference. The words of our Saviour are of as full authority with us as they can be with "Leo;" but we cannot forget, what he seems to have forgotten, that for admission into the Order of Freemasonry it is not requisite

that a man should be a Christian. It is necessary, indeed, that he should believe in the existence of God, and in the doctrine of a future state; but Jews are, therefore, freely admitted into the Order, and there could be no objection to the admission of a Mahomedan. Men who are not Christians are members of the Grand Lodges both of England and Scotland. We present this to consideration only as showing the weakness of "Leo's" argument, although we ourselves fully acknowledge the authority of the words he has quoted, and desire to live according to them. But we cannot, even in this qualified sense, agree with him when he says,—"It is an entirely mistaken and spurious view of Freemasonry which would lock out any honest bastard—a remnant of old Jewish legation and selfish pride." We say nothing as to selfish pride, which has been evidently stuck in to give force to the sentence; but when "Leo" condemns Jewish legalism, he shows himself ignorant of the origin and very first principles of Freemasonry, and he seems to forget that the Jewish law was unquestionably the law of that God whom all Freemasons agree to honour.

The laws of ancient Freemasonry must be upheld in their entirety. Why do you uphold the practice of passing a shoe to one another? Why do you swear in a Jew with his hat on? Why do you leave out the name of Christ in the initiation of a Jew? It is surely reasonable that if you conform in so far to the custom of the Jews, from whom we derive Freemasonry, you must conform to the more important laws which formed part of the Jewish system. Moreover, to admit the bastard, is to admit the product of immorality, to which Freemasonry is utterly opposed; and we must remember the rule laid down by that authority which all Freemasons acknowledge, that the sins of the fathers shall be visited upon the children unto the third and fourth generation. The Jewish law, derived from the same authority, also forbade the admission of the bastard to the tenth generation into the temple. Against such facts as these, the sentimentalisms of Leo are vain.

We are not anxious to pluck laurels from the brow of a brother who merits them, but we think it is only fair that when a brother speaks for the whole of Scotland, he should do so on some authority, and that it is somewhat presumptuous in any one to assume to do so without. We also venture to say that Bro. D. M. Lyon is not an office-bearer of the Grand Lodge of Scotland, not having been installed into office since his last nomination. Further, we add, that there are thousands of Freemasons in Scotland who never heard of Bro. D. M. Lyon. The roll of the Grand Lodge of Scotland contained a little more than a year ago, the names of nearly one thousand members, nearly all of whom were present on the last evening when Bro. White Melville sat on the throne as Grand Master Mason of Scotland, and had Bro. D. M. Lyon stood up in the midst of them to speak, which he did not do, we are very sure he would not have been known to more than twenty of those present. So much for his claim to come forward as the representative of the Freemasons of Scotland.

The late Bro. Dr. Oliver has been acknowledged by all Freemasons throughout the world as the greatest authority on the subject of Freemasonry, and in conversation, about six years ago, he said:—"A bastard, even although he may have been initiated, cannot continue to act as a Freemason, nor receive the benefits or enjoy the privileges of the Order," and saying this, he referred to a copy of the landmarks then at his hand. This opinion is also to be found expressed in some of his published works.

"Leo" says "The pretended ancient landmarks," as he (Cipes) reads them, "are, I consider, both a lie and an imposition." What, we ask, is the meaning of these pleasant words? He cannot be so unbrotherly as to bring this charge against us? If he means that the "Landmarks" are of no value or authority among Freemasons, he ought to take some other way of saying so, and he would have a position to maintain, the maintenance of which would not be easy.

"Leo" states and would make the world believe, that Lodges in Scotland, and also the Grand Lodge of Scotland, recognise the regularity of initiation of maimed men as Members of the Order. Nothing of the kind has come up before the Grand Lodge of Scotland; and, in the case which he refers to, the Grand Secretary, simply in answer to a question, replied, that it was a matter for the Lodge to dispose of. The opinion of the Grand Secretary is not a decision of Grand Lodge. As a fact of quite a different opinion prevailing among Scottish Freemasons, in a Lodge (where one evening there was a small attendance), a man was initiated minus the hand, and the very next meeting of the Lodge, when the facts became known to the other members of the Lodge, they were so angry that they seriously contemplated expelling those present who took part in the irregular proceedings, and it was only after they had expressed themselves sorry for what they had done they forgave them. Facts are curious things to dispose of "Leo" will find. And this Lodge is within a cable, too, of "Leo's" residence.

We conclude this matter by saying—The person who desires to be made a Freemason, must be a man, no woman or eunuch; free-born, no bastard; neither a slave nor the son of a bondwoman; a believer in God and a future existence; of moral conduct, capable of reading and writing; not blind, deaf, dumb, deformed, or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have. CIPES.

## O b i t u a r y .

BRO. WM. ALLATSON.

It is with deep regret that we have to announce the death of Bro. Wm. Allatson, of No. 68, Old Bailey, who departed this life, on the 29th ult., aged 67 years. The deceased brother, in the year 1851 became a joining member of the Lion and Lamb, No. 192, (from the Lodge of Hope), of which lodge he was a "Past Warden," and continued a subscribing member up to the time of his death. Bro. Allatson was much respected by the members of the Lion and Lamb, and more especially by the older members, who have had the pleasure of his acquaintance during the last 18 years.

## THE LEVEL AND THE SQUARE.

BY BRO. ROB. MORRIS, K. T.

We meet upon the Level and we part upon the Square—  
What words of precious meaning those words Masonic are!

Come let us contemplate them—they are worthy of  
our thought—  
With the highest and the lowest, and the rarest they  
are fraught.

We meet upon the Level, though from every station  
come—

The Monarch from the palace and the poor man  
from his home;

For the one must leave his diadem outside the Ma-  
sons' door,

And the other finds his true respect upon the  
Checkered Floor.

We part upon the square, for the world must have  
its due;

We mingle with its multitude—a cold unfriendly  
crew;

But the influence of our gatherings in memory is  
green,

And we long, upon the Level, to renew the happy  
scene.

There's a world where all are equal—we are hurrying  
towards it fast—

We shall meet upon the Level there, when the gates  
of death are passed;

We shall stand before the Orient, and Master will  
be there,

To try the blocks we offer by his own unerring  
Square.

We shall meet upon the Level there, but never thence  
depart;

There's a Mansion—'tis all ready for each zealous,  
faithful heart:—

There's a Mansion and a welcome, and a multitude  
is there,

Who have met upon the Level, and been tried upon  
the Square.

Let us meet upon the Level, then, while labouring  
patient here—

Let us meet and let us labour, tho' the labour seem  
severe:

Already in the western sky the signs bid us prepare,  
To gather up our working tools and part upon the  
Square.

Hands around, ye faithful Masons! form the bright  
fraternal chain,

We part upon the Square below to meet in Heaven  
again;—

Oh, what words of precious meaning the words  
Masonic are—

WE MEET UPON THE LEVEL AND WE PART UPON THE  
SQUARE.

BREAKFAST.—Epps's COCOA.—Grateful and Com-  
forting.—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 homœopathic 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, labeled JAMES EPPS & CO.,  
Homœopathic Chemists, London.—ADVT.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—This lodge met on Tuesday evening, at Mr. Spencer's, Bridge House Hotel, Southwark, and was opened by Bro. D. Rose, W.M. The lodge was well attended. During the evening there were present Bros. T. J. Sabine, I.P.M.; F. Walters, P.M.; E. Harris, P.M. Treas.; J. Donkin, P.M. Sec.; M. A. Loewenstark, J.W.; F. W. Grace, I.G.; R. Stevens, D.C.; F. H. Ebsworth, S.W.; J. Trickett, C.E.; G. Free, S. Harman, J. Innocent, A. L. Dussek, H. Keeble, J. W. Dudley, and the visitors comprised Bros. Louis Alexander, P.M. (188); Chas. Williams (392 S.C.); J. West, W.M. (548); J. T. Trickett (954); and H. Bartlett (1178). The minutes of the former meeting were confirmed excepting one section of them, and the W.M. then passed Bros. Geo. Williams, Hurry, T. John and D. Barrett to the F.C. degree, and initiated Mr. Isaac J. H. Wilkins. The Secretary Bro. Donkin, read a circular from Bro. Morton Edwards (Lodge 144 and Chapter 186), informing the lodge that he had completed a bust of the Earl of Zetland, and soliciting the Mount Lebanon Lodge for its name on his list of subscribers. Bro. Donkin also made a statement of the forlorn condition of the widows and families of two deceased members of the lodge, and on the motion of Bro. Sabine, seconded by Bro. Walters the brethren voted three guineas to each widow. The W.M. then closed the lodge, and the brethren adjourned to refreshment.

## PROVINCIAL.

*WEST YORKSHIRE, HEBDEN BRIDGE.*—*Prince Frederick Lodge, No. 307.*—The members of this lodge held their regular monthly meeting on the 20th inst.; present: Bros. F. Whitaker, W.M.; A. Roberts, S.W.; D. Heap, P.M., J.W.; L. Crabtree, P.M., Treas.; W. Patman, P.M., P.P.G.P.; Sec.; R. Worsick, S.D.; W. Jackson, P.M., J.D.; J. Cockroft, P.M., I.G.; and other members. The visitors were Bros. Firth, S.W. 408; Bates, P.M., Cooke, P.M., Seed and Jessop, 448. The minutes of the last meeting having been read and confirmed, a ballot was taken for Mr. Richard Whitaker (a younger brother of the W.M.) which was unanimously in his favour; after which Mr. James Hoyle (who had been balloted for at the previous meeting) and Mr. Whitaker were respectively initiated into Freemasonry by the W.M. in a very creditable manner indeed, especially considering this was his first initiation in open lodge since his installation, the working tools being given by Bro. T. Whitaker (another brother of the W.M.) and the charge by Bro. Roberts, S.W. The lodge was then closed in the usual manner, and the brethren adjourned to spend a couple of social hours together, the visitors being entertained in a manner every way creditable to the lodge.

*Upton Lodge, No. 1227.*—This flourishing lodge held their final meeting for the session, at the Spotted Dog, Upton, on Thursday, the 9th. The business of the evening consisted of two raisings, viz.: Bro. Dr. Levick and Calvery, which ceremonies were performed in a masterly style by Bro. Benj. Picking, W.M. assisted by his Wardens, Bros. Mather, S.W.; Morton, J.W.; Boltin, S.D.; and English, J.D. Visitors present were Bros. R. E. Barnes, P.M. 15 and 30, P.Z. 13; Bro. Cook, S.W. 65, and several other brethren. The duties of the lodge being ended, the same was closed in due form and the brethren adjourned to the Banquet prepared by "Mine Host" in his most *recherche* style, being adorned with the choicest Bouquets of the season. The usual loyal toasts were duly given and responded to, when Bro. Bellerby; P.M., gave "The Health of the W.M.," in recognition of the very able and efficient manner in which he had discharged the duties of Master during the year, the zeal he evinced for the welfare of the lodge, and the Craft in general, demanded their best and most cordial wishes.—Bro. Picking, W.M., in reply begged to assure the brethren that as one of the founders of the Upton Lodge he should now feel it his bounden duty to give his most strenuous support, he was very anxious for its welfare, and would use his utmost exertions to promote its prosperity, he begged more especially to call the attention of the brethren to the propriety of holding a weekly meeting, in order that the brethren might acquire a thorough knowledge of the duties necessary for the discharge of the duties attached to the various offices, in furtherance he would be most happy to give his punctual attendance.—The W.M. then proposed "The Health of the Visitors."—Bro. R. E. Barnes in returning thanks, assured the brethren of his due appreciation of the high compliment paid to him and his brother visitors. It was his first appearance in their midst, but his reception was of such a character that he was utterly at a loss to convey to them his

gratitude for the truly kind and Masonic feeling manifested towards himself and visitors. As an old Mason and father of lodges 15 and 30, and chapter 13, opportunities had been given of visiting lodges and observing their "Modus Operandi" but he might be permitted to remark that in no instance had he witnessed the true principles of the Order maintained to their fullest extent—the grand principle of Brotherly Love was the true characteristic of the Upton Lodge, they were indeed a happy band—and he sincerely trusted that the observations made by the W.M., relative to the formation of a Lodge of Instruction, would have the support and co-operation of the members to fit them for the discharge of their respective duties. In conclusion he wished prosperity to the lodge and prosperity to its members.—The next toast given was "The Health of Bro. Bellerby, I.P.M.," in which the brethren united simultaneously in evincing their kindly feelings towards him for his unmitigated exertions on behalf of the lodge and the charities connected therewith.—Bro. Bellerby in reply assured the brethren that it was his most anxious desire to offer any information the brethren might require at his hands, in conjunction with the W.M., he would be most willing to further the interest of their meetings by rendering such assistance as may be necessary.—"The Health of the Officers" were severally given and responded to.—The harmony of the evening was greatly added to by the exertions of Bros. Bellerby, Barnes, &c. The session being closed in due form the lodge was adjourned till April next.

## FOREIGN.

## CAPE OF GOOD HOPE.

*Royal Alfred Lodge, 420, S.C.*—On July 21st this lodge met at Cape Town to celebrate its anniversary. The lodge was opened in the first degree, a large number of visitors being present, chiefly naval brethren, as well as a large majority of the members. The business which was quite of a formal character having been transacted, the lodge was then opened in the 2nd and 3rd degrees, when Bro. E. Turner who had more than served his time, and had passed through the proper examination was raised to the sublime degree of M. Mason. The brethren repaired to the British Hotel, where a splendid spread had been provided, and of which they partook. The W. Master Bro. Williams 30° was ably supported by P.M., Dr. Rickard, R.V.; P.M., J. R. Black, D.M.; G. Lankester, K.T.; Dr. Hunter, R.V.; Bunnier, Eveleigh, Hadler, &c., &c. A most enjoyable evening was passed, several capital speeches were made and the usual toasts received most cordially, especially that of our patron the Duke of Edinburgh, after whom the lodge was named by permission.

## ORDERS OF CHIVALRY.

## RED CROSS OF ROME &amp; CONSTANTINE.

## PROVINCIAL.

*MIDDLESEX.*—*Villiers Conclave, No. 9.*—The first anniversary assembly of this conclave was held at the Northumberland Arms Hotel, Isleworth, on the 18th inst., under the presidency of Sir Kt. R. Wentworth Little, G.R. as M.P.S. After the confirmation of the minutes the following brethren were installed as Knights of the Order, viz.: Bros Charles Swan, P.M., P.G.D., Herts; Rev. John R. Mac Nab, 165 Ayr; Edward T. Osbaldeston, J.D., 1194; and Edward H. Dalby 1194. The election and appointment of officers for the ensuing year, resulted unanimously as follows:—The Rt. Hon. the Earl of Jersey, M.P.S.; H. A. Allman, Deputy M.P.S.; E. Clark, V.E.; T. Smale, S.G.; J. Trickett, J.G.; W. Hamlyn, H.P.; C. Swan, Treas.; R. Gurney, Recorder; F. Walters, Prefect; E. T. Osbaldeston, S.B.; E. H. Dalby, Herald; J. Gilbert, Sentinel. Sir Knt. Allman, was then enthroned as Deputy M.P.S. and the other officers were invested. Eight brethren of the Villiers Lodge were proposed for the next assembly, and the conclave was closed.

The companions then adjourned to the Refectory, where a really first-rate banquet was served—the menu was excellent and the various wines were of good quality. After the cloth was cleared, the usual ceremonial commemoration was observed, and the first toast given was "The Queen and the Christian Orders." "The Health of Lord Kenlis, M. Ill. G.S.," followed, and then "The Imperial Council," to which Ill. Knt. Col. Burdett, G.H.C., responded. The Rev. Sir Knt. J. R. Mac Nab, replied for "The newly installed Companions in Arms," in a feeling speech, in which he contrasted the happy gathering around him, with the condition of the Masonic Order in Costa Rica, where his life had been endangered through his connection with the Craft. Sir Kt. Little proposed "The Health of the D.M.P.S.," for which Sir Kt. Allman returned thanks. Sir Knts. W. H. Hubbard, G.T., and J. G. Marsh, G.A., responded for the visitors, and the Sentinel's toast concluded the proceedings at this very pleasurable meeting.

## THE LODGE OF BENEVOLENCE.

On Wednesday evening the brethren of the Lodge of Benevolence met at Freemasons' Hall. The lodge was very numerously attended, and great interest was shewn in all the cases which came before it for relief. Every petition was thoroughly examined and the relief sought was liberal and prompt. The number of applicants was twenty-two, and of these fourteen received grants amounting in the whole to £205; the consideration of seven were adjourned, and one petition was dismissed.

Bro. Samuel Leith Tomkins, S.G.D., presided in lodge; Bro. John Udall, P.G.D., took the post of S.W.; and Bro. Joshua Nunn, G.S.B., that of J.W. The other brethren who attended and signed the book were, John Hervey, G. Sec., R. Wentworth Little, Alfred A. Pendlebury, Joseph Smith, P.G.P., Wm. Ough, G.P., James Brett, A.G.P., Raynham W. Stewart, W.M. (12), P.M. (108), F. Binckes, P.G.S., S. Gale, P.M., R. Tanner, W.M. (177), Samuel May, W.M. (780) Dr. Jabez Hogg, P.G.D., C. A. Potter, P.M. (619), S. Rosenthal, P.M., C. A. Cottebrune, P.M., J. R. Sheen, P.M. (201), Thos. Vesper, P.M. (504), Geo. Lambert, P.M. (504), J. Douglas, W.M. (487), F. Walters, P.M. (73), W.M. (871), John D. Woodland, W.M. (169), A. M. Cohen, P.M. (205), H. Norman, W.M. (Grand Stewards' Lodge), C. Wyatt Smith, P.M. (898), J. N. Frost (704), Thomas Tyrrell (144), R. B. Tustin, P.M. (453), A. Cameron, W.M. (180), H. Massey, P.M. (619), S. G. Foxall, W.M. (742), and G. R. Crickmay, P.M. (170).

## THE FALL OF A BRIDGE AT KONIGSBERG.

## FIFTY LIVES LOST.

A correspondent gives the following account of the frightful calamity which occurred at Konigsberg on the occasion of the festivities given in honour of the King, Crown Prince and Princess, and other Royal personages, on the 13th inst. Schloss teich, or lake, adjoining which the King, &c., were entertained by the inhabitants, is crossed by a wooden bridge, which was one of the principal attractions in the festivity, the same being brilliantly illuminated with gas; and forming a good place from which to view the fireworks, &c., going on in all the gardens surrounding the lake. Whether from a spirit of mischief or that it was really a fact I am unable to assert, but suddenly a cry was raised that the bridge was on fire. That the bridge was on fire either then or immediately afterwards I can assert to be the case. The pressure to get off caused the railings to give way, and some hundred people, I should say, were at once precipitated into the water. I do not wish to harrow your readers with the cries of the women, &c. Suffice it to say, that the music in the gardens continued, the fireworks went up, the people looked at one another and wondered what had happened, until, as if by magic, the music ceased, the brilliantly illuminated gardens became suddenly dark, the news spread like wildfire that really it was true that in the midst of all this rejoicing some fifty souls had gone into the presence of their Maker, and sadness came upon the scene. I cannot speak positively, but I believe, up to the moment of writing, forty-three corpses have been recovered. Some abler pen than mine will, no doubt, put you in possession of all the details of this most lamentable catastrophe, and record how the King, immediately on hearing of it, hastened to leave the Freemasons' Lodge where he was being entertained, and how the Crown Prince himself proceeded to the spot to render assistance, where, alas! assistance came too late; how the dead bodies were brought into the decorated rooms, and the anxious inquiries of one to the other, "Have you seen Franz: was he on the bridge?" and the father anxious to assure himself that his boy was not among the lost.

IMMEDIATE relief is an essential requisite to true charity. The Grand Lodge of England, in 1752, ordered that all foreign brethren, of whatever nation or vocation, when in distress, should after due examination, be relieved with a certain sum immediately.

### CONSECRATION OF EARL OF DURHAM LODGE, No. 1274.

On Wednesday, September 8th, the above lodge, intended to be held at the Lambton Arms Hotel, Chester-le-Street, was consecrated by the R.W.P.G.M. Master for Durham, John Fawcett, Esq., assisted by Sir Hedworth Williamson, Bart., M.P., D.P.G.M., Brother V. A. Williamson, P.G.W. of the Grand Lodge of England, and the officers of the Provincial Grand Lodge. The lodge-room was most tastefully decorated for the occasion. At the head a platform was raised, and in the front were placed several choice exotic and other plants from the conservatory of Mrs. Fenwick, Southhill, also several from Lambton Castle, which added considerably to the general effect. Suspended at the head of the room were engravings of three earls connected with the Craft, viz., the Earl of Zetland, M.W.G.M. of England, in full masonic costume; the late Earl of Durham, in the clothing of the Deputy Grand Master of England; and also the present Earl of Durham. Surmounting the two latter engravings were two ram's heads, representing the family crest of the Earl of Durham. On the left side of the room there was a very handsome decorative achievement, consisting of the "County arms," in blue and gold, with the "square and compasses" behind, on a red ground, the whole being encircled with a wreath of evergreens, interlaced with a narrow strip of variegated holly leaves, the latter being most elaborately manipulated by Mr. Stockley, gardener to Mrs. Fenwick. On either side were placed two geometrical figures, known as "the five points of fellowship," and surmounting the whole was an inscription of the cardinal virtues, in blue and gold letters, viz., "Temperance, Fortitude, Prudence, and Justice." Underneath the arms was a second inscription of "Brotherly love, relief, and truth," whilst on both sides were the initials "J. F." and "H. W.," representing the Prov. and Deputy Prov. Grand Masters. In the recesses of the windows were placed the Plumb, the Level, and the Five Points of Fellowship, on a blue ground, whilst several appropriate flags were judiciously interspersed throughout the room. Suspended in different parts of the room were three highly-prized and interesting illuminated addresses on vellum, kindly lent by request of the W.M. by the present Earl of Durham, one being presented (with a very valuable jewel) to the late Earl of Durham, as Deputy Grand Master of England and Prov. Grand Master, by the brethren of all the lodges in this province; another by the officers of the Provincial Grand Lodge, and the third by the officers and brethren of the Marquis of Granby Lodge, No. 124, held in the city of Durham. On the occasion of the presentation of the first-mentioned address, together with the jewel, the sentiments uttered by his lordship are so worthy of being reproduced that we now give them for the benefit of the Craft in general and of the younger brethren in particular. So highly do we approve of them, that we think they ought to be printed in letters of gold and hung up in every lodge. They are as follows:—"I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for the purposes of moral instruction or of social intercourse."

The musical arrangements were under the direction of Bro. J. Walker, Prov. G. Organist, and Bro. D. Lambert, both of the Durham Cathedral choir; assisted by Bro. J. G. Penman, of Newcastle.

At three o'clock punctually the brethren assembled in the lodge-room, when the R.W.P.G.M., John Fawcett, Esq., took the chair; Bro. the Rev. J. P. De Pledge, P.M., P. Prov. G.C., and Prov. G.S.W., the S.W.'s chair; and Bro. G. Canney, M.D., P.M., and Prov. G.J.W., the J.W.'s chair, about ninety brethren being arranged throughout the room. The lodge was opened in the proper degree, and the brethren addressed by the P.G.M. on the nature of the meeting, after which he called upon the Prov. G. Secretary, Bro. W. H. Crookes, to read the petition for the new lodge, and the warrant from the M.W. the G.M., Earl Zetland.—The brethren of the new lodge having signified their approval of the W.M. Designate and other officers named in the petition and warrant, Bro. the Rev. Dr. Holden, head-master of Durham School—after first paying the W.M. Designate a high compliment for energy, perseverance, &c., whom he said he was well acquainted with from having been one of his pupils—delivered a most excellent oration on the beauties and principles of the Order, which was listened to with the greatest attention, and it required no small effort on the part of the brethren to abstain from manifesting their feelings of approbation; but they prudently did not, lest it might have impaired the effect. So highly was the oration appreciated, that a number

of the brethren have expressed a desire to have the remarks of the reverend doctor printed and published for the use of the Craft.

The ceremony was then proceeded with according to the ancient customs of the Order, and most impressively rendered by the esteemed Prov. G.M., Brother Fawcett.—The installation of the first W.M. named in the warrant, viz., Bro. W. Brignall, jun., solicitor, of Durham, was then proceeded with, the Board of Installed Masters comprising the very unusual number of 25 Past Masters.—The brethren having saluted the new W.M. as such, the Prov. G. Master entrusted him with the warrant of the lodge, &c.—The election of Treasurer and Tyler then took place.

The appointment and investment of officers were next made, as follows:—Bro. W. Brignall, jun., First Worshipful Master, Bro. R. Linton (P.M., 427) S.W.; Bro. T. Robson, J.W.; Bro. W. Brignall (P.M., 124, and P. Prov. G.R.), Treasurer; Bro. A. Harkness, Secretary; Bro. John Gray, S.D.; Coxon, I.G.; and Bro. John Burnip, Tyler. The W.M. announced that he would appoint the J.D. and Stewards at the next lodge meeting.

We have seldom witnessed on similar occasions so numerous an attendance of brethren, many of them holding very high positions—Sunderland, Newcastle, Gateshead, and Durham being well represented. This fact, combined with the lively recollection of what the late Earl of Durham did for the Craft, added to the respect entertained for the present chief of this province, conduced much towards the interest attached to this important event in the annals of Freemasonry in this neighbourhood.

At the conclusion of the ceremony, the brethren adjourned for an hour, a number of them proceeding to inspect the engineering and iron works of T. H. Murray, Esq. That gentleman, although not a member of the mystic Craft, displayed the greatest possible interest in contributing to the success of the day's proceedings, by retaining the services of the excellent Chester-le-Street Rifle Volunteer Saxhorn Band, of which he is commanding officer, and who played during the banquet.

During the short interval between the closing of the lodges and six o'clock, the lodge room was quickly transformed into a banqueting-room. It received a large accession of plants, flowers, ferns, &c., from the conservatories of Earl Durham and Mrs. Fenwick, and the dinner being *a la Russe*, the tables were tastefully arranged, under the superintendence of Mr. Wootton, from Lambton Castle.

As true chroniclers, we ought not to omit mentioning that in addition to the flowers, there was a liberal supply of champagne, game, and fruit, presented to the new lodge by the Earl of Durham, and that Mrs. Fenwick, whose husband (Henry Fenwick, Esq., M.P., deceased) formerly held the rank of D.P.G.M., also kindly contributed not only fruit and flowers, but all the edibles and esculents necessary for the occasion.

At the banquet the new Worshipful Master of the lodge presided, being supported on the right by the R.W.P.G.M., J. Fawcett, Bros. J. P. De Pledge, V. A. Williamson, H. J. Baker Baker, and others; and on the left by Bros. Sir Hedworth Williamson, Rev. Dr. Holden, B. J. Thompson, and others, at which the usual loyal and Masonic toasts were duly honored, being judiciously interspersed with appropriate glees and songs by the before-mentioned vocalists. The worthy host and hostess did their best to contribute to the comfort of the visitors. The whole affair passed off well, and will be noted and remembered by all true brethren as a red-letter day in their Masonic Calendar.

The thanks of the members of the lodge are especially due to Mr. William Wootton, Steward; Mr. Leighton, Architect; and Mr. Hunter, Head-gardener, all of Lambton Castle, for the valuable assistance they so kindly rendered in embellishing and adorning the banqueting room; also to Mr. Stockley, gardener, South Hill.

Among those present were the following:—M. Allison (97, S.W.), T. Anderson, P.M., 541, Prov. G.J.W., Northumberland, P. Prov. G.J.D., Northumberland, J. Archbold (49), H. J. Baker Baker (375, J.W. and W.M.-elect), A. Barber (97), G. Beldon (586, P.M.), W. C. Blackett (124), T. Blenkinsopp (541), J. Bradshaw (48), W. Brignall, sen. (124, P.M., and P. Prov. G.R.), W. Brignall, jun. (124, 1121, and W.M. 1274); J. Burnip (427, Tyler 1274), G. Canney (124, P.M. 1121, and Prov. G.J.W.), W. Canney (1121), H. Carr (124), J. Carter (124, Tyler), J. Carter (949), J. S. Challoner (481, P.M., and P. Prov. S.G.W., Northumberland), J. Chrisp (949), J. H. Coates (949), R. Cooke (124, J.D.), W. Coxon (124, and J.G. 1274), W. H. Crookes (80, P.M., Prov. G. Secretary), Rev. J. P. De Pledge (375, P.M., P. Prov. G.C., and Prov. G.S.W.), M. Ditchburn (80), W. Donkin (124), J. Doxford (97, P.M., and P. Prov. G.S.B.), B. W. Ebdy (124), T. C. Ebdy (124, P. Prov. G. Supt. of Works), John Fawcett (124, P.M., and R.W.P.G.M.), Ralph Fawcett (108, P.M.), W. R. Fitzgerald (124, P.M., and P. Prov. G.S.D.), J. F. Frölich (406, W.M.), G. E. Forster (97), J. S.

Fowler (124), J. Gray (124, and S.D. 1274), G. Greenwood (124, Steward, 1121), F. Greenwood (124), W. F. Hall (124), A. Harkness (48, and Sec. 1274), T. W. Heaton (124, 53), E. Heffernan (124), A. V. Holboll (48), Rev. Dr. H. Holden (124), R. Humphrey (97), T. A. Hunter (124), Jens. Jensen (48, P.M.), G. Johnston (124), D. Lambert (124), H. Lawrence (124 and 481), H. Laws (541, S.W.), G. A. Laws (541), W. G. Laws (541, W.M.), W. Liddell (949, J.W.), R. Linton (427, P.M., and S.W. 1274); G. Lord (97, W.M.), W. A. Malcolm (124 P.M. 1121), R. Paley (80), W. H. Pearson (80), J. G. Penman (541), C. R. Pocock (257), J. Raine (124, Treas.); T. Robson (124, and J.W. 1274), R. Sanderson (124), T. Sarsfield (124, S.W.), M. Scott (94), J. Sewell (124, J.G.), W. Sewell (124), F. C. Sheppard (98), W. Skelton (97, J.W.), Carl Stilleke (949), J. Stainsby (97, P.M., and Prov. G.S.B.), W. Stoker (124, P.M., and P. Prov. G.S.W.), J. Stokoe (48, W.M., Prov. G.S.D., Northumberland), T. Y. Strachan (24, P. Prov. G.S.D., Northumberland), J. G. G. Strong (1121), B. J. Thompson (P. Prov. G.S.W., and Prov. G. Sec. Northumberland), G. Thompson (481, P.M., and Prov. G.S.W., Northumberland), J. Turnbull (24), G. Walker, (124), J. Walker (124, Prov. G. Organist), G. Williams (48), Sir Hedworth Williamson, Bart., M.P., (R.W.P.D.G.M.), V. A. Williamson (10, W.M., P.G.J.W.), T. B. Winter P.M., 541, Prov. G. Treas., Northumberland, (48), J. Young (124.)

### PROVINCIAL GRAND LODGE OF SOMERSET.

The annual meeting of this Provincial Grand Lodge was held at the Royal Assembly Rooms, Weston-super-Mare, on Thursday the 16th instant, under the presidency of the R.W.P.G.M. the Rt. Hon. the Earl of Carnarvon. The Local Lodge (St. Kew, 1222), met at high twelve, and the W.M. Bro. Capt. F. G. Irwin opened the lodge in the first degree, and received a number of visiting brethren from all parts of the province, together with others from the adjoining provinces of Bristol, Devon, Dorset, Wilts and Gloucester, numbering in all over 200; about one o'clock p.m. the R.W.P.G.M. and his officers, with many brethren of distinction, proceeded to visit the St. Kew Lodge, and were marshalled under the direction of the P.G.D.C. in the following order:—

- P. G. Tylers.
- Two Provincial Grand Stewards.
- The Members of P.G.L. represented.
- Provincial Grand Pursuivants.
- Provincial Grand Organist.
- Provincial Grand Directors of Ceremonies.
- Provincial Grand Superintendents of Works.
- Past Provincial Grand Sword Bearers.
- Past Provincial Grand Deacons.
- Past Provincial Grand Secretaries.
- Provincial Grand Secretary.
- Provincial Grand Registrars.
- Provincial Grand Treasurer.
- Visitors of Distinction.
- Provincial Grand Chaplains.
- Past Provincial Junior Grand Wardens.
- Provincial Junior Grand Warden.
- Past Provincial Senior Grand Wardens.
- Provincial Senior Grand Warden.
- The Worshipful Deputy Provincial Grand Master.
- The Right Worshipful Past Provincial Grand Master.
- The Right Worshipful Provincial Grand Master.
- Provincial Grand Sword Bearer.
- P. G. Steward.
- P. G. Steward.
- Provincial Senior Grand Deacon.
- Two Provincial Grand Stewards.

The P.G.M. ascended the dais and the W.M. placed the gavel in the hands of the P.G.M. the Earl of Carnarvon, who thereupon immediately opened his Provincial Grand Lodge in ample form. The P.G. Sec., Bro. Else, having read the minutes of the meeting of the 12th of January last, the same was duly confirmed. The P.G. Treas., Bro. Payne, presented his yearly financial report, showing the affairs of this P.G. Lodge to be in a very flourishing condition, doubtless owing to the zeal of its excellent Treasurer, and the popularity of the Prov. G. Master. Bro. Payne expressed a hope that P.G. Lodge would establish a Fund of Benevolence, especially for the Province, confining its charity to distressed brethren belonging thereto. This was favourably received for consideration.

Other customary routine business having been transacted, the R.W.P.G. Master then nominated and invested his officers for the ensuing year as follows:—

- Bro. Major-General Gore Boland Mumbce, P.M., St. Kew Lodge, 1222, P.S.G.W.
- Bro. Francis George Irwin, W.M., St. Kew Lodge, 1222, P.J.G.W.
- Bro. Rev. John C. Pigot, J.W., St. Kew Lodge, 1222, P.G. Chap.
- Bro. Rev. Wm. Hunt, Agriculture Lodge, 1199, P.G. Chap.

Bro. E. Turner Payne, P.M., Royal Sussex Lodge, 53, P.G. Treas., (re-elected.)  
 Bro. W. Parham, W.M., Royal Sussex Lodge, 53, P.G. Reg.  
 Bro. R. C. Else, P.M., Rural Philanthropic Lodge, 291, P.G. Sec.  
 Bro. S. Cooper, W.M., Royal Cumberland Lodge, 41, P.G.S.D.  
 Bro. W. Marchant, P.M., Love and Honour Lodge, 285, P.G.J.D.  
 Bro. G. S. Sharpe, W.M., Nyanza Lodge, 1197, P.G.S. Works.  
 Bro. J. W. Parfitt, W.M., Royal Clarence, 976, P.G.D.C.  
 Bro. W. Mason, W.M., Royal Somerset, 973, P.G.A. D.C.  
 Bro. W. G. Bloxham, W.M., Pilgrim's Lodge, 772, P.G.S.B.  
 Bro. F. J. Nosworthy, P.G. Organist.  
 Bro. E. J. Appleby, W.M., Royal Albert Edward, 906, P.G. Purs.  
 Bro. J. H. Farley, Brotherly Love Lodge, 329, P.G.A. Purs.  
 Bro. S. Hellier, Royal Cumberland Lodge, 41, P.G. Tyler.  
 Bro. T. Sumpter, Lodge of Honour, 379, P.G.A. Tyler.  
 Bro. Benjamin Cox, Sec., St. Kew Lodge, 1222, (re-appointed) P.G. Steward.  
 Bro. E. T. Inskip, J.D., St. Kew Lodge, 1222, P.G. Steward.  
 Bro. Dr. Morris, J.D., Rural Philanthropic Lodge, 291, P.G. Steward.  
 Bro. W. Partridge, Sec., Agriculture Lodge, 1199, P.G. Steward.  
 Bro. Captain Long, Agriculture Lodge, P.G. Steward.  
 Bro. J. Nickson, P.G. Steward.

The appointments seemed to give general satisfaction, there being great applause on the investment of nearly every officer.

After Grand Lodge business had been transacted at the Assembly-rooms, the brethren proceeded to the Town-hall, where a splendid banquet had been provided by Mr. Sheppard, the well-known confectioner, of Church-road. All matters appertaining to the feast—viands, cookery, waiting, and dessert—were of the most satisfactory character, and pleased the brethren of all grades. One of the splendid haunches of venison was presented by Bro. J. H. Smyth Pigott (Lord of the Manor.) The wines, supplied by Bro. F. Vizard, of Magdala-buildings, were much commended by the excellent judges who partook of them. The following was Mr. Sheppard's bill of fare:—

POTAGES.

A la Tortue—a la Tortue de tete de veau—a la Julienne—a la purée des pois verts.

POISSONS.

Les Turbots, a la sauce d'homardes—Soles, frites a la maitre d'hotel—des Soles, les filets a la Tartare.

ENTREES.

Les petits pâtés—Les Cotelettes de ris de veau—les Cotelettes d'agneau, sauce tomates—les Croquettes de Volaille.

RELIEVES.

Les deux hanches de Venaison, rôties—d'agneau le quartier, rôtie—le seile de Mouton, rôtie—le Bœuf, rôtie—le Bœuf, bouillis—les Poulets—les Langues.

SECOND SERVICE.

Les Grousez—les Perdreaux—les Lievres—les Canetons, rôties.

Le Pudding glacée a la Nesselrode—Tartes des Prunes—vol au vent des Reines Claudes—le Gelée d'Orange—le Gelée de Noyau—la Crème a l'Italienne—la Crème a la Vanille—les Puddings et Patisserie.

LA FROMAGE.

LES LEGUMES.

Les pommes de terre—des Brocolis a la sauce—les Haricots verts.

The outer tower of the Town-hall, as well as its interior, were gaily decorated with flags; and during the day the bells of the parish church rang out their merriest peals. The platform and widows of the banquetting room at the Town-hall were profusely decorated with flowers and plants in pots, for which, and the banners of the various civilised nations of the world, the committee of management were indebted to Bro. J. H. Smith Pigott, Bro. the Rev. J. C. Pigott, Walter Tucker, Esq., &c.

The speeches and general proceedings at the banquet were of a highly interesting character, the eloquence of the Grand Master being a treat of no ordinary kind—and it appeared (upon the authority of the Grand Treasurer) that Masonry is making great progress in this county, which in Masonic position, now only stands behind Lancashire and Yorkshire.

The various toasts of the evening were proposed and responded to, "The Queen and the Craft," "The M.W.G.M. of England," "His Royal Highness the Prince of Wales, P.G.M.," "The R.W.D.G.M. and Grand Officers," "The R.W.P.G.M. of Somerset," "R.W.P.P.G.M. Capt. Adair," "The W.D.P.G.M. and P.G. Officers Past and Present," "The Visitors of Distinction," "The Masonic Charities," "The Visitors of the various Provinces," "The W.M. of St. Kew Lodge, 1222," "The W. Masters and Brethren of Lodges in the Province," &c., &c.

Amongst the most prominent of the brethren

attending the Prov. Grand Lodge were the Right Hon. the Earl of Carnarvon, R.W.P.G.M.; Captain Alex. W. Adair, P.P.G.M.; Capt. H. Bridges, D.P.G.M.; Rev. C. R. Davey, P.G. Chap. of England; E. White (41), P.P.S.G.W.; T. Wilton, P.P.S.G.W.; F. H. Woodford, P.P.S.G.W.; Gore B. Munbee, P.S.G.W.; Capt. F. G. Irwin, W.M. (1222), and P.J.G.W.; J. B. Marwood, P.P.J.G.W.; J. Rubie, P.J.G.D.; Rev. R. G. Thomas, P.G. Chap.; Rev. J. C. Pigot, P.G. Chap.; Rev. W. Hunt, P.G. Chap.; E. T. Payne, P.G. Treas.; R. C. Else, P.G. Sec.; E. Bailey, P.G. Reg.; J. Cornwall, P.P.G. Reg.; T. Meyler, P.P.G. Reg.; C. S. Barter, P.S.G.D.; F. E. Jelley, P.P.S.G.D.; C. D. Goodall, P.P.G.D.; W. Smith, P.J.G.D.; J. Haberfield, P.P.G.D.; W. S. Gillard, P.P.J.G.D. of Dorset; S. Hayward, P.P.J.G.D. of Wilts, W. Mason, P.G.S.B.; E. Down, P.P.G.S.B.; F. Cox, P.P.G.S. Works; W. Marchant, P.P.G.S. Works; C. Pope, P.P.G.S. Works; S. H. Ruegg, P.G.S. Works of Dorset; R. Salisbury, P.P.G.S. Works; J. S. Andrews, P.P.G.S. Works; J. E. Gill, P.P.G.S. Works; F. R. Prideaux, P.G.D.C.; C. Lake, P.P.G.D.C.; E. Bridges, P.P.G.D.C.; J. E. Poole, P.P.G.D.C.; S. A. Heal, P.P.G.D.C.; J. D. Jarman, P.P.G.C.; G. Style, P.G.A.D.C.; J. V. Watts, P.G. Org.; F. J. Nosworthy, P.G. Org.; A. Bailey, P.P.G. Org.; E. J. Appleby, P.G. Purs.; W. J. Galpin, P.A.G. Purs.; B. Atwell, P.P.G. Purs.; J. H. Farlie, P.A.G. Purs.; B. Cox, P.G. Stew.; J. Clarke, P.G. Stew.; E. T. Inskip, P.G. Stew.; Robt. Corvey, P.G. Stew.; D. Morris, P.G. Stew.; Capt. Long, P.G. Stew.; W. Partridge, P.G. Stew.; J. Nickson, P.G. Stew.; S. Hellier, P.G. Treas.; T. Sumpter, P.G.A. Treas.; W. F. Galpin, W.M. (814); J. Budge, J. Hurnett, P.M. (291); J. W. Musgrove, W.M. (610); J. Carter, P.M. (53); J. C. Sharpe, W.M. (1197); S. Cooper, W.M. (41); J. R. Ford, P.M. (53); J. Knibb, P.M. (1197); W. A. Scott, P.M. (986); T. Bell, P.M. (610); J. B. Thwaites, P.M. (106); W. G. Bloxham, W.M. (772); J. W. Parfitt, W.M. (976); W. Smith, P.M. (556); F. Barnitt, P.G. Stew.; T. D. Taylor (52), W. Scantlebury (291), J. E. Poole, jun. (683), J. Haines (814), J. M. Shum (53), M. Cullingham (973), Thos. Sherring (137), J. Townsend (1222), S. Harvey (1222), J. J. Lewis (793), J. Bailey, (973), J. H. Hastie (1216), J. H. Parsons (960), R. Carry (41), W. Blood (793), J. Bath (291), R. Gregory (68 and 1222), C. P. Chapple (1197), H. J. Parsons (973), W. H. Perrett (973), W. Nichols (973), S. E. De Ridder (1222), J. L. Jones (165), W. Partridge (1199), C. F. Gibbs (119), R. Baker (1197), J. Beedle (1222), S. E. Baker (1222), T. Garrett (53), T. J. Matthias (1222), J. Gate (1222), W. P. Belfield (103), E. Gregory (1222), G. Melville (1222), Sidney Jones (1222), A. Down, (772), H. Wiltshire (1202 and 1222), W. H. Beedle (1222), E. E. Earle (1222), E. B. B. George (1222), W. C. Branman (291), F. Date (1222), Rimmington Bridges (291 and 1216), W. Woodward (291), W. Webber (291), J. B. Sloper (135), Dr. Biggs, &c., &c.

The brethren generally expressed their sincere admiration of the great care and exertions which had been made by the local committee to ensure the arrangements of the day being so exceedingly satisfactory and complete.

A most interesting feature in connection with this meeting was the presentation of a Masonic jewel to Bro. P.P.G.M. A. W. Adair, the presentation being made by the noble P.G.M. in the presence of the assembled brethren, Earl Carnarvon, in making the presentation, conveyed, in language eloquent and graceful, the feelings of himself and the brethren towards one who had, during five years of office, faithfully and fraternally fulfilled, and used his best exertions to promote the welfare of the province over which he presided. P.P.G.M. A. W. Adair responded in feeling and appropriate terms, and in doing so, received the cordial and enthusiastic greetings of the brethren present.

Bro. HENRY WHITTLE, S.W. (Nos. 871 and 1275), has issued a circular to the Craft informing them that a meeting will be held at The Marquis of Granby Tavern, New Cross Road to-night at 7 o'clock for the purpose of forming a New Cross Branch of the South Eastern Masonic Association, to frame the rules, enrol members, elect officers and generally on the business of the association. The object of such an Association is to benefit all the Masonic Charities, and by the payment of the small sum of a shilling per week by its members to obtain for them life-governorships in one or other of the Eleemosynary Institutions established by the Craft. When the funds of the Association amount to ten guineas the governorship is drawn for, and the successful Brother becomes a life-governor of whichever Institution he may select. The scheme is a good one, and has the advantage of obtaining an expensive end by inexpensive means.

God, the great Father of all, has given no one of his children such property in the things of this world, but that he has also given to his needy brother a right in the surplusage of his goods, so that it cannot justly be denied him when his pressing wants call for it

EXTRACT

Bro. Jacob Norton has called our attention to an extract from the annual address of Illustrious Bro. Josiah H. Drummond, 33°, Sovereign Grand Commander of the Northern Supreme Council, and to the following comments upon it, which appeared in an American paper. We can only reiterate our conviction that the high degrees have no claim whatever to jurisdiction over Craft Masonry:—

We had always supposed that the Ancient Accepted Scottish Rite, as finally organized in 1801, consisted of thirty-three degrees, commencing with that of Entered Apprentice, and concluding with the high grade of Sovereign Grand Inspector General 33°. If as stated in the address of Ill. Bro. Drummond, it has no control over the symbolic degrees, then is the series reduced to thirty degrees, and is not the Ancient Accepted Rite, as practised in all other portions of the world. It is true, for the sake of harmony, and to prevent conflict with the symbolic Masonry of the United States, the two Supreme Councils "waived" the conferring of the first three degrees, in bodies of their own, accepting those made Master Masons in their Sister Rite, known as the York, as material to work upon, but they never renounced their right to confer these degrees, should a necessity exist for doing so. It was a voluntary "waiver," but was never "renounced" in concordats or otherwise with the Masonic authorities of the York Rite of Symbolic Masonry.

If this be so, and we challenge a successful denial, then does the argument of the Sov. Gr. Commander Drummond—that the Lodge of Perfection consists only of eleven degrees, instead of fourteen, and that all above the third degree, are controlled by action had in the Symbolic Lodge—fall to the ground. If, however, the case be as stated by him, which we again deny, then is the whole superstructure of Ineffable Masonry at the mercy of the M. Mason's Lodge of another system.

We believe in every tub standing on its own bottom. If it has no bottom, then it ceases to be a tub. We are a lover of York Masonry, and will ever be ready to enter the lists in defence of all the rights it is lawfully entitled to, but as a Scottish Rite Mason, also, we do not believe in truckling to any other Rite, by surrendering beyond recall the ancient and time-honoured prerogatives which are the very foundations of the system.

In this argument we are fully sustained by the illustrious brother Albert Pike, 33°, Sov. Gr. Commander of the Southern Supreme Council; and hold that a Symbolic Lodge of the York or any other Rite cannot control a Supreme Council 33° A. A. S. Rite, nor deprive any member of the same of his high grade, until his peers of the 33° have sat in judgment on him, and consented to his degradation.

OBSERVANCES.—Almost all the circumstances attending the promulgation of the Jewish dispensations have been introduced into Freemasonry; and the particular observances incorporated with its ceremonial. The Divine appearance at the Burning Bush, the shoes, the rod, the serpent, and the Sacred Name, are equally embodied in the system. The plagues of Egypt, with the signs which attended the divine deliverance of the children of Israel from captivity—the pillar of a cloud and of fire, the mighty winds, the division of the Red Sea, the salvation of God's people, and the destruction of Pharaoh and his host; the wanderings in the wilderness, the delivery of the law, the building of the Tabernacle, and the establishment of the hierarchy; the order observed in the frequent migrations, led by the banners of each tribe, and other important events, all form parts of the complicated system of Freemasonry, and show its connection with the offices of religion.

HOLLOWAY'S OINTMENT AND PILLS.—Biliousness and Dyspepsia.—There is no organ in the human body so liable to derangement as the liver, food, fatigue, climate, and anxiety, all disorder its action and renders its secretions, the bile, more or less depraved, super-abundant or scanty. The first symptoms showed receive attention, a pain in the side, on the top of the shoulders, a harsh cough and difficulty of breathing are signs of liver disease, which are removed without delay, by friction with Holloway's Inestimable Ointment. The pills should be taken without delay. For all diseases of this vital organ, the action of these conjoined remedies is a specific, by checking the over supply of bile, regulating its secretion and giving nervous tone.

## Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.  
 CANADA: Messrs. DEVRIE & SON, Ottawa.  
 CAPE OF GOOD HOPE: Bro. GEORGE BRITAIN, Cape Town.  
 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: IPSICK 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 England, Ireland, and Scotland.

## Births, Marriages, and Deaths.

### BIRTHS.

GREENLAW.—On the 3rd August, the wife of the R.W. Bro. Colonel Greenlaw, D.G. Master, British Burmah, of a daughter.  
 SIMPSON.—On the 16th inst., at 5, Russell-square, the wife of the V.W. Bro., the Rev. R. J. Simpson, P.G. Chaplain of England, of a daughter.

### DEATHS.

DALY.—On the 29th ult., Bro. D. B. Daly (Dalhousie Lodge, 865), aged 44 years.  
 D'SOUZA.—At Eagle House, Highbury-hill, N., in the 28th year of his age, David Henriques D'Souza, jun., second son of D. H. D'Souza, Esq., of Falmouth, Jamaica.

## Answers to Correspondents.

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

G. B.—We are pleased to receive your letter, and shall be glad to appoint you our agent for the Cape of Good Hope. By this mail we are sending THE FREEMASON to all the lodges both at home and abroad and will specially address a copy to your brother at Port Elizabeth.

M. DECHEVAUX-DUMESNIL.—Letter received, and contents noted. We shall be glad to receive "Le Francmagon" regularly in future.

TEMPLE CRUCIS.—We will send you a proof of your article, but the language used is too strong for our columns, and requires modification, especially as there are signs of improvement in the quarter indicated, and we have reason to believe, that the whole grievance has arisen in the first instance through a pardonable misconception of the facts.

## The Freemason,

SATURDAY, SEPTEMBER 25, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early train.  
 The price of THE FREEMASON is Twopence 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.

### CAN SUCH THINGS BE?

THE good, old-fashioned spirit of despotism is not yet extinct, on the contrary, it exhibits a charming vitality and irrepressible vigor in certain out-of-the-way localities. It deals still in the old description of arguments, albeit the clumsy arquebus of a Charles IX. is now exchanged for the more refined revolver, but the effect is mainly the same, and is decidedly the reverse of being pleasant.

To most Englishmen, the vast plains of central and southern America, bounded as they are by mighty chains of hills, and dotted here and there with trackless forests, are a veritable *terra incognita*, and the little we really know about the natives of those beautiful but barbarous

regions is not calculated to increase our desire for a closer acquaintance.

All the fallacies of a grovelling superstition which they retain as mementoes of their Spanish descent, and all the evils of wild, uncurbed licence which they derive from their Indian blood, combine to render these half-castes the most despicable and blood-thirsty race on the face of the earth. Their government is an undisguised anarchy—their religion a caricature of Christianity—while their laws are an agreeable admixture of feudal savagery and modern fillibusterism.

In most of these happy communities, which are dignified with the name of republics, it is not unusual to find a small colony of civilized beings, who, it is almost unnecessary to state, are either Europeans or citizens of the United States, and these individuals form the connecting link between the semi-savages and the commercial world. Example and precept are, however, alike thrown away upon a people who are possessed with the seven devils, as Carlyle phrases it, of "Idleness, lawless Brutalness, Darkness, Falsehood—seven devils, or more." The healthful spirit of constitutional liberty—the glory of serving the common weal—are unknown in these so-called republics; nothing but the rule of the sword prevails, varied, as we have hinted before, with an occasional reference to the supreme arbitrament of a six-chambered Colt. Yet, even into these unhappy regions a ray of light has penetrated. Freemasonry, with her teachings of true "liberty," true "equality," and true "fraternity," has essayed to pierce the Egyptian darkness of the scene and to elevate those tyrants and slaves in the scale of humanity.

At present, we are constrained to add, the success of the attempt has been only partial, and to furnish an illustration, let us relate what happened in the most infinitesimal of those republics—Costa Rica, to wit—on the evening of St. John's Day, 1869.

In the town of San José there is a Masonic lodge, "Caridad," or Charity, by name, which was founded in 1865, and up to the date mentioned pursued its labours not exactly in peace, but still without open molestation, owing doubtless to the fact that its membership was chiefly confined to the principal foreign residents. But the malevolence of the Government at length burst forth; instigated by the priests, and moved even by paltry sentiments of personal revenge, the functionary who wields the baton of Minister of War determined to make a grand *coup*.

He assembled his myrmidons and sent them forth breathing fire and fury against Freemasons in general, and the lodge of Charity in particular, the members of which were then holding their Annual Festival under the gavel of the Rev. Brother MacNab, a British subject. The outrage which followed is thus described in the narrative sent by the Master and authenticated by the seal of the lodge. "On the outer door of the house being opened by some members who were leaving, three officers of the army, and the Chief Constable of San José, rushed in followed by a number of soldiers and watchmen; revolvers were pointed at several Masons, and all were ordered to leave the house at once; any natives (of whom none were present on that evening) were to have been conveyed to prison. Representations were made to the authorities by the respective Consuls at this place, and some apology or explanation demanded; nothing has been received except an intimation that a reply would be sent in due

time. Bro. MacNab being about to proceed to England, is hereby empowered and requested to lay the facts herein referred to before the officers of any lodge he may visit, as it is considered desirable in the interests of Masonry that the utmost publicity be given to proceedings of this nature."

And so say we emphatically, although doubtless the revelation will not be peculiarly agreeable to the truculent official, the Minister of War of this model republic, under whose orders this outrage was perpetrated, and who, we are informed is at present in England seeking a loan to enable the anarchists of Costa Rica to lord it over their serfs with "six-shooters" for some time longer. Verily he ought to be supplied with British gold to buy British bullets for the slaughter of our countrymen, and especially we bespeak for him the good offices of all Masons who may be interested in the negotiation of loans, and who might be inclined to doubt the security offered by such an amiable bandit.

Those who recollect the reception, more warm than friendly, experienced by a certain warrior called Haynau, some years ago, would perhaps be inclined to suggest a like treatment for this nameless tyrant, but Freemasons are a more law-abiding and long-suffering class of the community. It is well, however, to remind these ruthless despots, that the whole Masonic brotherhood views their proceedings with abhorrence and protests against their lawless deeds.

It is well to remind them that although Freemasons fight not with carnal weapons, they can wield the mightier power of enlightened public opinion throughout the civilised globe—that the moral force of truth, the unconquerable instinct of right and justice, are enrolled upon the side of the Craft in this crusade against cruelty and fraud.

We can strike a blow against these violators of our Masonic sanctuaries in their most vulnerable part; they want money, and would fain persuade European financiers of the stability of their rule, and the security offered by their sway.

A deed like the atrocity committed at San José upon inoffensive and unarmed men, will go far to dispel the delusion that freedom exists in those priest-ridden lands; nay, it proves that not even the dread of reprisal can restrain the Costa Ricans from wreaking their vengeance on the citizens of powerful states. Let us also assure our persecuted brethren that their cry has been heard, and awakens mingled feelings of indignation and sympathy in the breast of every Freemason, and, we may add, of every honest man.

In our advertising columns there is a notice of the meeting of the Provincial Grand Lodge of Jersey, to be held on the 29th inst.

We understand that deputations from Guernsey and Brittany will attend to witness the installation of Bro. E. C. Malet de Carteret, as Provincial Grand Master, and the procession will be joined, as a guard of honour, by the 1st North West Regiment of Militia, of which Bro. de Carteret is Lieut.-Colonel.

We are informed that the "Confidence Lodge of Instruction" has been removed to Bro. Forster's, "Railway Tavern," Fenchurch-street, and that the lodge will resume its meetings on Wednesday, the 6th of October, at 7 p.m., on which occasion Bro. Jas. Brett, P.M., P.Z., and A.G.P., will work the ceremonies of consecration and installation, and it is to be hoped the brethren will rally around Bro. Brett, who is ever ready to give his valuable services and time in imparting instruction to the brethren, whether in the Craft or Royal Arch degrees.

MASONIC HOSPITALITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—With reference to the letter from "A Member of the London Literary Union," in your last impression, permit me to state that I have had the advantage of a personal conference with Bro. Goodall, who informs me that the duration of his stay in London is now so uncertain as to preclude the possibility of his arranging to attend the proposed banquet. Bro. Goodall will, however, return to England before taking his departure for the United States, and it is therefore intended to defer the fraternal meeting until he arrives from the Continent.

The Committee will continue to receive the names of brethren desirous of promoting by their presence or influence, the object contemplated, and there is little doubt that with the time now before them, the result will be such a success as cannot fail to be gratifying to Bro. Goodall, and creditable to the English Craft.

Yours fraternally,  
R. WENTWORTH LITTLE,  
P.M. & P.Z., 975.

PAPERS ON MASONRY.

By A LEWIS.

XXV.—MASONRY AND NATIONAL EDUCATION.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thy head an ornament of grace, a crown of glory shall she deliver to thee. PROVERBS, iv. 7, 8, 9.

Among the chief glories of the Masonic body has been its strenuous exertions to diffuse sterling, honest, genuine, and unsectarian education. While the hands of Masons are open to the needs of the indigent, and administer to the physical wants of the suffering, they have ever in honesty and nobility of heart promoted the great cause of knowledge, by which the stability of nations is ensured, and the private life of individuals solaced and adorned. Although the education provided in the Masonic schools has been limited to children of members of the Order, it may be very truly said, that this form of aiding the great cause which decides the good or evil future of so many, has not been, by Freemasons, for mere purposes of glorifying the Fraternity, confined to Masonic bounds.

Real Masons, while contributing with alacrity to the schools established by the Fraternity, have not been niggard in their contributions to the many other national establishments of an educational character existent in these islands. I need only cite the instance of the Licensed Victuallers' School, to which individuals belonging to the trade of publican, and who are, almost to a man, members of the Masonic body, have nobly and freely contributed with the greatest generosity. Some of these, however, have not as yet added their mite to the funds of the Masonic Schools, and, in extenuation of this, it is only fair to say that, although the trade may be a lucrative one, it has its difficulties and naturally cannot stand an undue strain upon its resources more than other trades. Hence it is that publicans and others, while supporting their own educational and other charities, though Masons, are somewhat to be excused from any apparent remissness towards the Masonic Boys' and Girls' Schools.

The time when the elections into these establishments takes place is now approaching, and I have therefore ventured on referring to this important subject, in order that as much may be brought about as may be before those elections take place. Of course, Masons all have an interest in seeing these establishments flourishing, and going forward towards a payment of the arrears outstanding on their several foundations; most Masons, too, have some child to recommend for election, upon grounds of more or less painful interest.

It has, however, been noticed that, in some, though not all, cases, the names of those recommending the candidates do not appear in the subscription books of the Masonic Institutions, which although it seems an anomaly at first, is explicable by the circumstances that, of late years, the influx of young members into the Order not of great, though of respectable, means, has been very considerable.

Some have entered through curiosity; some from an honest intellectual and moral motive; some—I deeply grieve to say—because it would

extend their business connections, and get them on in the world. To these last, I can only indignantly give a look of contempt; those men are unworthy, not only of Freemasonry, but of any institution based on principles analogous to it, omitting any reference to their preliminary declaration. The class which joins from an intellectual point of view is seldom a rich class; this class has to labour for its daily bread, and seeks relaxation and mutual comfort in the cheerful seclusion of the Masonic lodge-rooms. But, when able to afford it, the literary section of the Fraternity is far from being ungenerous, or sparing of its efforts towards the general end of promoting the welfare of the Charities. I need only refer to Bros. Carpenter, Buckland, and a host of others, who have gratuitously, and almost unasked, given their exertions, time, and best thoughts to helping on these undertakings. The musical, theatrical, and literary bodies individually and collectively have been ever ready to do "with a will" what could be done.

A word as to those who join from curiosity. Curiosity, if restrained within due bounds, is by no means a quality of human nature to be despised or considered ignoble. All great discoveries have been made by men who have been "curious;" our useful arts owe their existence to this desire, but it hence does not follow that some men should not be Paul Prys. I have been not unfrequently brought into contact with Masons, who, prompted by an impulse of inquisitiveness, have entered into Masonry, and then, finding it not to their taste, or discovering that Masonry has its duties as well as its pleasures and privileges, have withdrawn themselves and become Masonic "waifs and strays" upon the ocean of society. These men would not be likely to contribute to the Charities, but, taken up with their own notions, they turn away, and butterfly-like, chase the next new novelty which chances to attract their attention, to be as idly relinquished when the novelty is past.

Some may exclaim on reading the above: "Why, this is very stale! we knew all this before, O! Cryptonymus, give us something new!" To which I reply with the Egyptian priest in Plato: "Aye, aye, ye Greeks are all children, and would ever be fain to hear and to tell something new." The Egyptians, however, built the pyramids and did a few things more, on the principle of sticking to what was old, and if you wish to make these schools pyramids of fame for yourselves and of utility for the future, you must submit to hear some of the old statements reiterated, without considering the iteration, in the Shakesperian phrase, to be "damnable," or in the Latin, to be *ad nauseam*.

There is one way in which you can obtain immunity from the repetition of these cries of "Give, give," and that is by giving enough to free these institutions from their accumulated debts, and not always looking for others to mount into the breach.

"Who would be free himself must strike the blow." A real policy of Masonic education, of general national education, can only be carried out by the enthusiastic efforts of an aggregation of individuals.

The words of the Proverb-maker are ever true: "Exalt wisdom and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee."

When all the world is endeavouring to remedy the fatal indolence of the last century and a half by promoting National Education, the brethren of the Mystic Tie should not be found malingering, and smelling the battle-field from afar off.

Only this very morning I received by the post a communication from a body now forming under the name of the "National Education League," the object of which is defined in this brief sentence to be, "the establishment of a system which shall secure the education of every child in England and Wales." The means proposed are:—1. "Local authorities shall be compelled by law, to see that sufficient school accommodation is provided for every child in their district." 2. "The cost of founding and maintaining such schools as may be required, shall be provided out of Local Rates, supplemented by Government Grants." 3. "All

schools aided by Local Rates shall be under the management of Local Authorities, and subject to Government Inspection." 4. "All schools aided by Local Rates shall be Unsectarian." 5. "To all schools aided by Local Rates, admission shall be free." 6. "School accommodation being provided, the State or the Local Authorities shall have power to compel attendance of children of suitable age, not otherwise receiving education."

This is plain and straightforward enough, and is supplemented and supported by a powerful list of several hundred names of standing all over the country. I no sooner saw the prospectus than I enrolled myself under their banner, and I take this opportunity of naming it here that others may do the same.

Freemasons of England, Ireland and Scotland, men and common fellow-countrymen, while you continue your noble Masonic efforts, listen also to the call made upon you in the above programme.

Intellect and the privileges of using it for the benefit of mankind comes from T.G.A.O.T.U., and is it for man to rob the growing immortal of his natural God-given right?

CRYPTONYMUS.

Multum in Parvo, or Masonic Notes and Queries.

THE HIGH DEGREES.

I find the the term "Most Excellent Master" as the 6th degree of the Ancient York Rite as amended in America. They stand as follows:—1, E. A. P.; 2, F. C.; 3, M. M.; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch.

I also find "Super Excellent Master" was a degree formerly conferred in the Councils of Select Masters. Mackey gives the following classification of the Masons who wrought in the quarries of Tyre and in the forest of Lebanon:—

	In Quarries of Tyre.	In Forest of Lebanon.
Super-Excellent Masons . . . . .	6	3
Excellent Masons . . . . .	48	24
Grand Architects . . . . .	8	4
Architects . . . . .	16	8
Master Masons . . . . .	2,376	1,188
Mark Masters . . . . .	700	300
Mark Men . . . . .	1,400	600
F. C. . . . .	53,900	23,100
E. A. P. . . . .	—	10,000
Total . . . . .	58,454	35,227

He goes on to say that the "Excellent Masons" were divided into three lodges of nine in each, including one of the Super-Excellent Masons as Master.

Has the K. H. S. any relation to the 2nd degree of the Council of the Trinity, whose degrees are:

- I. Knight of the Mark and Guard of the Conclave;
- II. Knight of the Holy Sepulchre;
- III. The Holy and Thrice Illustrious Order of the Holy Cross?

The I. degree is said to have been instituted by Pope Alexander IV. for the defence of his person, selecting for this purpose a body of the Knights of St. John. II. instituted by Saint Helena, mother of Constantine, A.D. 326, after having discovered the true Cross. J. D. M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Could you inform me if a triangle with the five points in centre, can be worn as a Master Mason's Jewel. Some assert, that although the latter is all right, the Triangle pertains to a higher degree, and others are puzzled on the subject.

Fraternally,  
MASTER MASON.

[In England we do not recognise M.M. jewels, but the five-pointed star is generally accepted as an emblem of the third degree, although it is of modern origin. Most unquestionably the triangle appertains only to the R.A. and some of the Christian degrees, and cannot be worn by a Master Mason who has not obtained those grades. It would be as much out of place as to see a cavalry captain carrying a crosier instead of a sword.]—ED. F.

### LAYING THE FOUNDATION STONE OF THE DUMFRIES & GALLOWAY NEW ROYAL INFIRMARY.

The Foundation Stone of this Charitable Institution was laid at Dumfries, on Thursday last week, with due Masonic honors, by the R.W. Prov. G. Master of the Province, Landerdale Maitland, Esq. The occasion was marked by general rejoicings, every trade being represented in the procession, and most of the shops being closed. The deputations from the various lodges were met at the station by the band of the "Scottish Borders," who played the "Entered Apprentice" to the Town Hall; the place of Meeting. The Provincial Grand Lodge was opened at 12-30, the following lodges being presented: Granite Union, Dalbeattie, No. 480; Neptune, Kilwinning, and Ardrossen, No. 442; Quhyte-wollen, Lockerbie, No. 253; St. John's Thornhill, No. 252; St. Peter's, Mouswald, No. 234; Caledonian, Annan, No. 238; St. John's Castle-Douglas, No. 189; St. Mungo's, Mauchline, No. 179; St. James's, Old Monkland, Coatbridge, No. 177; St. John's, Newabbey, No. 162; St. Stephen's Gatehouse, No. 161; Operative Dumfries, No. 140; St. Magdalene, Lochmaben, No. 100; St. Andrew Annan, No. 79; St. Michael, Dumfries, No. 63; Thistle, Dumfries, No. 62; St. Cuthbert's, Kirkcudbright, No. 41; The Provincial Grand Lodge of Dumfriesshire, James Rae, P.G. Marshall; Charles Saunders, P.G. Tyler.

The insignia were carried by operatives as follows:—The plumb, Joseph Irving; mallet, Thomas Dodds; level, William Fergusson; square, Edward Milligan. Cornucopia of flowers, Thomas Watson; cornucopia of corn, William Kirk; vase with wine, William M'George; vase with oil, Alexander Hume; trowel, Thomas Milligan; box with coins, &c., David Dickson. Then came the following officials: R. A. Dickson, President of P.G. Steward; A. M. M'Intosh, Vice-President of P.G. Steward; J. A. Mitchell, P.G. Inner Guard; James Riddick, Acting G.P. Director of Ceremonies; R. Hellon, P. G. Jeweller; D. Mitchell, P.G. Bard; J. G. Gooden, P.G. Director of Music;—Brown (Thornhill) P.G. Bible Bearer; Thomas Dykes, P.G. Senior Deacon; James Halliday, P.G. Junior Deacon; the Rev. Donald M'Leod, P.G. Chaplain; John Jones, P.G. Clerk; Robert Martin, P.G. Secretary; John Starforth, Acting P.G. Architect; James Sloan, P.G. Junior Warden; Henry Gordon, P.G. Senior Warden; William Martin, P.G. Treasurer; J. Kinnear, Sword Bearer; J. Lee Pike, Substitute P.G. Master; J. Lindsay Scott, Depute P.G. Master; Landerdale Maitland of Eccles, Provincial Grand Master of Dumfries Visitor: Bro. John Bowes, P.M., P.Z., Past Prov. G. Registrar, Cumberland and Westmorland, whose "purple" shone conspicuous among the "green and gold" of the Scotch brethren.

After the opening of the Lodge, Bro. Riddick of the Thistle Lodge, Dumfries, said that the very pleasing duty had fallen upon him to present to the Acting Grand Master, Bro. Maitland, the silver trowel with which he was to lay the foundation-stone of the Dumfries and Galloway Royal Infirmary. He hoped their Right Worshipful Master would be pleased to accept it in the name of the brethren.

Bro. Maitland, R.W. Prov. G.M. returned his sincere and grateful thanks for the great kindness the brethren in the district had displayed on this occasion.

The lodge was then adjourned, and brethren were marshalled in processional order and proceeded to Greyfriars' Church, where Divine service was conducted by the Provincial Grand Chaplain, Bro. the Rev. D. M'Leod, Montrose, formerly of Dumfries. Public admission was obtained by ticket, and the large and handsome church was speedily filled. On the platform with W. Bro. M'Leod, were the Rev. Messrs Weir, minister of Greyfriars'; Bryson, St. Michael's; Graham, Newhaven; Underwood, Irongray; Wallace, Traquair; and Dodds and Murdoch, Dumfries. Service was commenced by singing a part of the 93rd Psalm, after which an appropriate and impressive prayer was offered, and the 103rd Psalm, from the 8th verse, read as Scripture lesson. The congregation having again joined in song—giving the first four verses of the 103rd Psalm.

The Rev. Bro. M'Leod proceeded to deliver an earnest and heart-stirring address, characterised by vital Christian sentiment, clothed in terse but graceful language, and finely adapted to the occasion. Looking around on this assembly, and considering

the purpose for which they had met, he could hardly help feeling the scene to be solemn and interesting in no ordinary degree—an assembly of Christian men and women, resting awhile from their active duties, withdrawn for a little from the bustle of the world, to appeal by praise and prayer to Almighty God for a blessing upon the truly great and good work which had been so heartily and nobly undertaken, and which he trusted it would be their privilege and joy to see soon and successfully completed. The occasion was indeed one which might well excite the interest and call forth the gratitude of every right-hearted man and woman among them. The rev. gentleman then proceeded to speak in generous language of the sufferings which the poorer classes of society are subject to, and asked who that had in any degree realised how much the sufferings of humanity had been and were being daily lessened by means of our hospitals and asylums and infirmaries, but would hail with gladness such a day as this that witnessed the laying the foundation-stone of an institution among us, where the poor man might enjoy the same watchful care and skilful treatment which in the hour of sickness were experienced by their wealthier brethren. The suffering poor and sick were a special legacy which the Lord had bequeathed to his own people to tend and to care for in every way. "The poor shall never cease out of the land." He thanked God they never should, remembering what poverty did not only for the poor but for us all. We knew that poverty often arose from idleness and intemperance, but it often came where there was honest industry and in spite of every honest effort to ward it off; and he need not tell them how many a soul would have starved for eternity if it had not starved for time. He proceeded to point out how poverty was the means of disciplining our hard and selfish hearts for the eternal charities of heaven, and how, in the absence of poverty, there would be wanting the very chiefest element in the carrying on of our education for eternity; by learning to love the poor and do them good we were in the way of being restored to the Divine image from which we had fallen. In the voice of the poor the Christian recognised the voice of Christ—in their misery he saw the misery of Christ; and to him it was Christ who groaned upon the fevered couch of yonder fainting one—it was Christ who cried in the despair of yonder hungry one, who was naked and sought to be clothed, sick and must be tended. He then alluded to the mental agony which is felt by the honest artisan whose house has been visited by disease, whose neat little parlour has been slowly but surely displeasurised to furnish necessaries for the sick ones, and who sees himself, the support on which his household leans, at last sink under, and then lays himself down to despair—perhaps to die. The sick chamber was dark and cheerless, even where every comfort was available; but in the home of the poor how much more so was it. To those who knew the anguish of sickness, even where there was everything that wealth could provide to minister to the invalid, he appealed for sympathy and support on behalf of the poor. Who, he asked, so callous to the voice of humanity as not to do all he could to secure that all which the skill of his fellow men could do to relieve his poor and stricken brother? Dared such a one call himself a man, much less a Christian, and yet in his churlish selfishness spare nothing, whether his brother had a pillow in his sickness or no. I plead then (he continued) with you to-day for your sympathy and kindness and prayers in the matter of this Infirmary. I plead with you for the suffering poor; I plead with you in the light of the good it will do yourselves, every act of generousness disciplining your own souls for heaven, and making you more Christ-like and more God-like; I plead with you, lastly, for Christ himself, who sees in the suffering poor what he was himself, and who regards what is done to them as done unto himself. Yes; let the charities of your lives be ever associated with the name and cause and glory of Christ; and then no mis-placed confidence, no mistaken kindness will ever affect them. Their memorial will be not on earth but in heaven, and their reward will be proclaimed when every other memorial will have perished like figures on the sea-sand when the wave dashes over them—when the proudest gifts on earth unconnected with Christ and His people will be for ever forgotten, they shall remain; and further, it will show that you are ashamed neither of Christ nor His cause, but reckon that cause the highest and sublimest thing on earth. Then it will be your noblest privilege to do anything that will either promote the cause of truth or help onward in their journey the pilgrims to a happier and better land, where the inhabitants never say "I am sick," and where there shall be no more suffering or pain, for there God himself will wipe every tear away from their eyes.

A collection in aid of the Infirmary having been taken, the benediction was pronounced, at half-past one o'clock.

At about a quarter to two o'clock the procession was again duly arranged by Bro. James Rae, who ably officiated as Marshall, and the expected signal having been given, off the marchers set by a well-devised circuitous route that made nearly the tour of the two burghs. Entering Irving Street, they passed consecu-

tively into three leading thoroughfares: George-street, Castle-street, and Buccleuch-street—the whole line being thronged, and every "coign of vantage" occupied by delighted spectators. Very imposing the civic army looked when crossing the New Bridge, and fortunately at this stage it could be seen with advantage by crowds at a distance as well as by those nearer hand. Arrived at Maxwell-town, its main artery, Galloway-street, was passed through—next Glasgow-street, St David-street, Terregles-street, and then, retracing the route to the left bank of the Nith, Dumfries was again reached, and the mounted men and marchers were landed in High-street, whose picturesque outline was filled up with a multitude of people waiting anxiously for the arrival of the procession at this important stage.

On arriving at the site of the new building, the procession opened up into a double line, and presented an avenue along which the Provincial Grand Master and his office-bearers passed to the stone. Here a commodious grand-stand was already comfortably occupied by ladies and gentlemen, and vast numbers of people were grouping about the green, having obtained admission for a merely nominal consideration. In the immediate proximity to the stone a low platform had been erected, and formed, as it were, the nucleus of the area which had been reserved for the members of the Provincial Lodge—the grand-stand being the eastern side of the square. At the western line, a place had been set apart for the Magistrates, Town Councillors, and members of the Building Committee. On the Provincial Grand Master and his officers entering the enclosed area, the Architect (Bro. J. Starforth) walked up to the platform on the East, after whom followed the Provincial Grand Chaplain, the Provincial Grand Jeweller, Provincial Grand Deacons, Provincial Grand Clerk, Provincial Grand Secretary, Provincial Grand Treasurer, Provincial Grand Wardens, and Substitute; then the Provincial Grand Master and Depute Prov. Grand Master, followed by the brethren attendant, including Bro. John Bewes—all giving way to the Provincial Grand Master when on the platform, and the Substitute taking the right of the Provincial Grand Master. A powerful choir, under the direction of Bros. James G. Gooden and James Riddick was stationed opposite the grand-stand; and the lodge having taken up position on the platform, and the Provincial Grand jewels, the chalices of wine and oil, &c., having been placed on the Master's table, the choir, accompanied by a harmonium, sang the Queen's Anthem. The P.G. Chaplain then offered up a solemn and suitable prayer. At the request of the P.G. Master, the P.G. Treasurer, Secretary, and Clerk placed the metallic box containing coins, newspapers, &c., into the cavity of the stone—the box, which was of copper, being hermetically sealed with solder, and bearing this inscription: "This foundation-stone of the Dumfries and Galloway Royal Infirmary was laid on the sixteenth day of September, one thousand eight hundred and sixty-nine, and of the Masonic epoch five thousand eight hundred and seventy-three, by the Provincial Grand Master of this district, Landerdale Maitland, Esq., of Eccles, in presence of the magistrates and a large concourse of spectators. Architect, John Starforth." This was followed by the choir chanting Psalm xxiv: "The earth is the Lord's," &c., and while the notes of praise and vocal adoration were ascending, the stone was gradually lowered into its resting place, by means of a crane, three distinct stops being made in its downward passage. The P.G. Master then walked from the platform to the east of the stone, with the Depute on his right hand, the Substitute Master and Provincial Grand Wardens going before him, to the west, having with them the level and the plumb.

The P.G. Master here said—"R.W. Depute Prov. Grand Master, you will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rule of Masonry."

The Depute Provincial Grand Master accordingly ordered the Wardens and Substitute Provincial Grand Master to do their duty.

The Depute Provincial Grand Master then said: Right Worshipful Junior Provincial Grand Warden, what is the proper jewel of your office?—The plumb. Have you applied the plumb to the several edges of the stone?—I have, R.W.D.P.G.M.

Right Worshipful Senior Provincial Grand Warden, what is the proper jewel of your office?—The level.

Have you applied the level to the top of the stone?—I have, R.W. Depute Provincial Grand Master.

Right Worshipful Substitute Provincial Grand Master, what is the proper jewel of your office?—The square.

Have you applied the square to those parts of the stone that are square?—I have R.W.D.P.G.M.

The R.W.D.P.G.M. then said: M.W. Provincial Grand Sir, the various implements have been applied to the stone in accordance with ancient custom and usage.

The Provincial Grand Master thus expressed his satisfaction. Having, my R.W. brethren, full confidence in your skill in our royal art, it remains with me now to finish this our work. He then gave the

stone three knocks, saying: "May the Almighty Architect of the universe look down with benignity upon our present undertaking, and crown the edifice of which we have now laid the foundation with every success;" to which the choir responded, "So mote it be."

The choir next sang the Mason's Anthem.

When earth's foundation first was laid.

When the music had ceased the cornucopia was delivered by the Substitute to the P.G. Master, who threw it upon the stone. Two vases of wine and oil were next handed to the Substitute, from whom they were received by the P.G.M., who poured them, first the oil and then the wine, upon the stone, where also he strewed the contents of the horn, symbolical of food, saying "Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it,—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore Thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of Events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon our people; and may her people, living under sage laws, in a free government, ever feel grateful for the blessings they enjoy."—the choir responding "So mote it be."

The PROVINCIAL GRAND MASTER then spoke as follows:—Mr. Provost and Members of the Buildings Committee, I have infinite pleasure in offering you my hearty congratulations on the successful termination of the proceedings of to-day. There is no duty more pleasing to the Masonic craft than to assist at a ceremonial intended to commemorate one of the chief, if not the chiefest, of the Christian virtues, for we are told that such is charity, and surely one of the most sacred of its attributes, is the relief of suffering humanity. The edifice to be erected on this spot is to be devoted to that noble object, and I cannot doubt that to every one who has assisted in this great work, the consideration that he has done so will be a life-long satisfaction. Gentlemen, one word more, I cannot refrain, and you would be disappointed if I did refrain, before the close of these proceedings, from alluding to the name of Mrs. Laurie of Maxwellton. But for her early and noble munificence, we should not have been here to-day; and certain I am, that there is not a heart here which does not beat in response to the prayer that she be long spared to the soothing knowledge, that her Christian generosity will be the means, under the providence of God, of saving much human life, and assuaging much human suffering. In conclusion, it is my pleasing duty to have to thank the R.W.M.'s and brethren of the various lodges, and the various trades who have given me their valuable support on this most interesting occasion. Many of them have come from a great distance, and to one and all of them I beg to tender my most sincere and grateful thanks. I have also, Mr. Provost, the great satisfaction of stating to you that everything has gone off in peace and harmony, and that there has been no disturbance of any description.

Mr. SYMONS, secretary and treasurer to the Infirmary, as representative of the Building Committee, replied: As one of the Building Committee and in their name, I have great pleasure in offering to you, right worshipful sir, to your lodge, and to their brethren, our sincere thanks for coming here to-day to inaugurate the building of the new Infirmary. Your presence here we recognise as manifesting a generous sympathy in the objects of our enterprise—namely, a permanent improvement of what I do not hesitate to say is the noblest and most catholic charity that Christian benevolence has planted in this district. (Heur, hear.) To yourself, right worshipful sir, we feel especially indebted, for the appropriate manner in which you have conducted this solemn and impressive ceremonial. (Applause.)

Provost HARRISON then spoke as follows: Provincial Grand Master, Ladies and Gentlemen, as Provost of this ancient burgh I have much pleasure in being present on this very interesting occasion, and in taking part in the proceedings of the day; and I have to thank my brother Magistrates and Councillors for their company and support. The great event of this day is of vast importance to the town and shire of Dumfries and the adjacent counties, for there cannot be a doubt that having a first-class infirmary in Dumfries must be of vast benefit to the entire district. The medical profession in Dumfries has kept pace almost with that of the capitals of Scotland and England. In illustration I can give an example of my own experience, for while only three years old I was taken to London to have an operation performed on one of my eyes, which no medical man in Dumfries would perform, while for several years past the same operation has been performed in the Dumfries Infirmary by the skilful surgeons of that house. What an advantage must it be then to the poor classes of the district to have an Infirmary suited in every way to the proper treatment of the different diseases to which they are subject, when they have medical men competent to perform almost any operation or to treat any

class of disease: for we all know that in their own houses the poorer classes cannot have justice done to their cases, and that when removed to the Infirmary every attention will be paid to the patients, for in point of classification, ventilation, agreeable prospect, and airing ground the building about to be erected cannot be surpassed. I therefore call upon every one to heartily support the present movement and sink all differences, as the building will be an inestimable boon to the poor, not of Dumfries only, but of the three counties. (Cheers.)

The 100th Psalm having been sung, the Chaplain pronounced a benediction, the choir sang "Rule Britannia," and the ceremonial at the stone was brought to a close with three cheers for the P.G.M. heartily given at the request of the Chaplain.

The procession was then re-formed, and proceeded, in an order inverse to that of their outgoing, along St. Michael's-street, into the New-roads, up South Queen-street, Shakespeare-street, Engle-street, and High-street, the Masonic Body returning to the Town-hall, where the Provincial Grand Lodge was closed in due form, the Town Council and Building Committee going to the Committee Room, Town-hall, and dispersing, and the other bodies separating in the Academy Grounds.

#### AN ESSAY

*Concerning the most productive and most useful method of Masonic activity most in accordance with the ideas of Freemasonry. By Bro. B. A. CRAMER, at Eichenbarleben, Member of the Lodge at Aschersleben.*

CROWNED PRIZE ESSAY—Continued from page 101.

[Specially translated for THE FREEMASON.]

It is evident that the lodge could not remedy all this without detriment to its solemn rites, and therefore the necessity of the free association is clearly demonstrated.

All religious and political discussions are of course most rigorously excluded from the proceedings; but it would be useful, distinctly to define the limits of Masonic jurisdiction with respect to church and state. This would form one of the first themes for a lecture. As soon as the association is somewhat consolidated and has reached a certain numerical strength, one of the first things should be, to project a plan for a continued series of lectures and to distribute the subjects for such lectures proportionately amongst the brethren.

At first we ought to ascertain our exact position, towards which purpose the above mentioned lecture may aid us, for in it there necessarily would be shown the principles of Freemasonry, and its claim to exist at the present time; whilst the various attacks on Masonry are specially to be taken note of, warded on promptly and conclusively, and turned to account by making them an incentive to our becoming more perfect.

After a short period it will be necessary to give historical lectures, that is a general history in clear outlines from the foundation of the Grand Lodge of England, and a special history of Masonry in Germany. Above all there is wanted for the purpose of spreading historical knowledge among the brethren, the publishing of a short comprehensive manual, giving a concise view of Masonry, the cheap price and small size of which would make it handy and acceptable to everyone, while it should agree with the larger work of Findel.

Treatises on other parts of Masonic science concisely written, would be of the greatest advantage, as is proved *inter alia*, by the success of Henne's treatise "Adhucstat." Materials for lecture are offered in abundance by the general handbook of Freemasonry by Schletter and Zille; other highly valuable hints for tastefully treating subjects are given by Mejer, in his treatise "Eutharsos." With respect to this subject, we only wish to observe briefly that the principal aim of the education obtained by these lectures, should always conduce to the moral self-activity, while with this, moral law must be considered as the highest law and we must make it our duty to realise our moral obligations. Consequently the lodge has continually to keep in mind not to lose sight of the ideal objects in the pursuit of the moral ones, and further that in pursuit of the ideal, we should always remain on the firm basis of reality. We do not advance by means of obscure ideals, but by rational, unprejudiced acting we become enabled to approach the wished-for ideal.

Now, although it would be the duty of the President and that of the Masters to stimulate the brethren to compose treatises and to deliver lectures, we must however not forget that elaborate compositions cannot be attained by every one; neither ought we to forget that Masonic knowledge is far from being Masonic art, but only a preliminary step to it. Consequently the President ought not to expect too much from individual brethren; he has however to exercise his position as Chairman vigorously, whilst at the same time his impartiality will have to bear that opposition which contributes so much to the eliciting of truth. It might be useful to prepare from time to time extracts from the minutes, which would show the work that has been done. In this manner we should gain a knowledge of what the free associations might improve, and at the same time, suggestions could be made how this im-

provement may be brought about. In order that the various associations may mutually exchange their experiences, and that their progress may become uniform, we urgently recommend frequent reports being published by the Press, and moreover an increased number of spring and autumn fêtes.

We must not be considered selfish, if in the first place we take into consideration the position of our impoverished brethren, and afterwards that of their indigent relatives. As we do not possess great charitable institutions like those which our English brethren have been enabled to found through rich donations, there remains nothing else for us to do but to see that every lodge takes care of those that belong to it. It certainly should not happen at all, that a brother become so poor as to need relief by alms; travelling brethren should henceforth only be allowed to receive relief from their own lodges. The brethren without means, instead of wandering about, should be assisted to create for themselves an active sphere for their support at home. By so doing we foster the growth of morality and act in accordance with true Masonic principles; for the wretched pauperising alms-giving, is entirely contrary to the true spirit of Masonry. In like manner, we should provide for the widow of a brother; with respect to orphans, however, the guardianship is to be undertaken by some of the brethren, who would have to submit the case of their wards to the brethren, so that such cases might be considered by them, and the necessary relief afforded.

With respect to special benevolent institutions for the aid of brethren, it is the widows and orphan's fund that are worth mentioning, as enjoying a large extension; the object of such a fund being to procure to the indigent great advantages for a very small subscription, and which advantages are continually increasing by reason of the very small expenses for their arrangement. Such funds are consequently to be recommended, and books of rules may easily be procured. But benevolence with respect to brethren, in the more limited sense, lies too near at hand, so that it is not necessary to go into that matter more fully now, although this benevolence, we must say, is certainly only a very faint reflection of that of the old Brotherhood.

Benevolence in a wider sense, however, coincides generally with true activity. Whilst trying to accelerate the progress of the latter through our recommendation of free associations, we have no doubt that many a brother will at once find our plan simple and practicable, if we can only show him how the indifference, the vis inertiae of the majority of the brethren may be so overcome as to render a participation in the free associations, lively and lasting. It is certainly true, there has penetrated from the outer world into the lodge, a feeling of estrangement, which stifles the genuine spirit of brotherhood. This spirit must be produced again, and can only be sustained by our practising brotherly love, instead of merely talking of it, and by making personal sacrifices. The lodge certainly requires of the brethren above all, the fulfilment of their respective duties towards their families, the community, and the State; but when one is possessed with good-will, then there still remains so much time unoccupied, and so much mental power, that without detriment to other interests, they might be employed for the benefit of the brotherhood and for furthering the purposes of our Order. But who are the brethren now-a-days who make personal sacrifices worthy to be mentioned? Generally speaking, only those Masters of Lodges and Orators who really prepare themselves for the duties of those most important offices in the Lodge, and none else.

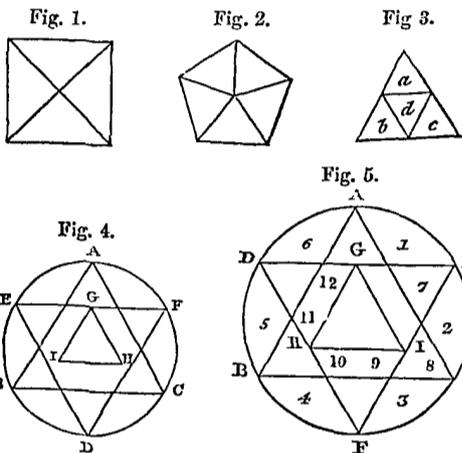
Brothers occupying superior positions in the profane world, do not know how to behave to their inferior brethren out of the lodge, their behaviour however should be such, as clearly to show their connection with Masonry, and leave a favourable impression on the minds of their inferior brethren. Consequently a readiness to make personal sacrifices is the starting point necessary for the re-invigoration of Masonry. This readiness or spring cannot be replaced by anything else, nor produced by any written treatise. It is possible, even in lodges generally sterile, that some few and persevering brethren may cause this spring to flow. However, everything depends upon a beginning and going the right way to work. The secrecy of success depends upon the steadfast pursuit of a well-laid plan, "only let us go forward," beginning within the smallest circle, without any expectations as to extraordinary results, and without fear on account of the progress being slow. But where no personal sacrifices are made, selfishness reigns, no true brotherhood exists, no productive activity, no true Masonic action, in fine, all hope must be given up.

The lodge seeks to develop the individual so harmoniously as to make him become a good moral character, and it expects that he will in his after life always prove himself as such. This is a great and noble aim, for the safe, general and complete attainment of which there must be added to the efforts of the lodge, an increased activity towards self-education, which we believe, can be more easily attained through the free associations we seek to establish. Now if the moral activity of the individual brother is to be transferred into civil society, then the want of institution makes

THE ROYAL ARCH JEWEL.

We have great pleasure in re-producing for the benefit of our "Royal Arch" readers the following explanation of the Jewel of the Order which has been furnished to a contemporary by the R.W. Brother Col. A. J. Greenlaw, P.S.G.W. of England, and District Grand Master for British Burmah. It is given, as he states, to illustrate the Jewel worn by the Companions, which by its intersections forms a given number of angles which may be taken in five several combinations and these being reduced to their amount in right angles will be found equal to the five regular Platonic bodies representing the four elements and the Sphere of the Universe.

The explanation, according to Bro. Greenlaw, is from the pen of the late Sir William Drummond, subsequently enlarged by the Rev. T. Haverfield, B.D., and its beauty will be prized by every Royal Arch Mason who essays to understand the Masonic Science of Geometry.



These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, viz., the Tetrahedron, Octahedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonists to express the four elements, and the sphere of the Universe.

It may be proper here to state that the Platonic theory was this, that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements—fire, air, water, and earth. It was conceived according to this theory that all created matter must be both visible and tangible.

Now, considering fire as the source of light, it is plain that nothing can be visible without it; and since nothing can be tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore, all created matter was constituted of fire and earth.

Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them; that planes required one such medium, and solids two. Therefore the Deity constituted two intervening elements between fire and earth, viz., air and water, in such a manner that there might be an exact analogy between the four, i.e., as fire is to air, so is air to water, and as air is to water, so is water to earth; thus forming a regular and harmonious gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse. Now all the elements except the earth are without form in themselves; yet, in order to assist the mind in arranging its ideas, it is necessary to attach some form to them.

Therefore, since the elements are bodies, and all bodies are solid, and bounded by superficies which consist of triangles either equilateral or otherwise, the Platonic theory assigned to each of the four elements the form of a solid, bounded by plane surfaces constituted of triangles; for although one of those solids is bounded by squares, and another by pentagons, yet it will be evident that equilateral rectilinear figures may be resolved into as many triangles as the figures have sides united by their vertices in a common centre. (See Figs. 1 & 2.)

Having thus stated the general outline of the Platonic theory, we proceed to show by the assistance of the Key  $\square$  the jewel forms by its various triangles and intersections an equivalent in geometrical value for the five regular solids expressing the four elements and the sphere of the Universe. The hermetic  $\Gamma$  was a most ancient hieroglyphical representation of the Deity, and consequently the triple  $\Gamma$  denotes His triune nature, and in geometrical value is eight right angles, viz., two on each of the exterior lines, and two at the point of union in the centre.

In this figure (Fig. 3), which is similar to that in which the six lights are arranged, there will be found a geometrical value equivalent to the  $\square$ , for since the interior angles of every triangle are together equal to two right angles, and thus the whole triangle here displayed resolves itself into four equal and equilateral triangles, that is three ( $a b c$ ) on the extremities, and a fourth ( $d$ ) by their union at the centre. It follows therefore that the triangle thus resolved is equal to eight right angles, and consequently to one  $\square$ .

If you look at the jewel or on this figure, (Fig. 4) where it is represented, you will perceive that it consists of two larger equal and equilateral triangles A B C and D E F inscribed in one circle, and equally intersecting each other, and of a smaller triangle in the centre G H I, which divides or revolves the larger inverted triangle D E F after the manner explained in the former figure. First, then, the central triangle G H I, resolved into its elements according to the first figure, will be equal to eight right angles or  $\square$ , and these are equal in amount to those contained in the Tetrahedron—a solid figure contained under four equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of three plane acute angles) on account of its lightness, as well as its acute and pyramidal form, are used by the Platonists to express the element fire.

2ndly. The two larger triangles A B C, D E F considered without regard to their intersections, and resolved upon the foregoing principle, will be = 2  $\square$ , or 16 right angles, which are equal in amount to those contained in the Octahedron, a solid figure comprised of 8 equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of four plane acute angles) being next in lightness and acuteness to the Tetrahedron, was used by the Platonists to express the element air.

3rdly. The triangles A B C, D E F, and G H I (i.e., the two larger and the small central triangle) considered without regard to intersections, and resolved by the same rule will be found 3  $\square$ , or 24 right angles which are equal in amount to those contained in the cube, a solid figure contained by six equal squares.

This body (each of the solid angles of which is formed by the union of three plane right angles) being the most substantial in its form, as well as the firmest and most immovable on its basis, of all the solids, was used by the Platonists to express the element earth.

4thly. Consider now the inverted triangle D E F, as divided into 4 lesser ones by the central triangle G H I, and add to these the other large triangle A B C.

These five triangles considered again without regard to intersections, and resolved in the same manner as before, will be 5  $\square$ , or 40 right angles, which are equal in amount to those contained in the Icosahedron, a solid body bounded by 20 equal and equilateral triangles.

This body (each of the solid angles of which is formed by the union of 5 plane acute angles) being the heaviest of the solids contained by triangles, and the next in weight and substance to the cube, was used by the Platonists to express the element water.

Thus, 1st, the central triangle G H I =  $\square$ , is equivalent to the Tetrahedron, which expresses the element fire.

2nd, the two large triangles A B C, D E F = 2  $\square$ , are equivalent to the Octahedron which expresses the element air.

3rd, the 3 triangles A B C, D E F, G H I, = 3  $\square$ , are equivalent to the Cube, which expresses earth.

4th, the 5 triangles A B C, E G H, F G I, D I H, and G H I = 5  $\square$ , are equivalent to the Icosahedron, which expresses water.

It now remains to find an equivalent in the R. A. Jewel for the solid expressing the sphere of the Universe, which is the Dodecahedron, a solid body bounded by 12 equal and equilateral pentagons. (See Fig. 5.)

The 6 small triangles round the circumference of the jewel (formed by the intersections of the 2 larger triangles) together with the central triangle G H I, if resolved in the same manner as the former, will be found to be = 7  $\square$ , or  $\times$  8 = 56 right angles; to these add the exterior angles of the before-mentioned 6 triangles, formed by the intersections of the 2 larger triangles = 16 right angles. For since the exterior angle of every triangle formed by producing one of its sides is equal to 2 interior and opposite angles, and every angle of one equilateral triangle is equal to one-third of the 2 right angles, therefore each of these exterior angles will be equal to two thirds of right angles; and as they are 12 in number, their amount in right angles will be 16,  $\frac{2}{3}$  of 2 =  $\frac{4}{3} \times 12 = 16$ .

Then 16 added to the before-mentioned 56 right angles will make 72.

But by a corollary to the 32nd Prob. of the 1st Book of Euclid the interior angles of every rectilinear figure are equal to twice as many right angles — 4 as the figure has sides; hence the interior angles of the 5-sided figure called a pentagon are 10 — 4 = 6 right angles; whence the solid figure called a Dodecahedron being contained by 12 equal and equilateral pentagons, its amount in right angles will be 12  $\times$  6 = 72, corresponding with the number of right angles contained in the 7 triangles before mentioned, and the 12 exterior angles of intersections. Thus the Dodecahedron (each of the solid angles of which is formed by the union of 3 plane obtuse angles), approaching nearer to the form of a sphere than any of the other solids bounded by plane superficies, was used by the Platonists to express the sphere of the Universe.

Thus is proved by the assistance of the key  $\square$  that the R. A. Jewel is equivalent to the five geometrical solids, which were used by the Platonists to express their 4 elements and the sphere of the Universe.

In conclusion, let our attention be directed to the fact that the R. A. Jewel thus presents us with an emblem of those great attributes of the Deity—his eternity and triune nature. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the  $\square$ ; while by the equivalent which we find in those parts for the 5 solids expressing the 4 elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, who first formed the elements out of nothing, and from them constituted that mighty frame within whose comprehensive sphere are included myriads of worlds, each containing millions of animated beings dependent on His will and mercy.

The Jewel which every Companion wears on his breast should inspire him with profound veneration for that incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its

birth; whose infinite wisdom directs, and whose unspeakable goodness preserves and blesses every work that has proceeded from His Hands.

A. J. GREENLAW, 31<sup>o</sup>,  
District Grand Master for Burmah,  
Hon. P. S. G. W. of Grand Lodge of England.

THE CASE OF WILLIAM PRESTON.

Bro. Preston was an expelled Mason, but as our Order is more indebted to him for the development of its beauties than any other man since the time of the "immortal three" who formed the first Grand Lodge at Jerusalem, our readers will excuse our making this article somewhat diffuse.

Bro. William Preston was a Scotchman by birth, but removed to London, where he took up his permanent residence, in 1760. He was entered, passed and raised among the "Antients," a society which had its origin in a schism and secession from the Grand Lodge of England. Preston's clear perception, however soon convinced, him that his party was not a legally-constituted one and he left them and applied for, and was received into, membership under the banner of the regular Grand Lodge of England.

With the utmost assiduity did he study the principles of our Order, and a bright and successful student was he. He saw that the hidden treasures of Freemasonry required a more general development in order to be fully understood by the ordinary mind. To effect this was the chief object of his life, and how successful he was every intelligent Brother knows.

At a certain hour, daily, he applied himself to the drawing of designs on his trestle-board, and so perfect were his plans that the Craftsmen, wheresoever dispersed, have been since engaged in executing them, and have never been at a stand for want of employment.

On Thursday, 21st May, 1772, in order to have the counsel and advice of the Craft, he gave a banquet at his own expense, at the Crown and Anchor tavern, in the Strand, London, to which he invited all the masonic wisdom and talent of Great Britain to be present.

According to his request, the Brethren assembled early, and he was not slow in announcing the object he had in view in convoking them. He said that "Freemasonry in order to preserve its standing must spread its roots and expand its branches far and wide, for the purpose of extending its capabilities to meet the exigencies of the times." He then laid before them the result of long and arduous labor; the present system of lecturing (a reconstruction of the old), as practised in England in the beginning of the present century; whence it was introduced to the United States by Bro. T. S. Webb. It was discussed *seriatim*, approved and adopted.

Bro. Preston then became exceedingly popular and was employed as an Assistant under Bro. Heselstine, Grand Secretary who wished at that time to publish an improved edition of the Book of Constitutions, which would bring down the history of Freemasonry to his own time. Considering Bro. Preston the most eligible to prepare the work for the printer, he gave him the entire charge of it, and free access to all the documents and papers of the Grand Lodge. When the most laborious part of the work was performed, and it was nearly ready to go to press, Bro. Heselstine wanted to give an acquaintance of his, a Bro. Noorthouck, Treasurer of the Lodge of Antiquity, an interest in its publication, and appointed him to assist Preston in completing it. Bro. Preston having done all the work of selecting, arranging, etc., thought he was entitled to the individual honor of his labors and declined the offer, when the job was taken from him altogether and given to Noorthouck. Seeing that the honors he had so well earned were taken from him and given to another, who had no right whatever to them, he remonstrated warmly and threw up the office of Assistant Grand Secretary in disgust, and, some say, withheld a part of the material he had collected for the book. This displeased Bro. Heselstine, who was not long waiting for an opportunity of resenting the offence which Preston had given him, and the latter was arraigned for a violation of the laws of the Grand Lodge in attending a sermon at church in masonic costume; and in his defence, Bro. Preston said that this regulation of the Grand Lodge—the one which they said he had violated—was "the height of absurdity and could not be admitted by any person who professed himself a friend to the Society." He also said that "the Lodge of Antiquity had its own peculiar rights formally secured to it at the revival in 1717, and was determined to preserve them inviolate, and it was very questionable if the Grand Lodge was empowered to make laws binding on a Lodge which had acted on its own independent authority from a period long anterior to the existence of that body." On the 30th of January, 1778, he (Bro. Preston) was "expelled from the Grand Lodge and declared incapable of attending the same or any of its Committees."

In 1787, when the Duke of Cumberland was Grand Master, the case of Bro. Preston was submitted to the Grand Lodge, who then, in a better and more masonic spirit, reconsidered all its former proceedings and reinstated Bro. Preston to all the rights and honors of Freemasonry.

## MASONIC FUNERAL IN SPAIN.

We are indebted to our excellent Companion José M. Pastor, M.E.Z. of St. John of Jerusalem Chapter, No. 203, Liverpool, for the following interesting note. Truly there is now hope for old historic Spain.

The following is a translation of a paragraph from the "Reforma," a newspaper published in Madrid:—The *Correspondencia* of the 30th August, in describing the burial of Major General Escalante, says that behind the hearse certain symbolical attributes were displayed of which the people did not understand the meaning, and which we proceed to explain. A servant carried behind the car containing the corpse, the insignia of the Masonic Order to which the deceased had belonged, followed by several brethren of the lodge of which he had been a member. We had the pleasure of seeing a deputation of the Mantuana Lodge, No. 1 of the Oriente of Madrid, forming a perfect and regular lodge, marching in procession according to ancient custom, the apprentices first, followed by the Fellow Crafts and Master Masons; the brother Secretary, accompanied by the Treasurer; the Worshipful Master, having his Wardens on either side, came next, and the Director of Ceremonies in the centre. The Grand Oriente of Spain and the Mantuana Lodge wished to honor the memory of a brother, although he was not an active member of any lodge on the Register of the Grand Oriente of Spain. This is, without doubt, the first public act of Freemasonry in Spain, which has labored so much and continues to labor in the interests of civilization and progress. Having now shown its existence, we are sure that it will not rest satisfied with that, but availing itself of the liberty which we now breathe, not only will give some more ostensible proofs, but, faithful to its magnificent constitution, it will be the firmest support of national liberty and of the progress of mankind.

## YOUNG FREEMASONS.

(To the Editor.)

SIR,—Permit me space for a few remarks with reference to your excellent article on Young Freemasons and the Masonic Charities. I certainly object to the term charity applied to those institutions—looking upon them in the light of provident societies—and I think, on a mature consideration, it will be viewed in the same light. There are none allowed to become candidates without the parent having been a subscribing member a stipulated time—hence a claim follows as a provident society. The most affluent—those who stand on the highest spoke of fortune's wheel subscribe to-day, never anticipating the reverses to which all are subject in this world of change, but provide by their subscriptions against an emergency that may, and sometimes does, happen. And then with regard to their countenance and support, I unhesitatingly say that there is more than sufficient money paid by the members, if it were properly applied, to meet every applicant—and half as many more. Thus it will appear that I am making a grave charge, but no more grave than true. The charge is not against the managers of those excellent institutions, of whose honour there is not a shadow of a doubt; nor in the executive at the grand lodge, who are equally worthy of confidence. But the improper application rests with the private lodges, many of whom, instead of appropriating their surplus funds to the support of these excellent homes, improvidently spend them on refreshments, and thus some thousands are consumed annually that might be better applied. I have known some, and could point to them, who have spent 100l. on refreshments in the course of a year, whilst perhaps out of 30 or 40 applicants only 6 cases are met. Having subscribed for a number of years, and never dreamt that it was the intention for monies of the society to be thus applied, I ask, is it right? and appeal to the consciences of those brethren who know what I state to be true, begging them, in the name of all that is great and good, and for the honour of the craft, so to support the funds that every legitimate case may be met; they will thus do honour to the society, and have the blessing of many who need support. With best wishes for the prosperity of these institutions, I am, &c.,

A LOVER OF GENUINE FREEMASONRY.

—Daily News, Sept. 18th.

THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla. Other Medical Testimony.—In speaking of the "Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, G. C. Kernott, M.D., L.S.A. Lond., says:—"I strongly recommend it in cutaneous diseases and all impurities of the blood." March 24, 1869.—In a letter to the proprietors, June 6, 1869, Dr. Irvine, of Irvine's-town, says:—"I have been in the habit of ordering your Sarsaparilla for my patients with the best results. Send me six quarts and six mammoth bottles." For all skin diseases, for purifying the system of mercurial poisons, and building up the broken constitution it is the only safe and certain remedy.—In Bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Sold by all Druggists Pills and Ointment each in Boxes, 1s. 1½d., 2s. 9d., 4s. 6d. Testimonials also from the Hon. the Dean of Lismore; General William Gilbert, of the Indian Army; ordered also by Apothecaries Hall, London. Caution—Get the red and blue wrappers, with the Old Doctor's head in the centre. No other genuine—ADVT.

## 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.

(Concluded from page 129.)

## SCOTLAND.

The history of Masonry in Scotland, by Wm. A. Laurie, is accepted as the best authority, bringing it to the late period of 1859.

The Supreme Council of Scotland, 33rd and last degree Ancient Accepted Rite, was established at Edinburgh in 1848, by virtue of authority from the Supreme Council of the same Rite of France, and with power to work the degrees, from the 17th, or Council of Princes, to the 33rd. The only variation or addition which they make in the Rite, is by giving in connection with what they call the Royal Order of Scotland, R.H.M., of Kilwinning, being the old legendary degree, for which our Scottish brethren appear to have a deep veneration.

The word "Scottish," which has accidentally and improperly been incorporated with the Ancient Accepted Rite, appears to have no lawful origin as such; at least, not from the land of Scotia, as they are among the last who have thus far adopted that Rite, and hence receive the word *Scottish* from foreign Jurisdictions.

The Supreme Council is well organized, having J. Whyte Melville as the Sov. Gr. Com., and Alexander J. Stewart, Gr. Sec. H.E.; as yet, they have made but little advancement in perpetuating the sublime degrees of the Ancient Accepted Rite.

## IRELAND,

which, next to England, is the most identified with our own country, gives the brightest Masonic record of any other Jurisdiction where the Roman Catholic religion has such control over so large a portion of the inhabitants. The origin, interesting history, and progress of the Order in that island, has been given in detail by various Masonic authors.

Many prominent persons and patriots who have left an honoured name in the memory of their countrymen, were active members of the Order, whose education, enlightened mind and liberal views, enabled them to soar above the narrow ideas and petty dogmas of a jealous religious faith.

The Order as it now exists in Ireland, is more united, and, in my opinion, better regulated and systematized than any Jurisdiction I have yet visited; all the different Bodies and Rites being under one able management and governing head, as follows: The Grand Lodge of Ireland, Grand Royal Arch Chapter, Grand Conclave of High Knights Templar, Grand Council of Rites, and Supreme Council, 33rd and last degree Ancient Accepted Rite. The Duke of Leinster has for many years presided over these Bodies, and the systematic arrangements, harmonious and prosperous condition of the Order, is the best evidence of his able administration.

During the past few years, the higher degrees of the Ancient Accepted Rite have advanced rapidly; especially the Chapters of Rose Croix, known as Prince Masons, and the Consistories of S.P.R.S. When and where the authority was obtained to constitute the Supreme Council, 33rd degree, I was unable to ascertain, and strange to say, it appears there was only one person who could give that important information, and he was absent at that time from Dublin. From published records, it appears that Rose Croix Chapters, Order of Heredom and Knights of Kadosh, were in successful operation prior to 1807, as during that year Ill. Bro. Dalcho, of the Southern Supreme Council at Charleston, S.C., delivered an oration relative to the principles and workings of Masonry, which was republished by the Bodies in Ireland, with the interesting correspondence between them and Bro. Dalcho. The following is the title-page: "Orations of the Ill. Bro. Frederick Dalcho, Esq., M.D. Reprinted by permission of the Author, under the sanction of Ill. the College of Knights of K.H., and the Original Chapter of Prince Masons of Ireland, Dublin, 1808."

My visit to, and reception by the Grand Lodge of Ireland, and the fraternal courtesies extended to me by the Duke of Leinster, Sov. Gr. Com., and other members of the Supreme Council, was all that could be desired for a permanent renewal of relations of amity with our brethren in that truly loyal Masonic Jurisdiction.

## GRAND INSPECTORS-GENERAL, 33°.

From my observations in South America and Europe, I find in most instances that the many difficulties, dissensions, separations and formation of spurious Masonic Bodies, especially in the Ancient Accepted Rite which is now so universal, have to a great extent, resulted from an improper exercise of imaginary power of members of the 33d degree, a large number of whom I have met abroad being

totally ignorant of the laws, usages and principles of the Order, and not able to pass a correct examination in the three first degrees of Masonry; having, as a general rule, received all their professed knowledge of the mysteries by *communication*, and with an occasional reference to certain philosophical publications, imagine they are proficient in the secret work, and have full power to exercise their selfish, and, too often, personal ambitious and corrupt aims; by the power granted in the ancient constitutions; and I feel that I cannot be too urgent in bringing this important subject to the serious consideration of the Council, in the hope that this growing evil may receive the prompt attention of this and other Jurisdictions, as it is necessary that there should be mutual co-operation between the legitimate Grand Bodies to assist each other in the enforcement of their prerogatives, and prevention of at least the recognition of spurious and irregular assemblies, and imposition now so much practised on the Fraternity at large.

## GRAND REPRESENTATIVES OF AMITY.

This class of Ill. members of the Order have been, in the past, and are still, as a general rule, far more ornamental than practically useful; and in many instances are a serious detriment to the Grand Bodies they mis-represent, so far as their devoting the time and attention to correspondence, or the proper exchange of information between the respective Bodies; and the same remark may, to a great extent, be applied to Grand Secretaries, most of whom appear to consider their Masonic duties are confined to their local Jurisdictions, and hence the remarkable fact to any inquiring travelling Brother, how very deficient of proper information are Grand Bodies in general of each other's operations, especially from foreign countries. Grand Representatives in Masonry correspond with ambassadors in the civil or political world, and as their duties and powers are not definitely specified in the ancient constitutions or other Masonic law, they sometimes claim peculiar and exclusive privileges, and thus create difficulties that are injurious to the peace and harmony of the fraternity. It is my opinion, that while Grand Representatives may be necessary and proper for relations of amity and any special negotiations, their positions and privileges should be clearly stated, and all regular communications sent to the Grand Secretary of each Body, that prompt attention may be given and replies received direct.

## SPECIAL TREATIES OF ALLIANCE.

During the past half century, many peculiar circumstances and questions appear to have arisen that necessitated the making of treaties of alliance between various Grand Bodies of the New and Old World, which treaties are still in full force; and, however important they may have been at that time, the age of progress has so materially altered the condition of affairs between men and nations, that many points in those treaties are now objectionable. I therefore call the attention of the Council to the consideration of the subject, and those foreign Grand Bodies with whom they have such treaties of alliance.

## A MASONIC CONGRESS.

The divided condition of Masonry in the different Rites, and great want of uniformity in the Rituals and more essential parts of the secret work, has long convinced the active members of the fraternity of the necessity of remedying the same, and a general congress of all the regular Bodies of the Ancient Accepted Rite has been twice proposed for this purpose, to meet in London or Paris. The desire for such a union is evidently on the increase, and until then we cannot reasonably expect to make the much-needed reforms, settle the many disputed questions, and absorb or legalize the spurious Bodies.

In conclusion, I beg to state that the extensive field over which I have travelled, while affording unusual opportunity for obtaining correct information, has required much time and labor to accomplish what is recorded in this report. If the information should prove of any value to this Supreme Body or the Order at large, my object will be accomplished; and with the hope that others, more gifted in Masonic knowledge, may be induced to follow in giving a correct historical record by which we can all unite in the universal bond of brotherhood, is the earnest desire of,

Most fraternally yours,

ALBERT G. GOODALL, 33°,

Grand Rep. of Foreign Relations.

New York City, December 1, 1868, V.E.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—ADVT.

itself immediately felt, for it would take under its control and utilise the activity of the individual brethren, and thus conduce to a useful aim. The Freemason cannot rest satisfied by interesting himself only individually in the spread of humanity, and thus merely performing what is done likewise by educated non-Masons. Besides, our symbols lead to that which is methodical, and also to a concentration of separate powers, by the organising of them all. This organisation must be created by the brethren, through the means of the free associations. As soon as such an association is progressing satisfactorily, as soon as the brethren perceive apathy and powerlessness far behind them (like visions of phantoms), they must take into consideration in what manner the desire to do good can be converted into a general and useful activity.

To the brethren that are deputed to report on this subject, we shall devote the following chapter.

(To be continued.)

### CONSECRATION OF THE BURDETT COUTTS LODGE, (No. 1278).

The consecration of the Burdett Coutts Lodge (1271), whose meetings are to be held at the Approach Tavern, Approach-road, Victoria Park, took place on Thursday last, Bro. John Hervey, Grand Secretary, performing the ceremony.

Among the brethren present we noticed—R. H. Marsh, W.M., 1196; Wm. Sawyer, S.W., 1196; J. Showbridge, 158; C. Lacey, W.M., 174; E. Davies, P.M., 228; J. H. Harmsworth, W.S., 1178; John Dyer, 22; C. Deakin, 1178; R. E. Barnes, P.M., 15 and 30; Jonah Green, J.W. and Sec. 554 and 1178; R. Edinger, P.M., 95; John Emmens, P.G.P., P.M., 172; Richard Spencer, P.G. Std., P.M., 26 and 329; Rev. D. Shaboe, P.M., 554; Daniel Scurr, P.M., 933; T. A. Whisland, P.M., 228; B. Cundish, 742; T. Austin, J.D., 933; G. Griffiths, P.M., 95; A. B. Vivian, W.M., 228; J. G. Nevens, P.M., 554; W. E. Gompertz, W.M., 869; Stanley Balcombe, 1072; J. Lockley, P.M., 757; A. G. Goodall, Rep. G. L. New York; W. B. G. Key, P.M., 198, P.S.G.W. for Kent, and P.P.D.C. for Suffolk; A. Schurboom, 931; A. Wentzell, 511; Kemble Smyth, 55; John M. Morley, 742; Charles Ireland, 860; H. Massey, P.M., 619; John Saunders, S.W.; W. J. Shenton, J.W.; H. Lloyd, Sec.; F. G. Farrant, S.D.; W. Gathercole, J.D.; James Long, I.G.; T. Lloyd, Sen.; and H. G. Buss

At the ceremony of consecration the S.W. chair was occupied by Bro. W. Farnfield, P.A.G. Sec., and the J.W. chair by Bro. W. Young, P.G.S.B., Bro. F. Walters, P.M. (73), acting as I.G.

The lodge was opened in the three degrees, and the installing officer addressed the brethren.

The petition and warrant were afterwards read by Bro. Lloyd.

Bro. Hervey constituted the brethren into a regular lodge, and the Rev. Bro. D. SHABOE proceeded to give the following oration:—

W.M., Officers, and Brethren, having been requested to officiate as chaplain on this occasion, the time has now arrived for me to address a few remarks to the brethren present. First, I congratulate the lodge on its name. I trust that like her whose name it bears, this lodge will have great, glorious and laudable objects always in view. She

In maiden meditation, fancy free,  
hath denied herself from participating in the joys as well as the cares of a wedded life, and though deprived of that most holy love, a mother's affection for her offspring, still with an open hand, a noble heart, and an unrestrained love for her poorer brethren, she hath made them her children by adoption, and always is thoughtful for their wants. So may this lodge manifest during the many years it is destined to flourish, a similar feeling towards those who may come within its benign influence. To you, W.M.-elect, and brethren, who are the founders of this lodge, permit me with all the earnestness of my order to inculcate upon you the necessity of strict care in admitting candidates for the mysteries of our society. Tell them Masonry is not a shop for profit or sale, but a rich storehouse for the greater glory of our God and the welfare of our fellow man. Teach them, when you comply

with the predominant wish of their hearts, when they are made and you admit them into Light, that for them as Masons there is no more shadow, tell them to

Take this thought as they gaze abroad,  
That in heaven and earth  
Shades owe their birth  
To Light: and Light is the shadow of God.

And that when the three grand principles on which Masonry is erected,—brotherly love, relief, and truth,—are daily carried into practice, no earthly joys or pleasures to them can be more perfect. You, W.M. elect, we cordially felicitate on the acceptance of this great and responsible position. Here, by *precept* you are so well and thoroughly competent to inculcate, by *example* so gloriously to enunciate, the beauties of our noble Order, founded on the purest principles of piety and virtue, I hope that T.G.A.O.T.U. will for many many years spare you to witness the prosperity of your work this day. May open hands and cheerful hearts spring up around you lodge-night after lodge-night. Hearts are like God's meadows, some, it is true, like the green ones of the external world, are barren and unproductive from want of a genial nature and the sympathetic irrigations of a thoughtful one, but when they are rich and fertile, like yours for instance, their hearts are troops of friends; and though like the sweet clover of the field these may be and are mowed down by the inevitable scythe, it is only to be succeeded by fresh ones, who following the example of their predecessors and encouraged by the same, shall bring forth their fruits yet still more abundantly. And to every member of this lodge who is present here this day, and to those who shall be happily admitted to the same, I admonish with all the impressiveness the subject demands, to let your light so shine that when those who are not within the Order, shall view with admiration your brotherly love, your charity, and above all truth, they may exclaim

"See how these Masons love one another."

After this followed the anthem "Behold how good and joyful a thing it is," which was beautifully chanted; to which succeeded the first portion of the Dedication prayer by the Chaplain; then the *Sanctus*; and the Grand Secretary, after the usual ceremony of consecration had been completed, dedicated the Lodge to Masonry, and the second portion of the dedication prayer was then delivered.

Bro. Marsh, by desire of the W.M., recited next an ode written by Bro. Sawyer, the delivery of which was enthusiastically cheered. The Constitution of the Lodge was the next step in order, and the ceremony was completed by the singing of the anthem, "Glory to God in the highest."

The lodge was then resumed in the second degree, and Bro. James Terry was presented by Bro. H. G. Buss for Installation.

The Grand Secretary formally installed the worthy Brother in the chair of K.S., and the Installation being completed the W.M. appointed as his officers:—Bro. John Saunders, S.W., Bro. W. Isaac Shenton, J.W.; Treasurership vacant till next meeting, Bro. Hy. Lloyd, Secretary, Bro. F. Farrant, S.D.; Bro. Gathercole, J.D.; Bro. Long, I.G.; Bro. Gilchrist, T.

The Grand Secretary concluded the ceremony with the customary charges, the applause which succeeded being both loud and long.

Bros. Hervey and Col. Burdett were elected honorary members, and severally returned thanks.

The W.M. informed the brethren that having obtained the warrant from the Grand Master, it was thought right to obtain the permission of Miss Coutts to use her name for the lodge, and he (the W.M.) had written to her on the subject. The answer he received was as follows:—

Chrenberg Hall, Torquay, Sept. 20th, 1869.

Sir,—I received a very gratifying communication from you, about ten days since, to the effect that it had been the wish of a number of the Freemasons resident in the neighbourhood of Victoria Park to connect my name with their new Lodge, and that they had obtained the permission of the Grand Master of the Order. It is difficult for me to express how much I value the mark of regard which your act indicates, but how very deeply it impresses me with the conviction how dear those objects are (which I have feebly yet consistently endeavoured to promote) to the hearts

of Englishmen, and I earnestly pray that God's Holy Spirit will guide your Lodge in all its members may undertake in the sacred cause of charity, whether in your private or public relations. I cannot conclude my brief and inadequate expression of the sense I entertain of the honour you confer upon me without explaining the cause of a delay in answering your letter, partly due to two causes—first, my absence from home, and secondly the large amount of correspondence I have been engaged in since an effort I have made to interest the public in the introduction into public and other schools of systematic education in regard to the treatment of animals, and of the inculcating not simply of humane feelings, but feelings of duty and obligation towards creatures sharing God's great gift of life equally with ourselves—dependent upon us, whilst the Creator gives them into our charge—but upon whom we depend, not for our luxuries but our necessities. Could I venture to hope your Lodge would specially take up this great branch of charity? May I also depend upon your offering in my behalf my sincere thanks to every member of the Lodge, and to beg them to believe that I remain their grateful, and, if I may so co-join myself with the object of their Order, their fellow-worker?

I am, Sir, faithfully your obliged,  
ANGELA G. BURDETT COUTTS.

Bro. HERVEY read a letter from the G.M. and also one written to the G.M. by Miss Coutts, wishing to know what she should present to the lodge, and the brethren unanimously decided that the Lodge Bible would be the most acceptable present she could make, especially if she would write her name in it.

The W.M. announced that Bro. R. Spencer of Gt. Queen-street, had presented the lodge with its Tyler's jewel of office, and then the lodge was closed.

The brethren afterwards sat down to a most elegant banquet provided by the host of the Approach Tavern. The customary toasts were given and honored, and some charming singing assisted to make a delightful evening.

Bro. GOODALL, the representative of the Grand Lodge of New York, returned thanks for the foreign visitors, and Col. Burdett having been associated in the toast, responded also.

Bro. HERVEY proposed "the W.M." in very flattering terms, and

The W.M. returned thanks and hoped that the brethren would pursue that great object which was always in the mind of that lady who gave the name to the lodge—charity.

The other usual toasts followed and were drunk with great enthusiasm, and the brethren separated rather late at night.

### METROPOLITAN MASONIC MEETINGS

For the Week ending October 2, 1869.

#### Monday, September 27.

- Lodge No. 79, "Pythagorean," Lecture Hall, Royal-hill, Greenwich.  
" 831, "British Oak," Bank of Friendship Tavern Bancroft-road, Mile End.  
" 902, "Burgoyne," Anderton's Hotel, Fleet-street  
Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

#### Tuesday, September 28.

- Lodge No. 141, "Faith," Anderton's Hotel, Fleet-street.  
" 186, "Industry," Freemasons' Hall.  
" 1158, "Southern Star," Montpelier Tavern, Walworth.

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. Cottebrune, Preceptor.

#### Wednesday, September 29.

- Lodge No. 898, "Temperance in the East," Private Assembly Rooms, 6, Newby place, Poplar.  
United Strength Lodge of Instruction, 228, Bull and Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

#### Thursday, September 30.

- General Committee Girls' School, Freemasons' Hall, at 4.  
Finsbury Club of Instruction, "Jolly Anglers' Tavern," 42, Bath-street, City-road.

#### Friday, October 1.

- Lodge No. 706, "Florence Nightingale," Masonic Hall, Woolwich.

" 890, "Hornsey," Anderton's Hotel, Fleet-street.  
Mark Lodge, "Thistle," Freemasons' Tavern.  
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; Preceptor, Bro. Pulsford

#### Saturday, October 2.

- General Committee Boys' School at 4.