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KNIGHT TEMPLAR JOTTINGS.

(Concluded from page 253.)

Without doubt, whenever a "Council of Rites" is adopted for England on a similar basis to the "Council of Rites for Ireland" (and we trust the time is not long distant for the attainment of so desirable a result), the Knight Templar degree *Masonically* will have a high position. The arrangements now being made with other Grand Conclaves to work in unison with our own, and the fact of so many influential Masons taking part in its simple but beautiful ceremonies, together with the attention which, of late, has been directed to its history and ritual, all augur well for Knight Templary in the future. Those of the Craft who support the formation of a "Council of Rites," will do well, however, to avoid supporting *fresh* Grand Bodies (so called) which are now being formed, and which will only postpone the consummation of so excellent a means of uniting all the degrees *other* than those now within the jurisdiction of the Grand Lodge, under one harmonious system. We hear sounds of another Grand Lodge for the Mark Degree in the North of England being contemplated, of a Grand Lodge for the Ark Mariners' degree, and of rivals also of the Ancient and Accepted Rite.

Now such opposition to existing authorities can only end in vexation and discomfiture to the innovators, and though the time when the "Council of Rites" will be formed may be delayed thereby, we make bold to say that such a system must eventually be adopted, and when it is to be there will be found quite enough authorities to arrange for, without any new creations! Surely the "Grand Lodge of Mark Masters for England and Wales," the Grand Conclaves of "Knights of the Red Cross" and "Knights Templar," and the "Ancient and Accepted Rite" will be found equal to the task of absorbing and authorizing the working of all degrees in this country that may be deemed worthy? In order to prevent any subsequent institution or "revival" of other degrees, it would be well to secure from Grand Lodge the power to prevent any *other* degrees being worked by the members than those sanctioned, on pain of certain penalties for disobedience; and thus, without *actually* recognizing any degree beyond the Craft, the Grand Lodge may virtually be of great weight and service in promoting union, regularity, and progression, as in Ireland.

Before putting down our pen, we will just glance at Knight Templary abroad. (After premising that even in Scotland and Ireland there are many differences and peculiarities, some of which might advantageously be adopted by the Grand Conclave of England). The "Clothing" adopted by the Grand Encampment of the United States, A.D. 1862, is certainly vastly different to our own, and, we think, so much the

worse for the *United States*. Just fancy—these are some of the directions:—"Chapeau—The military chapeau trimmed with black binding, one white and two black plumes, and appropriate cross on the left side. Gauntlets—Of buff leather, the flaps to extend four inches upwards from the wrists, and to have the appropriate cross-embroidered in gold, on the proper colored velvet, two inches in length. Belt—*Red* enamelled or patent leather, two inches wide, fastened round the body with buckle or clasp. Shoulder Straps—Royal *purple* silk velvet, bordered with *gold* or silver, or *bright red* silk velvet, or *emerald green*, according to the respective ranks of the Knights. Cap—Navy form, black cloth, four inches high, narrow leather strap fastened at the sides with small metal Templar cross, and with appropriate cross in front."

Imagine a grand field day, with some hundreds of Sir Knights in the above clothing, and swords, etc., all complete! Such has occurred more than once in the United States! Tents have been pitched, and arrangements made for a Grand Encampment on the "Field," as for an army. An Encampment at Centre Arbor, New Hampshire, U.S., was held from the 17th to 20th August, 1869, consisting of some 300 members of several Encampments in that State. The tents were duly raised, and the "occasion was one of general pleasure and interest to the participants" (official report). The Encampment is thus described by the Chief Commander:—"The ground selected was well adapted to the purpose. The camp, named Camp Winnipissiogee, was pitched on the ridge of a sloping hill, back from the village people, and commanding an enchanting view of the lake, with its varied and attractive scenery. To the left, in rear, Chocurua guarded the flank, while on the right rounded hills swept in graceful curves along the horizon. The smile of the Great Spirit was indeed round about our camping-place, and the silver surface of the lake reflected the glittering banners of our knightly array, while the grand fastnesses that guard its repose took up the melody of our bugles, to repeat to its listening forests and emerald isles. If the camp was attractive by day, it was lovely by night. Sloping from the hill towards the water, overhead the blue vault studded with stars, the white tents gleaming in the pure air, the banners rustling from their staves, and the glittering light falling from armour and heraldic tracery, the old days of the crusaders were brought back in imagination, till one could easily fancy the array to be that of the stalwart soldiers of the cross reposing beneath the calm night of Palestine, until the observer almost expected to see those valiant champions rise, grim in their quaint armour, and, under the terrible Beauseant, move on in irresistible force to the 'imminent deadly breach.' But the practical genius of the *nineteenth* century holds connection only in imagination with the brilliant imagery of the *eleventh*, and while we dream of the past we labor in the present. So the good Knights of New Hampshire observed the round of Masonic duty, entertained the numerous visitors of distinction who graced the list, and perfected themselves in military evolutions. The routine of camp life was adhered to. Reveille, guard mount, company drill, battalion drill, dress parade, and review, were all observed, in accordance with the regulations of the army of the United States, and 'Upton's Infantry Tactics.' The camp was laid out as for a regiment of infantry, and throughout the duration of the encampment commendable attention to order prevailed."

A voluntary Military Encampment of Knights Templar was also held at the Sagamore, U.S., which was deemed a success.

The cost of the camp at New Hampshire amounted to £500; and, when we consider the loss of the three days involved as well, it does seem to us a most useless expenditure of money and time to hold any such meetings. Of what earthly use is it to play at Knight Templars on such a gigantic scale? Some doubt the wisdom of doing, as we do in England once a quarter, in an Encampment in privacy, but the most extravagant proceedings in this country on behalf of Knight Templary, must pale before a grand field

day in the United States on such a scale as the foregoing. We are not surprised to hear that there was a deficiency of about £70, and neither do we hesitate to say that *to the few* who objected to attend, we would do more honor than to those who joined the ranks, for a more unmasonic display we never heard of.

Although we neither believe in the "Clothing" nor the demonstrations now so generally prevailing among the Grand Commandries of the United States, we feel bound to recognize the zeal and caution displayed by their members, and the laudable attention which is paid to efficiency and uniformity of the Ritual. In the admirable "proceedings" published by these grand bodies annually, may be found some of the most sublime thoughts and opinions on Freemasonry and Knight Templary, and no reader of such interesting documents could resist the conviction that the majority of the Sir Knights are in earnest, and most anxious to prove worthy of their professions. Take, for instance, the address of the Grand Commander of "Alabama" for 1867: "At no time in the history of Templar Masonry in this State has it been more prosperous and successful in the accomplishment of good than in the past year. Many of the best and purest of the land have been admitted to our sacred asylum. Many more are seeking admission. Therefore, let me again caution you, be watchful, be cautious, guard well the portals to our sacred asylum, suffer none to pass the ordeal of the ballot to whom you cannot point as ornaments of society. Let every frater present make a solemn vow to God, that from and after this date, he will religiously abstain from all intemperance, profanity, and such other immoralities, which are calculated to bring reproach upon, or debase the character of a courteous Sir Knight. . . . Nothing is so dangerous as haste, and a patient waiting is one of the best preparations for all who desire to be knighted."

The Grand Commander of Wisconsin well observes:—"The strength and value of our institution depends not upon the numbers which crowd the doors of our asylums, nor upon the golden streams which flow into our treasuries, but upon the spotless lives and characters of those who gather with us at the holy shrine, paying heartfelt devotion to the Great Emmanuel."

May I respectfully commend these valuable and christian sentiments to the members of the Order in England.

According to the Statutes of the Grand Commanderies generally, the following degrees must have been regularly conferred, before nomination for the degree of a Knight Templar, viz.:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch Mason.

Some Grand Commanderies, however, are requiring also the "Council Degrees" to be taken, which we think most injudicious and unmasonic. The "Royal and Select Masters" were instituted some time after the Mark, Royal Arch, and Knights Templar degrees, and are really imitations of certain degrees of the "Ancient and Accepted Scottish Rite." We hope the Knights Templar of the United States will remain true to precedent and custom, so far as to generally object to such a pre-requisite being required, and support the Royal Arch and its premier grades, rather than allow the introduction of the "Royal and Select Masters," which, though always given subsequent to the above *seven*, are of much less antiquity and importance. *Nine* Knights Templar must be present to open a Conclave, and *seven* to form a "Council of the Red Cross." The territorial limits of each Commandery extend in every direction one-half of the distance to another Commandery in the same jurisdiction, and it is irregular to confer the orders of knighthood upon any sojourner whose fixed place of abode is within any other Commandery or State, in which there is a Commandery or Conclave regularly established.

The officers in an United States Commandery are usually the E. Commander; 2, the General-

issimo; 3, a Captain-General; 4, a Prelate; 5, a Senior Warden; 6, a Junior Warden; 7, a Treasurer; 8, a Recorder; 9, a Standard-Bearer; 10, a Sword-Bearer; 11, a Warden; 12, three Guards; 13, the Sentinel. The E. Commander, the Generalissimo, and the Captain-General, together with all Past Commanders, are members of the Grand Commandery. One great feature in these Grand Bodies (as is also noticeable in the Grand Lodges of the United States and the Grand Chapters) is the attention given to "Foreign Correspondence." The "Proceedings" are most interesting, and so far from only containing a lot of dry information, as our reports do, they are generally full of most useful and valuable information, and are well worth the careful perusal of all Masons. In this respect also, I wish the authorities here at home would take a hint and venture to make the "Reports," published annually, more readable and interesting.

The Freemasons of the United States are, generally speaking, more conversant with the history of their own Grand Lodge, and the progress of the Craft universal than we are, and I think to their "Proceedings" is mostly due such a result.

In the regulations of the Grand Commandery are to be found some very excellent rules and explanations, e.g., membership is thus defined:—"The members of a Commandery are all Sir Knights who may be created therein, or who may affiliate therewith. In either case unanimous consent is necessary to the completion of the act of membership. A Sir Knight can be an active member *in but one* Commandery (or Encampment) at the same time. Honorary membership confers no positive rights, and is but the expression of a compliment by the Sir Knights. Every Sir Knight ought to belong to a commandery, and assist by his presence and contributions in maintaining its dignity and promoting its prosperity. Candidates for the order of knighthood must be so far free from physical defect or blemish as, in the judgment of the Commandery, to be able to receive and impart the necessary instruction of the ritual." The rule of succession, in conferring the degrees in the United States, is as follows:—1, Knight of the Red Cross; 2, Knight Templar; 3, Knight of Malta.

At the annual Grand Conclave of Connecticut, May 14, 1868, the office of *Historiographer* was established. At the Grand Conclave of Illinois, the committee on jurisprudence "proposed that in every petition for a subordinate Commandery, it should be declared that one of the petitioners is *competent* to discharge the duties of Eminent Commander, and able to open and close a Commandery, and confer the orders of knighthood in a proper manner. These recommendations are also to be affirmed as true by the nearest Commandery."

But I must conclude, having said enough to show that our American friends, though inclined to depart from the simple clothing of the British Knights, are after all very careful to carry out the great principles of the order.

Let us remember what the committee of G.C. of Texas stated, and act according to our knowledge:—"Too great popularity is the bane of Masonry. Let us have a few, full of courage and zeal to advance, endued with the principles of love and generosity, of which our emblems are typical, and we will be conquerors of all that is worth conquest, and at last receive the crown of faith in the Grand Master's Kingdom."

W. J. HUGHAN.

The next meetings of the Masonic Archaeological Institute will be held on Thursday, 9th June, and Thursday, 30th June, at Freemasons' Hall, at 8 p.m.

The celebrated Amwell Grotto, near Ware, was sold by auction on Tuesday. The grotto is very remarkable, consisting of seven chambers, of various dimensions, excavated in the chalk, communicating by a series of passages, and artistically embellished with rare shells, coral, ore, &c., evidently in masonic design, and was executed under the superintendence of John Scott, Esq., the Amwell poet. It is in excellent preservation, and is stated to have been commenced about the year 1734, to have occupied thirty years, and cost upwards of £10,000. It is one of the most remarkable grottoes in England, and is believed to be perfectly unique in design.

### GRAND MARK LODGE.

The half-yearly Communication to Grand Mark Lodge was made on Tuesday evening, at the Free-Masons' Tavern, the Grand Master, the Rev. G. R. PORTAL, presiding. There was a large attendance of members of this degree, among whom we observed:—Sir John Conroy, S.W.; W. E. Gumbleton, J.W.; Lord Holmesdale, Past G.M.; Lord Carnarvon; W. W. B. Beach, M.P.; Lord Leigh; Earl Percy, Prov. G.M. Northumberland and Durham; T. M. Talbot, Prov. G.M. South Wales; T. Meggy, as G.M.O.; W. Reynolds, G.S.O.; Jos. Nunn, G.J.O.; T. F. T. Ravenshaw, G. Chap.; J. G. Marsh, G.I. Works; H. C. Levander, P.G.D.C.; J. R. Stebbing, G. Treas.; W. H. Warr, G.D.C.; A. D. Loewenstark, P.G.I.G., as G.I.G.; T. J. Sabine, as G.J.D.; Jno. Read, G. Org.; J. H. Wynne, P.G.I.G.; Rev. D. Shaboe, P.G. Chap.; R. Spencer, P.G.S.B.; S. Rosenthal, G.S.; Jas. Stevens, G.S.; F. Binckes, G. Sec.; C. Swan, P.G.S.B.; M. Ohren, P.G.S.; and W. Wynne.

Prior to the Grand Lodge being opened a Lodge of Improvement was held, at which Bro. T. Meggy worked the degree, with Bros. Sabine, as S.W.; Jas. Stevens, as J.W.; C. Swan, M.O.; Magnus Ohren, S.O.; and A. D. Loewenstark, J.O.

In the Grand Lodge Bro. Binckes, G. Secretary, read the minutes of the Communication of 30th Nov., 1869, which were unanimously confirmed.

Lord LEIGH moved a vote of condolence with the Earl of Carnarvon on the sad event which had recently occurred in his lordship's family—the massacre by Greek brigands of his cousin, Mr. Herbert. He was satisfied that all the brethren felt the calamity most deeply, and would join him in the expression of his sympathy.

Lord HOLMESDALE seconded the resolution, which was then put and carried.

Lord CARNARVON: Most Worshipful Sir and Brethren, I was really not aware till I saw the resolution entered on the agenda paper, that I should have this tribute of sympathy paid to me this afternoon. I thank you very much indeed for the kindness which has induced you to express that sympathy. I thank those noble brethren of mine who have proposed and seconded it, for the considerate manner in which they have done it. There are some subjects, which you understand it is not easy for me to speak upon; but believe me, when I say, I appreciate very deeply this mark of the sympathy you have given me. Everywhere, by every class, that sympathy has been forthcoming; but nowhere has it been more freely and spontaneously given than among my Masonic brethren, and from none, may I say, do I consider it more kind and hearty. Brethren, I thank you most sincerely for your kindness on this occasion.

Bro. W. BEACH, P.G.M.: Brethren, at the last Grand Lodge our Worshipful Brother, the Rev. George Raymond Portal, was nominated Grand Master for the ensuing year. There was no other candidate nominated. Therefore on the present occasion, I have to declare that he is elected Grand Master for the coming year of Mark Masters of England and Wales and the Colonies and Dependencies of the British Crown. As he has already gone through the ceremony of installation, I shall simply declare him elected Grand Master.

Having been formally saluted,

The GRAND MASTER said: Brethren, I beg to return you my very sincere and heartfelt thanks for the honour that you have done me, in placing me in this chair for another twelve months, and I can only assure you that as in time past, so in time to come, my best endeavours will be at the service of all you, both collectively and individually.

The GRAND MASTER then said, it was his pleasing duty to present on behalf of the brethren Past Grand Masters' jewels to those Grand Masters who had so worthily preceded himself—Lords Leigh, Carnarvon and Holmesdale, and Bro. W. Beach. Before doing so, he wished to say a few words as to the position of the Mark degree. Its origin was lost in the most remote antiquity. In our noble cathedrals and colleges, we constantly came upon Mark Master Masons' marks. The Grand Chapter of Scotland some time ago appointed a committee to investigate the position in Masonry of the Mark Degree, and that committee reported that from time immemorial, and long before the institution of the Grand Lodge of Scotland in 1736, the Mark Degree was wrought by Operative Lodges of St. John's Masonry. That was an admission, first that the degree was Operative, and next that it was superior in antiquity to Grand Lodge or Grand Chapter. In the 17th century, Mother Kilwinning Lodge, the oldest in Scotland, made Masons choose their marks, and charged them 4s. for the same. In 1778 the Banff Operative Lodge resolved that all Masons should rise to the degree of Master Mason before having the mark, and that they should pay 1s. 6d. In this country Mark Lodges have existed from time immemorial, and Bro. Hughan had a list of seventeen Mark Lodges existing in America in 1797, all working as separate and distinct lodges.

In 1856 a motion was brought forward in Grand Lodge of England to have the Mark Degree recognised as a graceful appendage to the Fellow Craft Degree. When it came to the confirmation of the minutes the motion was negatived on the ground that it was a breach of Articles of Union, which said that the only degrees allowed to be worked should be the three degrees and the Royal Arch, and several brethren said that to violate those articles of union, would in fact be to break up Grand Lodge altogether. Other brethren said it was an entire perversion of this degree to place it after the Fellow Craft, when it ought to come after the Master's Degree. But without going into this question, as far as memory could reach or history teach, the Mark Degree had been independent of Grand Lodge or Grand Chapter, and it would have been a most disastrous thing if the articles of union had been violated. The motion having been negatived, certain brethren thought it right to apply to Grand Chapter of Scotland for warrants to open Mark Lodges in this country. That was a great mistake; because it sacrificed independence, and secondly it introduced a foreign jurisdiction here. That being the position of things, those Mark Masters who did not like to see a foreign jurisdiction introduced, asked Lord Leigh to call together as many Mark Lodges and individual Mark Masons as he could to decide what course should be adopted, whether they should allow the degree to be worked in the time-immemorial lodges, or place themselves under the Grand Lodge of Scotland. They determined that independence should be maintained, and that this Grand Lodge should be called. Lord Leigh had conferred a favour on the Mark Degree in England by the course he took. From that time Mark Masonry had continued to progress, ninety-six warrants having been issued, and 4,961 certificates granted. Lord Leigh, he was sure, would have satisfaction in seeing that the work he had begun had such a result, and for his own part he (the M.W.G.M.) could only say that it was his desire to cultivate the most friendly relations with all other Masonic bodies; and that they had not been entirely unsuccessful was proved by the fact that a great Knight Templar, Bro. Huyshe, was one of our most energetic Provincial Grand Masters, and Bro. Adair, of the 33°, had accepted office in this Grand Lodge for this year.

Lords Leigh, Carnarvon and Holmesdale, and Bro. Beach, having been invested with the Past Grand Master's jewel, severally responded.

Lord LEIGH, while expressing his feelings of gratitude for the gift, regretted that he had not been able of late years to be so much among the brethren as formerly, but from the time he vacated the chair to the present day, he had always felt the deepest interest in the degree. The Grand Master had done him justice in saying he was pleased to find the progress the Mark had made. It was with the greatest possible satisfaction he saw that under the reigns of Lord Carnarvon, Lord Holmesdale, Bro. Beach and the present Grand Master, the degree had flourished.

Lord CARNARVON also sincerely thanked the brethren. The Grand Master had said so much on the subject of Mark Masonry that he would not recapitulate any of those details. Life was composed of many continuous steps, all forming "one harmonious whole;" each step having relation to the past and that which succeeds; and so also it was with Masonry, which was composed of different degrees and steps. That was the case with the Mark degree. He looked back with satisfaction to his joining that degree. He felt his time had been well spent. The knowledge he then acquired was of the deepest importance to himself. There was much to be learned in the degree; not merely that it went back until it was almost lost in the mists of immemorial antiquity, but even through those mists the skilful Mark Master would be able to reap much and gather much from the past: he would be able to see the outlines of many Masonic facts which were not so clear in the earlier stages of the Craft; and if he turned his time to profit he would carry away from the degree much that was of value. Mark Masonry opened, not merely the special secrets and mysteries of its own degree, but inculcated just as strongly as the other degrees those virtues of Masonry which held us together as one great Brotherhood all over the world, from all time, in all countries, appealing to some of the highest qualities of human nature, and producing, wherever free scope was given it, some of the greatest benefits of mankind. For all these reasons he looked back with satisfaction to the time when he filled the chair of Grand Master, and should view with peculiar pleasure the jewel with which he had been invested.

Lord HOLMESDALE could only think of his utter unworthiness of so much consideration. Such poor service as he could render was most heartily at the disposal of Mark Masonry. With regard to the Grand Master's observations as to cultivating friendly relations with other Masonic bodies, he thought the Masonic world was wide enough for all, and it would be a bad day indeed if they did

not have the brotherly love and charity towards each other to set as an example to the outer world.

Bro. W. W. B. BEACH would ever value the jewel so kindly presented to him. It would serve as a memento of many pleasant hours he had spent with the brethren when he had the honour of presiding in the chair. He had always felt a deep interest in the prosperity and progress of the degree of which the Grand Master had given such an interesting account. Its importance could not be ignored; but it had sufficient vitality in itself to exist by itself, if necessary, although friendly relations with every other branch of the Craft should be cultivated. If it was not recognised by the constituted Masonic authorities, Mark Masons had a right to constitute an authority of their own, and it would be recognised wherever Mark Masters congregated. All over the world it was held to be of importance, and in America no one was allowed to take the Arch degree unless he was previously a Mark Master. Brethren in this country should take this degree on that account, and cultivate Masonic relations with brethren in other countries.

Bro. Stebbing was re-elected Grand Treasurer on the motion of Bro. NUNN, seconded by Bro. JAS. STEVENS.

The following brethren were then appointed and invested by the Grand Master as his officers for the year:—

- |                   |     |               |
|-------------------|-----|---------------|
| Earl Percy        | ... | D.G.M.        |
| Earl of Limerick  | ... | S.G.W.        |
| Major Adair       | ... | J.G.W.        |
| Capt. King        | ... | G.M.O.        |
| Dr. Mudge         | ... | G.S.O.        |
| Jas. Stevens      | ... | G.J.O.        |
| Rev. W. Langley   | ... | G. Chaplains. |
| Rev. W. B. Church | ... |               |
| J. R. Stebbing    | ... | G. Treasurer. |
| R. A. Benson      | ... | G.R.M.        |
| F. Binckes        | ... | G. Secretary. |
| Rooke             | ... | G.S.D.        |
| Stokoe            | ... | G.J.D.        |
| Lund              | ... | G.S.W.        |
| S. Rosenthal      | ... | G.D.G.        |
| F. J. Cox         | ... | Asst. G.D.C.  |
| Roberts           | ... | G.S.B.        |
| Codd              | ... | G.S.B.        |
| Read              | ... | G. Organist.  |
| Hayward           | ... | G.I.G.        |
| C. T. Speight     | ... | Tyler.        |

Bro. BINCKES read the report of the General Board.

On the subject of the propriety of working the degrees of "Ark," "Link," and "Wrestle," and of "Most Excellent Master," a long discussion ensued, and it was ultimately referred to a committee, the Grand Master to select the members, who were not to exceed twelve in number.

Bros. Sabine, Meggy, Warr, Wynn, and Nunn were elected to seats on the General Board; and Bros. W. Richardson, Geo. King, Hammerton, Clarence Harcourt, Webb, H. Massey, R. Boncey, and Hudson were chosen Grand Stewards.

Power was given to the Grand Secretary to call in additional assistance in his office, and the remuneration increased from £130 to £150 a-year.

The whole of the business on the paper not having been completed when the banquet was announced, it was postponed for an especial Grand Lodge.

Grand Lodge was then closed in ample form.

THE BANQUET.

The Grand Master presided at the banquet, surrounded by most of the brethren who attended Grand Lodge.

When the cloth was removed, "The Health of Her Majesty" was proposed by the GRAND MASTER and drank.

The EARL OF CARNARVON, in proposing the Grand Master's health, said he had known him for a much longer time than he liked to think of excepting with great pleasure at the acquaintance. He had never found him wanting in sense and judgment, in ability or courage, as a true-hearted friend or a good Mason. The Past Master's jewel was due to his archaeological skill and taste, and Mark Masonry might well be content to have him at its head, for he was as well calculated as any man to push on the Order to still further triumphs than it had yet achieved.

The GRAND MASTER felt it a great honour to be the second time elected as Master, and to take the chair at a banquet characterised by such good temper and good feeling as this. He had many shortcomings for which to excuse himself to Grand Lodge; but his reception would be a stimulus to him to use his best endeavours during the coming year for the success of the Order he was identified with.

The GRAND MASTER then proposed "The Past Grand Masters," and in doing so said that by limiting the period of holding office to three years, the Master was enabled to gather round him as distinguished a body of Past Masters as he had round him that night. When other bodies were reduced to such expedients as conferring a rank upon a Ma-

son that he was not entitled to, the Mark Masons ought to rejoice that they had real Past Grand Masters who had performed their duties well. As no mortals were free from weakness, he hoped the Past Masters would be vain enough to like to come to Grand Lodge to display their P.M. jewels. If they did, the better pleased would all Mark Masons be.

Lord LEIGH responded, and said he derived additional pleasure in the possession of his jewel, from the fact that it was made in his own province of Warwick, at Birmingham. He congratulated the Grand Master, Grand Lodge, and Mark Masons generally, on the progress made by the degree in the last 15 years, and trusted it would flourish as much in future. There were such business habits among them and such a right good spirit, that it must flourish.

The GRAND MASTER, in giving the health of "The Deputy Grand Master," alluded to one of the badges of Earl Percy's family being a pair of handcuffs, and hoped they would be a link of amity which in future would bind this Grand Lodge to the Grand Chapter of Scotland in those fraternal bonds which all desired to see.

Earl PERCY said he was very diffident of his own powers in his new position, but he was less so when he found round him so many brethren ready to assist him. He hoped that the brethren would soon become better acquainted with his part of the country, and he trusted that when they were they would find a good deal of the link and very little of the wrestle.

The GRAND MASTER proposed "The Grand Wardens," and said that in Grand Mark Lodge the officers were chosen from all parts of the country.

Major ADAIR replied.

Bro. Benson responded for the rest of the "Grand Officers and the Past Grand Officers;" Col. Burdett for the "Visitors;" Bro. Rosenthal for the "Grand Stewards;" and Bro. Binckes for the "Benevolent Fund Festival;" and the brethren shortly afterwards separated.

The dinner was well served by Bro. Dowsing, the manager of the Freemasons' Tavern Company, and Bro. Barnby, Carter, and Distin, assisted by Madame Thaddeus Wells, enlivened the evening with some beautiful harmony.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Israel Lodge, No. 205.*—The last meeting of the season of this prosperous lodge took place at Bro. Hart's (Radley's) on Tuesday last week, when the very efficient W.M., Bro. Michael J. Emanuel, initiated Mr. Thos. Cabb, and conferred the sublime degree on Bros. Willing, Streather, Ladd, and Boam. The lodge was called from labour to refreshment, and partook of one of Bro. Hart's sumptuous banquets, after which the usual toasts were proposed and responded to; the brethren were then called on to Masonic duty, and the lodge was closed in the usual form.

*New Concord Lodge, No. 813.*—This flourishing lodge held its last meeting for the season on Friday, the 20th ult., at the Rosemary Branch Tavern, Islington. Bros. Bartlett, W.M.; Atkins, S.W.; Salisbury, J.W.; Hart, P.M.; Wilson, P.M. and Treas.; Emrens, P.M.; W. H. Main, P.M. and Sec.; Blyth, S.D.; Denny, J.D.; A. Hill, I.G.; Sinclair, D.C.; McDavitt, Org.; and C. J. Hill, S., being present, together with Bros. Pyne, Gallant, Harris, Gabb, Gain, Cheshier, Absell, Hoffauer, Fauquez, Wagner, Townsend, Spratt, Phillips, Cain, Benningsfield and Rhein. Bros. Taylor 172, and Sheppard 27, were visitors on this occasion. The lodge was opened in due form, and the minutes of the previous lodge were confirmed; the lodge was opened in the second degree, and Bros. Pyne, King and Harris being candidates for the third answered the usual questions, were entrusted and retired, and the lodge being opened in the third degree they were severally raised to the sublime degree of M.M. The lodge was then closed to the second degree and resumed to the first, Bro. Wagner being a candidate for the second answered and retired, and the lodge being again resumed to the second he was passed to the degree of F.C. The lodge was resumed to the first degree. A petition was read on behalf of the child Jones, who lost his election for the Boys' School by seven votes at the late election, and who would be ineligible (being eleven years of age next September) for the next election, soliciting assistance to raise a sufficient sum to purchase his admission. Several of the brethren promised to subscribe. It was unanimously resolved that the lodge have a summer banquet, and that the ladies be invited to dine with the brethren. It was also unanimously resolved that Bro. Emmens, P.G.P. and founder of the lodge, be an Honorary Member of the lodge. All Masonic business being ended, the brethren adjourned to an excellent banquet, provided by the worthy host, Bro. Gabb. The cloth cleared, the W.M. gave the usual loyal and Masonic toasts. The P.G. Officers being acknowledged by Bro. Emmens, P.M. Bros. Taylor and Sheppard responded for the visitors, and expressed themselves pleased with the admirable working of the W.M. and his officers. Bro. J. Wilson, P.M. and Treas., returned thanks for the P.M.'s, and Main, P.M. and Sec., and Atkins, S.W., for the officers; and after a fitting compliment had been paid to Bro. Gabb and Mrs. Gabb, the brethren separated, having passed a very happy evening, enlivened by the singing of

Bros. Blyth, Hill and Cusworth, assisted by Bro. McDavitt, Organist.

*Finsbury Lodge, No. 861.*—The last meeting of the season of this prosperous lodge, was held at the Jolly Anglers Tavern, Bath-street, St. Luke's, on the evening of Friday, May the 27th. After the opening ceremony the minutes of the previous meeting were read and confirmed, and the lodge was then opened in the second degree, when the respected S.W., Bro. James Nicholls, was presented to the Installing Master, the W. Brother Macky, P.M., who conducted the ceremony of installation in such a style as to earn the warm approbation of the brethren. The W.M. then invested his officers, viz.:—Bros. S. Hart, S.W.; Benjamin, J.W.; Alfred Day, P.M., Treas.; T. G. Purdy, P.M., Sec.; Bilby, P.M., Organist; Stokes, S.D., Maxwell, J.D.; and Speight, Tyler; adding a suitable address to each. After closing the lodge, the brethren retired to an excellent banquet, provided by Bro. Bond (P.M. and Treas. 101), when the usual loyal and Masonic toasts were duly honoured. Bro. Alfred Day (P.M. 65, 101, 861), the Treasurer, proposed the health of the newly-installed W.M., and in the course of a most eloquent speech adverted to the excellent qualities of the new Master, and wished him a happy and successful year of office. As the founder of the lodge, his own heart was with them, and so long as the G.A.O.T.U. granted him health and strength, he would work to promote the best interests of the lodge.—The W.M. expressed his acknowledgments for the very able and handsome manner in which Bro. Day had spoken of him, and assured the brethren that he was firmly resolved, to the utmost of his power, to fulfil the responsible duties of the proud and honourable position in which they had placed him as should reflect credit on himself and honour to the Lodge.—The W.M. then proposed the visitors (who, as usual at this lodge, were numerous), to which Bro. Poole, W.M. of the Egyptian Lodge, responded in suitable terms.—The W.M. then said he had another pleasing duty to propose in proposing the health of the Officers, for of them he felt justly proud, and of this he was certain, that he would be ably and efficiently supported by them in the discharge of the onerous duties of his office.—Bro. Hart, S.W., in responding, thanked the W.M. for the high eulogium he had passed upon the officers of the lodge, and which had been most cordially and enthusiastically endorsed by the brethren; it was highly gratifying to his feelings, as it also was to his brother officers. Their best endeavours would at all times be devoted towards supporting so worthy and excellent a Master.—The Tyler's toast brought a most happy evening to a close.

*Southern Star Lodge, No. 1158.*—The anniversary and installation meeting of this highly flourishing lodge was held on Tuesday evening, May 24th, at the Montpelier Tavern, Walworth. Bro. R. E. Clarke, W.M., presided, supported by Bros. Bayfield, S.W.; C. E. Thompson, J. W.; Towers, S.D.; Varvill, I.G.; H. Thompson, P.M., Treas.; T. H. Pulsford, P.M., Sec.; J. Thomas, P.M., Dr. Goldsboro', and a numerous body of visitors. There was a heavy list of business to be disposed of, and the first in order was to raise five brethren to the sublime degree of M.M., which ceremony was ably performed by the W.M. The lodge was then resumed to the first degree, and three gentlemen were initiated into the mysteries of ancient Freemasonry. The lodge was then resumed to the second degree, and Bro. Thompson, P.M., presented Bro. D. S. Bayfield, the W.M.-elect, to receive from his predecessor the benefit of installation. The retiring W.M. then proceeded with the ceremony, and installed Bro. Bayfield into the chair of K.S. as W.M. for the ensuing year. There were 17 P.M.'s present to do honour to the new W.M., and who formed the Board of Installed Masters. The brethren below the chair having been admitted the W.M. was saluted in the customary manner, and he then proceeded to appoint his officers as follows: Bros. C. E. Thompson, S.W.; H. R. Towers, J.W.; H. Thompson, P.M., Treas.; T. H. Pulsford, P.M., Sec.; R. Varvill, S.D.; Kipps, J.D.; G. V. Dean, Asst. Sec.; J. C. Davenport, D.C.; A. Wright, I.G.; H. Potter, Steward; and Laing, Tyler. Bro. Pulsford delivered the addresses, and the installing ceremony was brought to a close. The new W.M. immediately commenced upon his duties by initiating Mr. Thomas Blackwell and Mr. Robt. Harris into the privileges of Freemasonry. Some other business having been disposed of, the lodge was closed in due form and with solemn prayer, three or four candidates for initiation being obliged to go away, as the statutable number had been received. The brethren then retired to a banquet in the new hall which has recently been built by Bro. Allatt for Masonic purposes, and was used for the first time on this occasion. This building had become essentially necessary in consequence of the large number of members constituting the Southern Star lodge. The hall is spacious, and well ventilated and lighted, and in erecting it for Masonic purposes Bro. Allatt has done all that possibly lay in his power for the accommodation of the Craft, and it is to be hoped that his liberal conduct will meet with a corresponding return. The fare was bountiful and left nothing to be desired, to say nothing of the elegant dessert which followed the more substantial viands; the tables were decorated with flowers, and flags adorned the walls. On the removal of the cloth the usual formal toasts were given, after which Bro. R. E. Clarke, I.P.M., in very complimentary terms proposed the health of Bro. Bayfield, W.M., which was very heartily received. The W.M. returned thanks, and expressed his determination to do his utmost to promote the prosperity of the lodge. The health of the five newly-initiated brethren was then drunk most enthusiastically, and duly responded to. The W.M. next proposed the health of Bro. R. E. Clarke, I.P.M. and Installing Master, to whom Bro. Pulsford, on behalf of several brethren, presented a P.M.'s collar, in addition to the ten-guinea P.M.'s jewel presented by the lodge. Bro. Clarke briefly returned thanks, and said he

would do all in his power to merit their approbation. The health of the visitors having been drunk and responded to, the W.M. proposed the health of the P.M.'s of the lodge, and alluded to the eminent services of Br. Thompson, the first Master and founder of the lodge. Bro. H. Thompson responded and drew attention to the gratifying position in which the lodge then stood; the large proportions at which it had arrived in the three years since its consecration was an event almost unparalleled in the history of Freemasonry. But they had built on a good foundation, and, he hoped, had raised a superstructure perfect in its parts and honourable to the builders. He disclaimed any merit that was not shared in by Bros. Pulsford, Clarke, Bayfield and others, in bringing about that result, and congratulated the brethren upon the fact that while their comforts had been attended to the great principle of charity had not been forgotten, for they had subscribed to all the Masonic institutions, and he hoped the time was not far distant when they would send Stewards to all their festivals. Long might the Southern Star Lodge flourish, and he hoped and trusted that it would continue as it had begun, and become one of the brightest ornaments in the system of Freemasonry. Some other toasts were given, and the evening was spent in a truly happy manner, several of the brethren contributing to that result by their vocal and instrumental performance, and the proceedings were brought to a close by the Tyler's toast.

*Perfect Ashlar Lodge, No. 1178*, held an emergency meeting at the Gregorian Arms Tavern, Bermondsey, on Tuesday, 24th ult. Bro. J. W. Avery, W.M., opened the lodge punctually at 7 p.m., and in an able, painstaking, correct, and admirable manner initiated separately Mr. Charles Isaac Joslin and Mr. John Hyde into ancient Freemasonry. At the request of the W.M., Bro. Joseph Harling (United Mariners, No. 30), he passed Bro. E. Gardner to the second degree. Both the ceremonies were well and ably done. The brethren present were J. Green, S.W.; H. Bartlett, J.W.; F. Walters, P.M.; Sec.; D. Rose, P.M.; S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; J. H. Harmsworth, D.C.; J. H. Fudge, S.; F. H. Ellsworth, P.M.; T. W. Cox, W. May, J. Rambert, G. Drapper, G. J. Ellis, G. Mabbs, C. F. Robinson, J. A. Axtell, &c. Visitors, Bros. W. Manger (J.D. 15), J. Harling (W.M. 30), E. Gardner (30), R. H. Williams (73), W. B. Heath (P.G.S.W. Herts., P.M. 198 and 504), H. Massey (P.M. 619), W. Scaman (619), W. H. Green (619), R. Guy (1185), and some others whose names we were unable to ascertain. The lodge was afterwards duly closed.

*Burdett Coutts Lodge, No. 1278*.—This lodge met, as usual, at Bro. Thomas Lloyd's, Approach Tavern, Victoria Park, on Thursday, 19th May. There were present Bros. James Terry, W.M., P.G.S.B. Herts; Saunders, S.W.; Verry, as J.W.; H. Lloyd, Sec.; Balcombe, as S.D.; Ashburner, as I.G.; Wakelin, Harris, Cousins, Entwistle, Hawkes, T. Lloyd, sen., T. Lloyd, jun., Selvey, Crutch, and Toye. The visitors were—Bros. Richard Spencer (P.M. G.S. Lodge), Clouston (P.M. 33), J. Vars (P.M. 45), E. Vorley (W.M. 87), Berry (554), and Miles (65). The most gratifying incident that has yet occurred in this very prosperous and flourishing lodge was the presentation of a magnificently-bound volume of the Sacred Law, by Miss Burdett Coutts (after whom this lodge is named), accompanied by an autograph letter to the W.M., in which Miss Coutts expressed her best wishes for the welfare of the brethren, who had honoured her by adopting her name, and trusted it would be acceptable to all. As we need scarcely say, it was gratefully received by the brethren, and the W.M. was requested to convey the thanks of the lodge to the distinguished lady for her very handsome present. [It is one of the most elegantly-bound books it has ever been our good fortune to see. The names of the founders and first officers are tastefully illuminated in blue and gold on one page, while on the opposite page are the heraldic arms of Miss Coutts, artistically displayed. The presentation being in her own handwriting, adds very materially to its value. The whole is enclosed in a solid oak case.] Mr. Crutch was initiated into the ancient Order of Freemasonry, Bro. Selvey was passed to the degree of F.C., and Bro. Harris was raised to the sublime degree of M.M., each having first given satisfactory proofs of their proficiency. The ceremonies were performed in Bro. Terry's solemn and impressive manner. After the lodge was closed the brethren adjourned to the banquet, and the usual formal toasts having been honoured the health of the newly-initiated brother was proposed by the W.M., who expressed the great pleasure he felt in having that evening initiated into the Order one of his oldest friends.—Bro. Crutch briefly returned thanks.—The toast of the Visitors was responded to by Bros. Spencer and Clouston, who congratulated the lodge upon the very excellent and perfect manner in which the ceremonies had been worked.—Bro. Hastelow proposed the health of the W.M. in very eulogistic terms, and considered the brethren were very fortunate in having so talented and good a Mason to preside over them.—Bro. Terry, in responding, expressed the gratification he felt at the great success the Burdett Coutts lodge had attained in so short a time, and likewise in being the possessors of so beautiful and valuable a piece of furniture as the volume of the Sacred Law which had that evening been presented to them in the name of Miss Coutts.—The health of the Officers was given, and was ably responded to by the S.W., Bro. Saunders. The Tyler's toast brought the evening to a close.

#### PROVINCIAL.

*LEICESTER.—Lodge of Grand Lodge, No. 523*.—An emergency meeting of this lodge was held at the Freemasons' Hall, on the evening of Wednesday, the 18th ult., after the conclusion of the ceremonies of laying with Masonic honours, the foundation-stones of the new churches of St. Paul and St. Mark, in the town of Leicester. There was a large attendance of members and visitors. The lodge having been opened up to the second

degree by the W.M., Bro. Toller, Bro. Sir Henry St. John Halford, Bart., Albert Pell, M.P., and Charles Stuart Thomson were examined as F.C.'s, after which they retired. The lodge was then opened in the third degree, and Bro. Pell was raised to the sublime degree of M.M. by the W.M. The P.G.M., Bro. Kelly, then proceeded to raise Bro. Sir H. Halford; after which the W.M. resumed the duties of the chair, and having raised Bro. Thomson, concluded the ceremony by giving the traditional narrative, the lecture on the tracing-board, and the working tools; after which the lodge was closed in the three degrees.—The regular monthly meeting of the lodge was held at the above hall on Monday, the 23rd ult. (in lieu of the 19th ult.), for the election of Master for the ensuing year, and other business. The W.M. presided, supported by P.M.'s Kelly (P.G.M.), Duff, Rev. John Spittal, and W. B. Smith; and all the officers except the I.G. There was also a large attendance of members and visitors. Bros. Frederick Toone and Alexander Ross, having been examined in the second degree, were duly raised as M.M.'s by the W.M. in his, as usual, highly efficient manner. Two candidates for the second and third degrees respectively were unavoidably absent. The lodge was then closed down to the first degree. The I.P.M., Bro. Duff, proposed that a resolution be recorded on the minutes of the lodge expressive of the deep regret felt by the members at the great loss the lodge and the province had sustained by the lamented decease of that most estimable nobleman, Bro. Earl Howe, Past Prov. G.M., and one of the founders and a member of this lodge. The Rev. Bro. Spittal, P.G.C., and P.P.G.S.W., seconded the motion, which, it is needless to say, was carried unanimously. The W.M., in supporting it, announced to the lodge that, in his capacity as Prov. G. Secretary, he had conveyed in writing to the Masters of the other lodges in the province the Prov. G. Master's directions for the members of those lodges to wear Masonic mourning for the ensuing six months, as a tribute of respect to the memory of the late Prov. Grand Master, and he instructed the Secretary to record the same on the minutes. A ballot then took place for W.M. for the ensuing year, when the S.W., Bro. Thomas Hardy Buzzard, was duly elected. The installation of the W.M.-elect and the festival of the lodge were fixed to take place on St. John's Day. During the temporary absence of Bro. Toller, it was proposed by the P.G.M., seconded by Bro. W. B. Smith, P.M. and Treas., and carried unanimously, that the sum of six guineas be voted out of the funds for the purchase of a P.M.'s jewel, or otherwise, as a token of personal esteem and gratitude to Bro. Toller for the very admirable manner in which he had discharged his duties as W.M. for the past year. Full testimony was borne to the fact that never had the chair been better filled than by its present occupant, whilst his personal good qualities, and his modesty of demeanour, have gained him the esteem of every brother of this and of the sister lodge in the town. The bye-laws being out of print, propositions for a revision of several of them were made, preparatory to a new edition, and five candidates having been proposed for initiation, the lodge was closed, and the brethren adjourned to refreshment.

*MIDDLESBOROUGH.—North York, No. 602*.—The usual monthly meeting of this lodge was held at the Freemasons' Hall, Middlesborough, on Friday, the 27th ult., the W.M. Bro. J. Jones, presiding. After the ballot had been taken for the admission of new members, Mr. M. Paterson was duly initiated. Bros. F. H. Bell and Lewand were next passed to the second degree. Bro. Gladston was then raised to the sublime degree of M.M. All the ceremonies were performed by the W.M. It was resolved that an invitation should be sent to the P.G.L. to hold the meeting for 1871 at Middlesborough. It was also stated that the R.W.D.P.G.M., Bro. Bell, had consented visit Middlesborough early in July, and to deliver a Masonic address on the occasion. It was resolved to call a lodge of emergency, when Bro. Bell would attend, and to invite the neighbouring lodges to send a deputation to meet Bro. Bell.

*CARNARVON.—Segontium Lodge, No. 606*.—The last regular lodge of the season was held at the Sportsman Hotel, Carnarvon, on Wednesday, May 18th. Present: Bros. W. D. Potter, W.M.; Robt. A. Jones, S.W.; J. W. Poole, J.W.; Robt. Humphreys, Sec.; G. C. Bradbury, S.D.; William Hayden, Organist; O. Thomas, Hugh Thomas, W. Mangham, J. E. Williams, Berkeley Smith, Louis Aronson, Robt. J. Jones, Charles Pearson, D. J. Williams, E. A. Jones, James Barnard, Robt. W. Roberts, James Hawkridge (Tyler). The lodge was visited by Bros. J. Owen (W.M. 384), T. L. Kyffin (1113), John Richard (221), T. O. Williams (Hollyhead), Benj. Williams (Nevada Lodge, 13, California). The lodge was opened in due form with solemn prayer. The minutes of the last lodge were read and confirmed. Bro. Hugh Thomas was passed to the degree of F.C. Bros. D. J. Williams, E. A. Jones, and Berkeley Smith were raised to the sublime degree of M.M. A portrait of Bro. W. D. Potter, W.M., which had been subscribed for by the members of the lodge, and painted by Bro. J. D. Mercier, of Manchester, was presented to the W.M., Bro. Potter, who responded in suitable terms. Bro. R. A. Jones, S.W., proposed, and Bro. J. W. Poole, J.W., seconded, "That the best thanks of this lodge be given to Bro. W. D. Potter, W.M., for his very efficient and courteous services in the chair for the past two years."—(Carried unanimously.)—The lodge was then closed in perfect harmony. After which the brethren sat down to a banquet provided by Bro. John Rae, when the usual loyal and Masonic toasts were given and promptly responded to. The harmony of the evening was considerably enhanced by the musical powers of Bros. Hayden, Morgan, Barnard, Jones, Poole, and Bradbury.

*SALFORD.—Richmond Lodge, No. 1011*.—The regular lodge was held on Thursday last week at the Spread

Eagle Hotel by a large number of brethren. Bro. Joseph Dickson opened the lodge, when the minutes of last lodge were confirmed, and Bro. Haynes was passed. A ballot was then taken for W.M., which resulted in Bro. Thos. Ellis, S.W., being unanimously elected. The lodge was afterwards closed in due form, with solemn prayer, and the brethren adjourned for refreshment, under the presidency of the W.M., assisted by Bros. T. Ellis, S.W., W.M.-elect; Wallace, J.W.; Dodge, P.M.; Caldwell, P.M.; Johnson, Dunivill, and others. Visiting brethren: Platt (W.M. 1077), Standen (J.W.), and others.

*MANCHESTER.—De Grey and Ripon Lodge, No. 1161*.—The St. John's Festival and installation of the W.M., Bro. E. T. Plews, was held on Wednesday, the 18th ult., at the Corporation Hotel, Ardwick. About seventy brethren were present, amongst whom were Bros. Wm. Birch, P.P.G.J.W. East Lancashire; Storer, P.J.G., Staffordshire; Percy, J. C. Hind, Wm. Abbey and J. Brocklehurst, P.M.'s; R. Timperley (W.M. 993), R. Hartley (W.M. 204), J. Smith (W.M. 1055), &c. The installation ceremony was performed by Bro. W. Wayne, P.M., in a manner that left nothing to be desired; indeed so perfectly and masterly was the style in which every part was rendered, he drew forth the admiration of all present, and seemed as though he had raised himself to the position of the representative of installing solemnity of the province. The brethren then adjourned to the Town Hall, where a splendid banquet was served in Bro. Lee's best style. *Non Nobis*, &c., having been sung, the cloth was drawn, when the Worshipful Master gave the first toast, "The Queen," after which "The Prince and Princess of Wales, and the rest of the Royal Family," followed by "The Grand and Provincial Grand Officers," which was responded to by Bro. Birch, who in an excellent speech complimented the lodge upon the excellency of its working and the manner in which the installation ceremony was performed, together with some practical and useful hints for the future conduct of the brethren.—Bro. W. T. Turner, I.P.M., then proposed "The health of the Worshipful Master," speaking highly of his long and persevering efforts in the cause of Masonry, and of the many virtues which had endeared him to the brethren, who were all delighted he had attained the summit of his ambition in the Craft.—Bro. Plews responded in a feeling and effective manner, assuring the brethren he purposed to conduct the affairs of the lodge in a kindly and conciliatory spirit, appealing more to their interests in the Craft than to any right of his to rule them, and thus, unitedly, to make the De Grey and Ripon Lodge, if possible, even excel the past.—Bro. Wayne next proposed "The health of the Immediate Past Master, W. G. Turner," whom he extolled most highly for the untiring efforts he had made to place the lodge in the proud position it now held. What Bro. Bidder and himself had done, had been far outshone by his attention, zeal, and energy. The Beys' School had been benefited by the sum of fifty guineas, and a considerable amount had been raised towards a like sum for another of the charities during the past year; indeed so much had the brethren appreciated his services, that they had delegated him, (Bro. Wayne,) to present him with a solid gold Past Master's jewel set with diamonds, together with a beautiful silver claret jug, bearing the following inscription respectively, viz.: (the jewel) "Presented to Bro. W. G. Turner, P.M., by the brethren of the De Grey and Ripon Lodge of Freemasons, 1161, as a token of their esteem, and for the ability displayed by him during the year of his office, May 18th, 1870."—(On the cup) "Presented to Bro. W. G. Turner, P.M., together with a P.M. jewel, by the brethren of the De Grey and Ripon Lodge as a token of their esteem and regard, May 18th, 1870." In placing the jewel on his breast he hoped he might live many, many years to wear it, whilst guiding the future of the lodge with his counsel and advice, was the earnest prayer of every member of the De Grey and Ripon Lodge.—Bro. Turner, in accepting this signal and unexpected mark of esteem of the brethren, said he felt his heart too full for utterance, but whilst he felt he had only done his duty to the Craft in general, by the best attention he could give to this lodge in particular, which, as a lover of Masonry he had been induced to do, he felt he had not deserved so magnificent an appreciation of his services. The kindly feeling manifested towards him by every member of the lodge, had greatly facilitated his labours, and made it one of love instead of care. He could assure them such a return for what he had done would never be erased from his memory, and he it would prove a stimulus to every one who filled the position he had lately held with so much pleasure, to do their best for a lodge in which he felt so much pride, and to which he deemed it an honour to belong.—Bro. S. P. Bidder next gave "The health of the Visiting Brethren," and recounted the various attributes possessed by those present in their respective spheres in Masonry, from which he augured much good to the Craft in the province to which they were proudly allied.—Several of the brethren replied, all of whom were unanimous in their expressions of admiration of the excellent discipline, unsurpassed working, almost unparalleled success, and harmonious feeling which characterised the lodge. The "Officers of the Lodge," "The Masonic Charities," and other toasts were given and responded to, and the last toast was called, which brought the evening's proceedings to a close. The toasts were interspersed with glees and songs, effectively rendered by Bros. Edmondson, Dunivill and Standen, accompanied by Bro. R. Seed, P.M., who presided with his usual good taste at the piano. Bro. Bidder acted as Director of Ceremonies in a manner that created perfect enthusiasm.

#### ROYAL ARCH.

##### METROPOLITAN.

*Mount Lebanon Chapter, No. 73*.—An emergency meeting of this chapter was held at the Bridge House Hotel, Wellington-street, Southwark, on Monday, May

30th. Comps. J. W. Avery, M.E.Z.; F. Walters, P.Z., as H.; and H. Muggidge, P.Z., as J., opened the chapter punctually at 1.30 p.m. Comp. John Trickett, S.E. and J.-elect, was, in a most admirable and impressive manner, installed into the chair of Joshua. The chapter was then closed. There were also present: Comps. Dr. Dixon, P.Z., Dr. Lilley, P.Z., R. Watts, P.Z., and the following visitors: Comps. W. B. Heath (P.Z. 22), G. A. Taylor (P.Z. 22), E. Sillifant (J. 22), J. Lacey (M.E.Z. 176), J. Terry (P.Z. 174), E. Clark (H. 186), F. B. Davage (H. 185), J. W. Halsey (P.Z. 597), &c.

PROVINCIAL.

LEICESTER.—*Chapter of Fortitude, No. 279.*—A convocation of this chapter was held at the Freemasons' Hall, on Monday last week, there being present Comps. Kelly, P.Z. and Prov. G. Supt.; Rev. J. Spittal, M.E.Z.; W. Pettifor, P.Z.; W. Weare, P.Z.; Rev. John Denton, P.Z. 779; Rev. W. Langley, P.Z. 1130; G. H. Hodges, J. and H.-elect 279; Geo. Toller, jun., J.-elect 279; G. Fowler Brown, M.E.Z.-elect; H. E. Smith, H.-elect; S. Love, J.-elect 779, Ashby-de-la-Zouch; E. J. Orford, J., and H.-elect; H. Douglas, J.-elect 1130, Melton Mowbray; Stretton, E.; Partridge, P.S.; Hunt, Richardson, Moir, Deane, Crow, Duncomb, and other companions. The chapter having been opened, a board of installed Principals was constituted, presided over by the Prov. Grand Superintendent, Comp. Kelly, who, assisted by the other P.Z.'s, installed the above-named Principals-elect of Chapters 279, 779, and 1130 into their respective chairs. Comps. Clarke, M.E.Z.-elect 279, and P. Peru Newcome, M.E.Z.-elect 1130, were unavoidably absent. On the conclusion of this portion of the work the other companions were admitted, when a ballot was taken for Bros. the Rev. Nathaniel Haycroft, D.D. 523, Leicester; Fred. Eachus Wilkinson, M.D., P.M. 181, London; William Ratcliffe Bryan, 1007, Loughborough; and Joseph Elgood, 523; all of whom were duly elected. Bros. F. Parsons (elected at a former meeting), Dr. Haycroft, and W. R. Bryan were then severally exalted by Comp. Kelly, the duty of P.S. being (for the first time) performed by Comp. Partridge in a most perfect and efficient manner. Comp. Toller, J. (also for the first time), gave most perfectly the historical lecture, after which Comp. Kelly delivered the symbolical and mystical lectures. Two brethren having been proposed for exaltation, the chapter was closed, and the companions adjourned to refreshment.

GAINSBOROUGH.—*All Saints' Chapter, No. 422.*—A convocation of this chapter took place at the Freemasons' Hall, Gainsborough, on Friday, April 29th. The chapter was opened at two o'clock by the E. Comp. Major Smyth, P.Z. (D.P.G.M.), as Z., James F. Spurr, P.Z. 209, H.; Cotton, P.Z. (Lincoln), as J.; Thos. Hewson, P.Z. 57; Thos. H. Oldman, Scribe E.; John Moxon, P.S.; W. Johnson (57) and B. Box, Asst. Soj.'s; John Hawkworth, Josh. Laughton, E. Landsdale, Plaskitt, Bailes, Harrison, Patrick, &c. The minutes having been read and confirmed, Bros. D. Mackinder, M.D.; W. S. Bladon, and Robinson Goodman were exalted to the Royal Arch degree. The Board of Installed Principals was then formed, and Comp. Major Smyth, P.Z., proceeded to instal Comps. Spurr, Z., Hawkworth H., and Laughton, J., for the ensuing year, after which Bro. Alfred Kirk was admitted a companion of the Order. Comp. Hewson, P.Z., delivered a very interesting lecture upon the Royal Arch degree. The chapter was closed at five o'clock, when the companions adjourned to the White Hart Hotel, where a sumptuous banquet was provided for the occasion by Bro. Oldham, and was served in excellent style, the wines being of first-class quality. Grace being said, a few loyal and Masonic toasts were given, some Masonic papers were read, and an interesting conversation upon Freemasonry ensued, which was kept up with great spirit until about eleven o'clock.

MIDDLESBOROUGH.—*Marwood Chapter, No. 602.*—The annual meeting of this chapter was held on the 19th ult., for the purpose of installing the Principals, &c. The ceremony was performed in an admirable manner by Comp. Marwood, P.D.P.G.M., N. and E. Ridings, Yorkshire. The officers appointed were Comp. Doughty, M.E.Z., second and third chairs being filled by Comps. J. A. Manners and A. Farmer respectively. Scribe E., Comp. J. Ingram, jun.; Scribe N., Comp. T. Davidson; P.S., Comp. J. Jones. The companions afterwards dined together at the Corporation Hotel.

MARK MASONRY.

LEICESTER.—*Forde Lodge, No. 19.*—A regular bi-monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 26th ult., W.M. Bro. A. M. Duff, in the chair. A ballot was taken for Bros. Frank Billingsley Williams, of St. John's Lodge, No. 279, and James Frederick Smith, of the John of Gaunt Lodge, No. 523, who were duly elected, and being in attendance were advanced by the W.M., after which the Prov. G. Master, Bro. Kelly, gave the explanation of the working tools, the lecture, and the final charge of the degree. There were three other candidates, who were unable to attend. The W.M. announced that he had received an official letter from the P.G. Sec. giving directions, by order of the P.G.M., for the members of the Mark Lodges in the county to wear Masonic mourning for six months, as a token of respect to the late Bro. Earl Howe, P.P.G.S. Warden in the Provincial Grand Lodge, and a resolution expressive of the deep regret of the brethren at the decease of that most estimable nobleman was ordered to be recorded on the minutes. Two candidates having been proposed for the degree, and the P.G.M. having referred to the meeting of the Mark Grand Lodge of England being fixed to take place in this town in the ensuing autumn, the lodge was closed, and the brethren adjourned to refreshment. Among the brethren present were Bros. Kelly, P.G.M.; Duff, W.M.; Johnson, S.W.; W. B.

Smith, as J.W.; Partridge, M.O.; Rev. Dr. Haycroft, S.O. and Chap.; L. A. Clarke, J.O.; Stretton, Treas.; Sculthorpe, Reg., as I.G.; Richardson, Sec.; Toller, S.D.; Baines, J.D.; Bembridge, Tyler; Gosling, Palmer, Moor and Bryan. We are glad to learn that the old Mark Lodge at Hinckley (one of the "time immemorial" lodges), which has been in abeyance for some years past, is about to resume work, and to give in its adherence to the Mark Grand Lodge of England, an example which we trust will be followed by the old Mark Lodge at Nottingham (in connection with the Newstead Lodge), and the few other old lodges which are still acting independently of its control.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

Provincial Grand Conclave of Suffolk and Cambridgeshire.

This Grand Conclave met, at the quarters of the Prudence Encampment, under the command of the Very Eminent Sir Knight Nathaniel George Philips, P.G.S.P., at the Masonic Hall, Ipswich, on Wednesday, the 25th ult.

The Prudence Encampment was opened in due form; the private business of the Encampment was transacted, and two Companions installed; the Provincial Grand Commander was then received under the Arch of Steel. The Provincial Grand Commander then opened the Provincial Grand Conclave, and the minutes of the last Provincial Grand Conclave were read by the P.G. Chancellor and confirmed. The report of the Managing Committee was then read, received and adopted.

The V. E. P. G. Commander then appointed and invested the following officers:—

E. Sir Knt.	R. N. Sanderson	D.P.G. Commander.
"	Hardy	P.G. Prior.
"	Sims	P.G. Sub Prior.
Sir Knt.	Palmer	P.G. Prelate.
E. Sir Knt.	Pitcher	P.G. 1st Capt.
"	Westgate	P.G. 2nd Capt.
"	C. T. Townsend	P.G. Chancellor.
"	Emra Holmes	P.G. Registrar.
Sir Knt.	Fraser	P.G. Almoner.
E. Sir Knt.	Pettit	P.G. D. of C.
Sir Knt.	E. O. Chambers	P.G. Expert.
"	Cuckoo	P.G. 1st S.B.
"	A. W. Cook	P.G. 2nd S.B.
"	Woods	P.G. Aide-de-Camp.
"	J. Townsend	P.G. Capt. of Lines.
"	Whitbread	P.G. 1st Herald.
"	Helms	P.G. 2nd Herald.
"	Barber	P.G. Organist.
"	Allway	P.G. Treas.
"	Spalding	P.G. Equerry.

The V.E. Commander stated that as this was the first time the P.G. Conclave had met at the quarters of the Prudence, he would mark the event by conferring upon the Eminent Commander of that Encampment, the rank of Past Grand Captain, and Sir Knt. Davy was invested, proclaimed, and saluted agreeably with ancient usage.

Amongst the visitors were the Em. Sir Knis. Montague and Rosenthal, to whom a cordial vote of thanks was recorded, for the honour they had conferred upon the province by their presence.

As a mark of esteem and as an acknowledgment of eminent services rendered by Sir Knt. C. T. Townsend, Past G. Capt. of Lines, Chancellor of the P.G. Conclave of Suffolk and Cambridgeshire, the V.E. P.G. Commander conferred the rank of P.P.G. Captain upon him.

Alms were collected and handed to the E.C. of the Prudence for his disposal.

The P.G. Commander then closed the Conclave in due form.

A large number of the Sir Knights afterwards adjourned to the banquetting room, and partook of an excellent dinner, prepared by the Hall-keeper, Frater Spalding.

SCHWEITZER'S COCOATINA.—We are not surprised to find that this preparation has found much favour with the medical profession and the public generally, and we can fully endorse the proprietors' statement when they say "Cocoatina is the highest class of Cocoa or Chocolate that can possibly be produced." For purity, solubility, richness of flavour, and strength, it certainly leaves nothing to be desired. The Cocoatina a la Vanille is a delicious preparation, and equal to the best French and Spanish Chocolates, but, unlike those preparations, requires no cooking, but is made instantaneously.

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

METROPOLITAN MASONIC MEETINGS

For the Week ending June 11, 1870.

MONDAY, JUNE 6.

- Lodge 16, Royal Alpha, Willis's Rooms, King-street, St. James's.
- " 188, Joppa, Albion Tavern, Aldersgate-street.
- Chap. 1056, Victoria, George Hotel, Aldermanbury.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
- Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, JUNE 7.

- Colonial Board, Freemasons' Hall, at 3.
- Lodge 167, St. John's, Holly Bush Tavern, Hampstead.
- " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- " 1261, Golden Rule, Great Western Htl., Bayswater.
- Chap. 169, Temperance, White Swan Tavern, Deptford.
- Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Varborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, JUNE 8.

- Committee R. M. Benevolent Institution, at 3.
- Lodge 147, Justice, White Swan, Deptford.
- " 1017, Montefiore, Freemasons' Hall.
- " 1228, Beacontree, private rooms, Leytonstone.
- " 1260, Hervey, George Hotel, Walham Green.
- Chap. 619, Beadon, Greyhound, Dulwich.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
- Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Durdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. I. Terry, Preceptor.

THURSDAY, JUNE 9.

- Lodge 263, Bank of England, Radley's Htl., Blackfriars.
- " 1227, Upton, Spotted Dog Tavern, Upton.
- Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JUNE 10.

- Lodge 134, Caledonian, Ship & Turtle, Leadenhall-st.
- Chap. 6, Friendship, Willis's Rooms, St. James's.
- " 33, Britannic, Freemasons' Hall.
- St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mathet, P.M. 65, Preceptor.

SATURDAY, JUNE 11.

- Lodge 168, London, Freemasons' Hall.
- " 176, Caveac, Radley's Hotel, Blackfriars.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

## TO ADVERTISERS.

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

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

## The Freemason

is now the accepted organ of the Brotherhood in the United Kingdom, and also enjoys an extensive sale in the colonies and foreign parts, its advantages as an advertising medium can scarcely be overrated.

For terms apply to

GEORGE KENNING,  
2, 3, & 4, LITTLE BRITAIN, LONDON, E.C.

## Births, Marriages, and Deaths.

## DEATHS.

Boys.—On the 29th, ult., at his residence, Margate, in the 55th year of his age, Bro. John Harvey Boys, P.M. 127, P.Z. 30°, and P.D.P.G.M. of Kent.

ROLLES.—At the Hendre, Monmouth, W. Bro. J. W. Etherington Rolles, P.G. Master for Monmouth.

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.

## The Freemason,

SATURDAY, JUNE 4 1870.

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

## A MASONIC LIFEBOAT.

FOR some time past we have studiously refrained from commenting upon the various statements put forward in reference to so-called rival schemes for the purchase of a Masonic Lifeboat, and we have done so notwithstanding the appeals that have been made to us to pronounce an opinion on the subject. Certain remarks which were introduced into the report of a meeting of the Faith Lodge of Instruction, and which appeared in our last issue, induce us to break this silence, as in the first place we consider that the observations so published are in some respects inaccurate, and in others unwarranted. The facts of the case appear to be simply these:—A movement was originated some time ago by a brother whose name it is unnecessary to mention, with the object of presenting to the National Life Boat Institution a new boat, as the result of contributions from the Craft. This very laudable scheme met with considerable success, and if we are rightly informed, a large sum was collected, but up to the present moment no complete account of the actual sums received has been published, so that with the exception of an amount of £52 18s. 6d. paid over to the Life Boat Institution, the subscribers to that Masonic Life Boat Fund allege that they are in total ignorance as to the application of their moneys, or the progress which has been made towards the realisation of the proposed object. Now, we have ourselves no reason whatever to suppose that any portion of the subscriptions to the Fund has not been applied as intended by the benevolent donors, and moreover, we believe that the

amount said to have been collected is greatly exaggerated. Be this, however, as it may, the reticence observed by, and the seeming inactivity of, the original promoters of the scheme do not appear to have advanced the interests of the Masonic Life Boat Fund. A second project of a similar nature has accordingly been started, under the auspices of brethren with whom we have the pleasure of acquaintance, and on whose integrity and zeal we can very confidently rely. These brethren have made a very fair beginning—they have already secured a respectable nucleus of over £100, and it only requires an united effort on the part of the Fraternity in England to render the labours of the newly-formed committee a triumphant success.

Shall it be said of English Freemasons, that they were found deaf to such a call? or that any petty jealousies were allowed to militate against the promotion of so praiseworthy an undertaking? In a great maritime country like Great Britain, whose wealth and prosperity are so intimately connected with her commerce in distant seas, a vast number of the population are necessarily engaged in seafaring pursuits, and brave the dangers of the deep in every quarter of the globe.

Among these men, and especially in the superior ranks, there are many brethren of the mystic tie, and many have proved themselves true and faithful Masons. It is on their behalf we plead, remembering that while we do good to all, the "household of the faithful" should be our especial care. Let us not forget that in every storm that howls around our rock-bound coasts a brother may be perishing for want of that aid which it is within our power to extend to him. Let us not forget that the sailor toils and strives while other men can take their ease and sleep, and that without his agency we should be deprived of many of those comforts which render life a pleasure and not a pain. It is, however, a subject which commends itself to every British heart, and we need not make any special appeal to feelings which are ever easily aroused in the breasts of Nelson's and Franklin's countrymen.

To Masons, however, we address our remarks, in the hope that they will speedily efface the reproach now so frequently heard, that a large and wealthy body like the Masonic Fraternity are unable to achieve what the Oddfellows, the Foresters, the Licensed Victuallers—nay, even the Sunday School children, have long ago accomplished. If there be any vitality in the original scheme, by all means let it be made known to the Craft, and we are satisfied that it will be generously supported; but if its promoters feel that their prospects of success are but limited, why should not the two funds be united, and a joint appeal be made to the brethren at large by both committees?

The first matter to be settled, will be to declare the grand total received by the two bodies, so that all may know how much remains to be done in furtherance of the

object. United action will then, beyond question, ensure the rapid success of the movement, and the Freemasons of England will have the satisfaction of placing on one of our dangerous coasts a Lifeboat, to be named after the Masonic Institution. We must, therefore, strongly deprecate the use of such language as that at the Faith Lodge of Instruction, it being our decided opinion that a committee, whether self-constituted or not, which meets for a good purpose, deserves at least respect, if not more substantial aid. The suggestions which we now offer are made in a friendly and fraternal spirit, and we hope they will be accepted as such by the brethren concerned, to whom every praise is due for their past exertions. Our desire is simply to elicit the truth, and we can safely promise, that when the present cloud of doubt is removed, the Brotherhood will not be long without an actual Masonic Life Boat.

## Mulum in Parbo, or Masonic Notes and Queries.

In your last week's issue I observed a note as to the formation of a lodge in Scotland where no banquets were to be allowed out of the lodge funds, and for the information of your correspondent I have to inform him that the Eclectic Lodge meeting at Freemasons' Hall, London, No. 1201 is founded on that principle, and the lodge has agreed to forfeit the warrant should the rule be infringed. ALPHA.

## THE RED CROSS ORDER.

I have read "R. W. L.'s" communication at page 259 with pleasure. Not with pleasure that the institution is no longer "the only legitimate representative of the Order in the world," but with the gratification which every honourable correspondent must feel when he finds that his friendly antagonist in the inquiry, after re-consideration of his grounds of belief, candidly and openly admits that the position of the Order must now be limited to the same amount of public acceptance as that of other branches of the Masonic system which are content to rest their claims upon Masonic rights alone. I hope I have successfully avoided any expressions in my letters which could give offence to the Order as a Masonic body, or to its members individually, and I thank "R. W. L." for his courteous share of a correspondence of which the candid conclusion does him honour.

I confess that I am still curious upon a few points, but I have no desire to force the correspondence or weary your readers. I therefore take leave of the subject, and will trust to the chance of my curiosity being gratified at a future time through some private source. LUPUS.

## THE OPERATIVE MASONS AND SPECULATIVE MASONRY.

In the excellent "Knight Templar Jottings" by your most esteemed correspondent Bro. W. J. Hughan, at page 253, the author uses the following words: "The Operative Masonic body from which we are descended." Now, I question that statement, and challenge Bro. Hughan to prove that *we* are descended from the Operative Masons. No doubt Operative Masons "existed long before Knight Templary," but these old Operative Masons neither knew aught of, nor practised, our system of Freemasonry; and, further, when this system was manufactured, about A.D. 1717, it was not the Operative Masons who made it, but certain gentlemen who were not tradesmen. Hence I ask Bro. Hughan to *prove* that *we* are descended from the Operative Masons. LEO.

## BROS. HUGHAN AND BUCHAN ON THE HIGH GRADES.

I would beg you to allow me to express my dissent to two of Bro. Hughan's propositions in his last article. First, as to his estimate of the connection of Templary and Masonry, in which I altogether disagree with him; and, second, as to his 1740 theory of the High Grades, which is equally wrong with Bro. Buchan's now famous 1717 theory. These brethren have both called in question the existence of the 1721 warrant of Heredom-Kadosh (which latter degree, prior to 1762, was the Templar Order), and also Dr. Leeson's statement that he had seen a *French* work printed in Belgium in 1722. I have nothing to do with defending the veracity of Dr. Leeson, as he is quite able to do that himself; but, fortunately, I received a week ago from Bro. Matthew Cooke, 30°, some copious extracts from an English work written in 1721, and printed in 1722 which contain an address to the brethren of the High Grades in London, connects them with Rosicrucianism, our Lord and His apostles, and incidentally confirms the existence of the York Templar rite (of 1686). In mentioning the date of 1779, I presume Bro. Hughan adopts Dr. Leeson's implied theory that Templary is a hash of Heredom-Kadosh; in some measure I think this is possible, but of a form as old as the end of the 17th century. As I have no authority from Bro. Cooke to make use of the information he has kindly sent me, it is evident I cannot answer further inquiries; but this will reply to Bro. Buchan's letter to me in the pages of your contemporary. I may add, however, that the information I have is so unequivocal, that after this statement I shall reply to no further attacks upon my individual opinions by anyone, and consider them merely as so much German dirt, to be thrown in the eyes of uninformed Masons, and a carrying-out of that Jesuitical maxim, "Assert and reassert, all proof to the contrary notwithstanding, and you will find fools to believe you."

JOHN YARKER, N.P.U.

## GRAND MASTER MASONS OF SCOTLAND.

If Bro. Doric is satisfied with the rambling remarks of Bro. Paton upon this subject, I am not. Both Bro. Paton and his would-be authority, Bro. Lawrie, write nonsense and state what is not true. James II. of Scotland *never* made any St. Clair of Roslin "Grand Master" of the Scottish Masons; and to state that this assumption "is corroborated by the charters (?) granted to the St. Clairs of Roslin by the Freemasons of Scotland in the earlier half of the seventeenth century" is a manifest untruth, as a perusal of these so-called "charters" by any sensible man will show. The 1600 and the 1628 Roslin writs show that St. Clair was a Referee or Judge to the Masons to settle their *trade disputes*, and there is no mention of "Grand Master" in them at all; neither do I see the word "Freemasons" occurring in them. In short, there was no St. Clair of Roslin ever "Grand Master" of Scottish Masonry until the year 1736, and the party so made then was *electd* to that office by the brethren who set up the Grand Lodge of Scotland. Hence the Hereditary Grand Mastership of the St. Clairs of Roslin is simply a myth, which, if Bro. Paton's bump of discrimination were a little larger or a little more active, he might easily have seen long ago.

W. P. BUCHAN.

## THE REVIVAL OF A.D. 1717.

Freemasons talk of the "revival" of A.D. 1717. Now, if there really was a "revival" at that time, then our Freemasonry must have existed before then; but if no proof of any such existence can be produced, we are at perfect liberty, under the circumstances, to doubt the existence of said Freemasonry previous to 1717. It follows, also, that if our Freemasonry did not exist before A.D. 1717, then the proceedings that took place then, instead of being a "revival" were in reality the *institution* of said Freemasonry; and it is that latter view I uphold.

W. P. BUCHAN.

## FREEMASONRY in the EAST.

BY A R.A.

Although Freemasonry originated in the East, and is intimately connected with the earliest periods of the history of mankind in the land of Adam, Moses and Solomon, it is only within a few years that it has been re-established on its native soil. So great a stranger had it become where it should have been best known and most appreciated, as to be now compelled to make its way against many prejudices, due, of course, to the ignorance which exists on the subject of its origin, character and real purposes. It would be natural to suppose that the Hebrews, and, next, the Mussulmans, of Syria and Arabia would welcome it back to the country of its origin with affection and even enthusiasm; and yet it is chiefly among these "ancient people" that it is now the least known. Since 1850 several lodges have been established in various parts of the East—as Constantinople, Smyrna, Samos, Beyrout, Alexandria, and perhaps elsewhere, including Greece and the islands of the Archipelago. As yet there is none in Jerusalem—its home, and with which it is so intimately connected historically, temporally and spiritually. In Egypt there is a Provincial, and in the capital of the Ottoman Empire a District, Grand Lodge, under the Grand Lodge of England; and in most of the larger cities of the East are lodges under the Grand Orients of France and Italy. All work together in perfect harmony and brotherly love, and the number of their respective members is annually increasing, so that at the present time there must be some two or three thousand Freemasons scattered over the "East."

To those who are acquainted with the Mussulman religious history and traditions, it is well known that there is a strong resemblance in those of the "Temple of Solomon" and the "Kaabeh of Mekkeh." Both of these edifices are closely connected with the religious ideas and sentiments of mankind, especially of the followers of the institutions of Moses and Mahomet. As the principles of Freemasonry are specially free and liberal in more than one point of view, any allusion to religion must here be made in a corresponding feeling of perfect liberality, and in such a manner as to give offence to no one, and without any of those invidious and egotistic comparisons and criticisms which too often form the theme of writers on religion. However natural it may be for a man to regard his own convictions to be the all-essential and only correct ones on which his spiritual welfare depends, strict justice and liberality require him to grant the same freedom to another. A contrary course of action would certainly not tend to unite men together as brothers and the sons of a common Creator, but would have a widely different result, viz., that of separating them, keeping them apart, and perpetuating those animosities which retard the benefits of civilization and human progress. A Divine Providence overrules all things for a wise purpose, and even the mental reflections of every individual are overruled by the Creator. If He suffers the Hebrew, the Mussulman, the Christian, and the followers of the many other religious faiths of the world to live and to enjoy life and the blessings of a common right of existence without suffering from His condemnation, why should any one of these denounce the other? God is the Supreme Judge over all of His creatures; and not insignificant man. A study of His works leads the mind of the searcher of the *Truth*

to a more intimate knowledge of the Creator of all things, and each one is responsible only to Him for the convictions which he receives through the exercise of the faculties which have been given him. All the fancied superiorities of birth, position, and wealth sink into insignificance in the presence of the great question of the future existence of their possessors after the termination of the present short life. For the attainment of these, each individual is allowed a perfect freedom of action, so long as it be harmless to others; and Freemasonry accords the same liberty to mankind on the subject of the great, sole-important future existence, towards which all are inevitably approaching.

The construction and the details in the proportions of the Temple of Solomon cannot otherwise than impress the reader of its history. Materially, these have but little interest any more than the solid substances out of which any other edifice, however great, are composed. These, therefore, evidently must have had a peculiar significance, designed to serve as so many symbols of the "unseen," or what may be called the "mystical truths" connected with man's spiritual history, and the great moral principles or laws governing his actual existence in this life, and at the same time all referring to the other. Education and intellectual strength had, in the age of David and Solomon, advanced but little among the Hebrews, or Israelites, and the Temple of Solomon served to impress them, by means of the symbolic definition attached to each portion of the structure. Even the Ark of the Covenant represented a principle, if not, indeed, a dogma; so that the entire portions of the Temple—at that time, if not the greatest, at least one of the most imposing, edifices of the world—may be interpreted in a spiritual and mystical sense. So profound was the hold which the great Temple had upon the minds and imaginations of the Hebrews, that it led them to regard it as a central point of the known universe, towards which they turned their faces during their devotions; and it was also believed to represent another point of the celestial world, where the Divine Creator was imagined to be.

The first material object in man's history connected with his religious faith is the altar on which the two sons of Adam offered up their respective sacrifices. This act must have been due to Divine inspiration, and to have been symbolic of the sacrifice to be made by mankind of his corporal passions in favour of his spiritual welfare. The great altar would, therefore, be the Temple, constructed on Divine command conveyed to him who, in the East, is still called the "wisest of all men" who have ever assisted, through the medium of inspiration. From these examples of architecture the Creator is called, by those who spiritualise the art, the "Great Architect of the Universe."

Throughout the Islam world the *Kaabeh of Mekkah* occupies quite the same position in history—or perhaps, rather, in *tradition*—which the Temple of Solomon does in the Christian and the Hebrew. Just as the latter dates back to the most glorious days of the Israelites, before their religious faith had undergone its subsequent changes, so the former is closely connected with that of Abraham—the real founder of what is generally attributed to Mohammed. The intended sacrifice of Isaac, in obedience to Divine command, forms the great dogma of *Islamism*—perfect submission to the supreme will of God. Abraham there prepared to offer up on the altar all his personal aspirations and most tender affections. The trial was one of the most painful character,

and tested in the most trying manner the principle of entire submission or of disobedience to his Creator. Whatever may have been the actual trial to which Adam was subjected, and in which he failed, that of Abraham offers a striking evidence of a more profound sense of duty. The scene of his trial is, by Eastern tradition, believed to have been on the spot where the *Kaabah* now stands. This edifice—in no manner remarkable for its proportions, otherwise than that it forms a perfect *square*—tradition says, originally descended from heaven, to serve as a point of adoration for Adam after he had lost that of Eden. Around it, it is supposed, he rallied his offspring, and it so continued to be until the great destruction of, at least, the Eastern world by the deluge. Abraham is supposed to have rebuilt it by Divine command, and though it has suffered from various vicissitudes, much of the materials used by him, it is fully believed, still exist in its original form, that of a perfect square. Indeed, the Arabic word, *Kcabah*, signifies a square, or a cube, and is regarded as occupying a spot immediately under the great arc or arch of the celestial world, which predominates over all the universe of the Great Architect, and where He is supposed to preside, directing and ruling with His Divine Spirit the whole of His creation.

The Temple of Solomon was erected, as a representative of the smaller altar, for the purpose only "to burn sacrifices before Him." The *Kaabah* of Adam and of Abraham probably also represented the primitive altars of Cain and Abel, and that of Isaac. On the right-hand side of the entrance to the *Kaabah* is the "black stone" so much venerated by Moslems, and as it is also said to have descended from heaven, this tradition, and the fact of its peculiar formation, lead to the belief that it is an aerolite which, at some remote period, was seen to fall upon the earth, giving to it therefore a celestial origin.

Freemasonry, when better understood and shown to be neither a "new religion" nor a "political society," will find many advocates among Mussulmans. They revere the memory of King Solomon quite as strongly as any other people, and have the most profound reverence for the Temple of Solomon, now the Holy Rock of Omer. They reject neither the Old nor the New Testament, and freely take their views on both; though, there is no doubt, with a mental reservation that the latter has been altered from the original one. For Jesus Christ they also entertain the highest respect, as the "Spirit of God," and His principles are held by them to be of the most fraternal character, fully demonstrating the humility of man and his abnegation of the imaginary superiorities of this life. It will tend to unite them with the rest of mankind by the ties of brotherhood, and restrict religion to the conscience of each individual, without allowing it, as at present, to be the source of discord and mistrust, and relieve them from many of the prejudices which now, alas, unhappily separate peoples and nations. Freemasonry will teach them that—

"Tis a beautiful world, notwithstanding the grief  
Which commingles so oft with the joys of this life;  
And it tells us that these are but passing and brief,  
Whilst the pleasures to come know no sorrow nor  
strife.  
There's another beyond us, around us, above,  
Where death never enters—there's nothing to fear;  
Where this 'mystical tie' will e'er bind us in love,  
And we anxiously ask, 'Shall we meet them all  
there?'"

Constantinople, May 22, 1870.

DR. WALTON, M.D., writes, November 20, 1860, from Coshocton, Ohio:—"I am happy to inform you that your Vegetable Pain Killer cures this new disease, diphtheria, or sore throat, that prevails to so alarming an extent in this section. It has proved so successful here that scarcely any other remedy is now used, and I have not known it fail in a single instance when used in time.—To Perry Davis & Son

### Original Correspondence.

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

#### GENUINE AND SPURIOUS CHARITY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—There is a spurious charity, as there is a genuine one; and it is to be feared that there is much of the former abroad, and that even the Masonic body is not wholly free from it. A day or two since I took up a number of the *Masonic Magazine*, and found the following paragraph: "Freemasonry is calculated to break down the wall of partition by which religious sectarianism, national prejudice, or narrow-minded bigotry, has for too long a period separated man from man."

Universal brotherhood is a glorious idea, which we should all feel ourselves under a religious obligation to cherish and promote. The Universal Father sets us the example, in making his sun to rise on the evil and on the good, and the rain to descend on the just and on the unjust. Nevertheless, there are great differences and inequalities in the condition and opportunities for enjoying good, existing amongst mankind. We need not look abroad into countries or communities out of the pale of civilisation to see this. It is to be found in the civilised world—in our own midst—in our own highly cultivated state of society. What are our "street Arabs," our born and physically and mentally stunted paupers? What are our "roughs," as we call them, who have been born and brought up in the back slums, amidst poverty and vice, who have grown up in a state of society even worse than savagery, and who are shunned and feared by the better-to-do people?

We cannot ignore these facts, painful and humiliating though they be; and human nature must be greatly improved before we shall find the higher grades of society stooping to the lower, and striving as they should do to lift them up. There is a "wall of partition" between the two, which none seem disposed to break down, though there are some who look over it, and throw some crumbs of comfort to those on the other side. But the wall is there, and is likely to remain for an indefinite time to come. Is it uncharitable to recognise its existence, and the separation of classes which it makes; or to aver that those on one side of it are better off than those on the other? Am I uncharitable in thinking and feeling that I am better off, physically, intellectually, socially and mentally, than my fellow beings on the other side of the wall; or in preferring to associate with those on my own side? Whether I think and do so or not, there is the fact, and everybody else will think so, including the wretched classes themselves.

But, it may be said, the "wall of separation" between these classes in the social sphere, is a different thing from that which political and religious bigotry has raised, and that it is against this that the charitable-minded folks lift up their voice, and the existence of which they deprecate. They insist upon its being pulled down. Well, when they have got rid of the social wall of which I have spoken, they may also get rid of this; but not till then. When all men are upon an intellectual, social, and moral equality, they may be found to think and to feel alike. Not till then, and how long it may be before the world will become the scene of such a happy state, I pretend not to say.

But what, after all, is meant, probably is, that although the wall of separation must exist, we should pretend not to see it, but live and move about as if it did not exist. Or if not that, that the dwellers on either side should never seem to be conscious of the fact; and, above all things, never let it be imagined that we who are one side of it think we are better off, in some respects, than those on the other. I dissent from all this; and I think that those who talk and write of this wall of separation greatly exaggerate its dimensions and its evils, as they do the feelings of the political and religious classes who maintain it. I know something of both the political and religious world, at home and abroad, for I have been a labourer in each of them for nearly half a century, and my experience is, that although "national prejudice" has not yet been wholly annihilated—for all communities have the ignorant and unreflecting among them—it has become a very harmless monster. France and England are no longer accounted "natural enemies," whose constant aim should be to injure and weaken each other. Everywhere, in fact, men are seeing that the prosperity of one country does not necessarily involve the decline of another. Just the contrary; and the enormous foreign trade of England with all the world testifies to the cheering fact that it is so. Even the Japanese and the Chinese are getting rid of their childish notions of the outside barbarians, and are entering into commercial and friendly treaties with European nations. And then as to "religious sectarianism," and its

"separation of man from man," how greatly is that exaggerated! We are not subjecting Jews to the torture in order to compel a discovery of their money, that we may despoil them of it. Roman Catholics are not burning Protestant heretics, although there is here and there some ecclesiastic lagging behind the rest of the world, who is still the slave of prejudice. Nor are Protestants retaliating upon Roman Catholics, by imitating their modes of persecution. Even Mahomedans have ceased to treat us as infidel dogs, feeling that it is their mission either to convert or exterminate us. Turks have become so far imbued with the European spirit that they not only drink our wine, but borrow our money, and in many other things are assimilating themselves to the rest of mankind.

A man must know very little of the religious world who now talks of the bitterness of sectarianism. No doubt we have many "sects" amongst us, but they see that the differences that separate them into "sects" are upon such small matters, chiefly touching upon the discipline and management of churches, that they have long since ceased to "divide man from man." That is a thing of the past, and we now see Christian churchmen and dissenters uniting in their efforts to promote religious knowledge, to ameliorate human suffering, and to improve the social and moral status of the poor and ignorant. No doubt each man prefers his own "set" to any other; if he did not, he must act without judgment or motive, and simply lie where he happens to have been dropped. But attachment to one's own "sect" does not make one hostile to all others, or separate one from those who compose them; that is, in the sense which those who talk and write about "sectarian bigotry" separating man from man, mean. I have my own preference, but so far from being separated from those who belong to other "sects," in feeling or object, I find myself worshipping, sometimes in a church, and at other times in Wesleyan, Independent, Baptist, and Swedenborgian congregations. And the feeling that governs me, is now a pretty general one. If it be not an universal one, it is rapidly becoming so. When we can all see alike and feel alike, "sects" will cease, perhaps; but whether that will ever fall to the lot of humanity I know not. Meanwhile, we have made great progress. We maintain our "rules of separation," but carry no sword in our hand. We agree to differ, and find reason to respect those who form their own judgment upon a matter so vital as religion, and who have the moral courage to avow their convictions and preferences, whatever they may be.

I would not, knowingly, detract from the merits of Freemasonry, in as far as it has contributed, by the spread of its principles and the example of its members, to the bringing about of this better state of feeling. But I cannot help thinking, that it sometimes claims too much credit for what it has done in the matter. What it might have wrought, had we all been true to our principles, and been governed by them in our daily life and transactions, can scarcely be over-estimated. But I confess that I regard Freemasonry, as it has hitherto existed, as an aggregation of many of the more Catholic and tolerant of mankind, who are so free from the spirit of national, political, and religious bigotry, as to associate themselves with each other for a common good, rather than as having been a powerful instrument in effecting the change that has been brought about. That we may do much towards carrying on and extending it there is no doubt; and it is greatly to be hoped that we may all see and feel this to be our mission.

WILLIAM CARPENTER.

#### THE 1717 THEORY.

(To the Editor of *The Freemason*.)

SIR,—There is a controversy running its course in *THE FREEMASON* at present, which seems to excite some interest in certain quarters, as to how much of the inner or private life of lodges can really be written or printed without the good sense of the writers being made alive to their responsibilities to the Order. Masons will know what I mean.

And after all, what good could result to the general Brotherhood, although it should be historically proved, that the present Order of Freemasonry did or did not exist prior to 1717? Many incline to do homage to matters of antiquity because of the halo of doubt and uncertainty that hangs around them, while they overlook things of greater merit because they are modern. It is said that our present Order was manufactured by some ingenious Frenchman about 1717. If there is any spice of truth in that, I would opine that said manufacturer must have been a devilish clever fellow; but knowing how few inventions are purely original, I should fancy it far more likely that he only copied from some good old model then existing, and if his copy was an improvement on the original, then he deserves the thanks of every brother—even of those who admire nothing subsequent to those factious figures.

I am glad none of the writers on this subject deny the possibility of any good being done in our



own day, therefore modern sciences, inventions, and appliances may receive pardon from our worshippers of antiquity; and if a French Freemason added to the schools of architecture, prior to 1717, the principles of morality and religion to be studied hand-in-hand with the use of the square, level and plumb—if he taught in those barbarous times duty to God, our neighbour, and ourselves—and even the bounden duties which are due to king and country, at a time when might was right—and if succeeding Masons continued those lessons, and considered them useful and proper adjuncts to the previously bare mechanical instruction—I hope he may be forgiven for not being *born sooner*; and therefore not being able at an earlier date than 1717 to put such lessons into practice.

Most who have studied the history of Freemasonry are satisfied that its antiquity is beyond any written or printed history, but no one will attempt to prove that it has always existed in the identical form now in use.

The purity and intelligence of the "vessel" through which this oral instructor has been transmitted to us, must have moulded it in some degree to suit the circumstances or peculiarities of the times; and the freedom, protection, or opposition offered it by the state or country through which it travelled, would undoubtedly have some impression on its outward form at least; it would be wonderful then, if at this day, the ceremonial were proved to be the same as it was even in 1717.

We still believe the Bible an inspired book, although it has passed through no end of phases and translations; the writer is also of opinion that the original and vital elements of Freemasonry may still be traced in it by the diligent student, and the most superficial observer can see that it combines such moral, intellectual, and religious lessons, and exercises those with more apparent force on its adherents than can be done by any other modern or ancient institution.

It would be well, if brethren who are sceptical about everything where tradition is concerned—if they would read up for themselves from every available source in order to strengthen our traditions, rather than rush into print with every little fly-bite that troubles them, We might then have better lodge instructors, and better scholars, trifling technicalities about dates, and little quibbles about etiquette often stand in the way of better studies. Let us hope that this little story about 1717 may not be allowed to turn a rock of offence; the writers on both sides are equal to better things, and I am sure the Brotherhood are quite satisfied with the Order, its age, its past good services, and present capabilities, and are not squeamish about dates.

I am, yours truly,  
ROY.

#### THE LEGEND OF JOSUHA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reply to Bro. Buchan's remarks at page 261, allow me to express my regret for my quoting Hebrew more than it pleased our brother to see in your paper. To every quotation I have always given the correct translation, and I should only be glad if our brother could point out to your readers that such has not been the case. Had I been an Englishman, I will admit, I might have brought the subject before your readers more plainly in expressing my views, but, unfortunately, such is not the case. I beg the indulgence of your readers; I will not trespass on your valuable pages about personal remarks, but it becomes a duty to every brother to examine the truth of subjects brought before their notice to the best of their ability.

Bro. Buchan says, "that he has no reason to suppose that the sun really stood still at the supposed command of Joshua, and the verses 12, 13, and 14 of the 10th chapter of Joshua are simply an interpolation put in by some Scribe." Can he prove that to us? It is true that Prideaux in his "Historical Connection of the Old and New Testament" (vol. 1 page 299), mentions some passages in the Bible, "Ezra added in several places throughout the book what appeared necessary for the illustrating, connecting, or completing of them;" and as he truly says, "these additions do not detract anything from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest." But what reason can our brother give us that those three verses in the tenth chapter of Joshua should be added to connect with the former or with the latter verses? With regard to the Book of Jasher, I really think that the explanations we find in Jarchi's, Kimchi's, Rabbi Levi-ben-Gershom's, and some other ancient Jewish writers, to be the best we can have; and all explain the Book of Jasher as to be the Book of Genesis, as I have said page 248 of your paper. I should recommend Bro. Buchan or any other brother to refer to them; and it will save me for the present of quoting the Hebrew, and it will save Bro. Buchan the trouble to find fault with the English version in 2 Samuel i. 18, of which he says they "simply mis-

lead." From the above commentators we can learn (as even it appears to me in the English Bible, see 2 Samuel i. 18) that the Lamentation of David commences verse 19th, the 18th is not included in the song, and "Behold it is written in the Book of Jasher," refers to the teaching of Judah the use of the bow, as prophesied by Jacob. The English put the words "the use of" in italics as an explanation shows that those words are not exactly in the original, and I should like to hear from our brother how those words "mislead." We are not writing in your pages, as Bro. Buchan says, "to show our abilities"—neither for gain; but as Masons we thank God that we have a valuable paper like this amongst us to enable us to discourse scriptural passages used amongst Masons, and it will please me to read the remarks of any brother as well as to write myself. But Bro. Buchan's remarks will not keep me back if a subject is brought before your readers, and I have something to say what I read in commentaries. We write to the truth. Hoping you will excuse the length of this letter, as under the circumstances Bro. Buchan brought such grave charges against me, I shall thank you to publish this in your next.

Yours fraternally,  
D. STOLZ.

#### GRAND OFFICERS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The appointment of Grand Officers being the M.W. Grand Master's special prerogative, I think it is scarcely fair for us to criticise his appointments in a public journal, as he, doubtless, has good reasons for making the selections he has done. But with regard to the point raised by "Amphibious" in your last issue, I think the object would be better and more fairly attained by the formation of the London district (probably with some modifications) into something which shall be analogous to a province, so that the brethren residing therein may have an opportunity of obtaining honours equivalent to provincial rank in their own district; or the London district might be divided and added to the provinces adjacent. Either of these schemes would then have the much-desired honours of the Grand Lodge to be awarded, according to the judgment of the M.W.G.M., without preference to any particular province or district, to eminent and distinguished Masons, who have laboured diligently and zealously in the service of the Craft.

J. DANIEL MOORE, P.M., P.Z., &c.

(To the Editor of The Freemason.)

DEAR SIR,—"Amphibious" (whose communication appeared in your last impression upon this subject) admits himself to be but a provincial initiate, and as such we can excuse his remarks, feeling assured that it can be but a want of more Masonic knowledge that leads him to be so apparently jealous of Provincial Grand brethren being appointed Grand Lodge officers. The management of the Masonic Charities, no doubt, devolves on Masons resident in or near London, consequent upon the situation of the institutions; but "Amphibious" appears to ignore (or he is not acquainted with the fact) that the Provincial Grand Officers are ever zealously at work to provide funds, and do so to a large extent, to maintain the Masonic Institutions. I would have "Amphibious" remember that Masonic distinction can only be attained by merit, and as the rulers of the Craft are selected from those "who are most capable to impart instruction," he may rely upon it that "the powers that be" are in a position to be the best judges who are most worthy to receive Grand Lodge honours.

Yours fraternally,  
A LOVER OF JUSTICE.

LODGE OF ST. JOHN, MELROSE,  
SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In a letter to you, appearing at page 260, Bro. W. P. Buchan seems astonished that I should venture to mention a fact, "that anything coming from him in regard to the Lodge of St. John, Melrose, are merely words of his own." I repeat this statement, and give the explanation. The lodge St. John, Melrose, never authorised Bro. W. P. Buchan to make any statement in regard to the position of the lodge, its history or its proceedings. His writings regarding it, are merely as *gratuitous information* of his own. Bro. W. P. Buchan may have had many conversations with the Secretary of the lodge, but any sayings of the Secretary is not of the lodge. Further, the Secretary never did anything but merely show Bro. W. P. Buchan a little attention and a few books belonging to the lodge, and not them all. I venture to say, and I leave it to the Craft universal to determine, that Bro. W. P. Buchan's remarks are un-Masonic. He says, my remarks are "purely imaginary," at the same time not mentioning them. I

defy Bro. W. P. Buchan to point out a single remark that I have ever yet made in all my Masonic writings that are "purely imaginary." His word that they are purely imaginary, cannot be expected to determine the question. When he points out to me that any remark I have made is "purely imaginary," supported by good and valid evidence I will then consider it.

I remain, yours fraternally,  
CHALMERS I. PATON.

#### LABOUR AND REFRESHMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the remarks of Bro. J. H. C. upon this subject at page 236, but I fail to see that he has at all improved the situation. He shows us a "cloud of smoke," in which the W.M. is seen "hurrying through the toasts at race-horse speed," which although a fit picture perhaps of a common tap-room, is hardly the proper concomitant of a Masons' lodge. He says that this takes place after the lodge is closed, now I would ask what he would think of the minister, elders, and a number of the members of the church, adjourning into the vestry after the afternoon service was finished, and then and there bringing out the bottle, with the order to "pass it round." No doubt J. H. C. would say that this was a disgrace to the church and all concerned. But what, I ask, is, or should be, a Masons Lodge? It is not the Mason's church? Why then desecrate it by transforming it into a paltry temple of Bacchus! Have ye no houses to eat and to drink in, that ye buy and sell in your lodge? Ye can go and hear a sermon or a lecture, without the company of "General Whisky." But why is it that when ye go to your lodge it is drink before you go in, drink when you are in, and drink after you come out? In short drink, drink, drink seems to be dancing before your eyes all the time that any Masonic ceremony is going on. This drink in connection, at least, with Scottish Masonry has become so well-known, that the expression "drunken Masons" is quite common. And what are the fruits of this drinking system? I say most assuredly that it has caused, and is causing, the ruin of thousands of our brethren; more, it is causing the rapid deterioration of Scottish Masonry. The upper classes in Glasgow, e.g., holding entirely aloof from us. Another point is, that when this baneful drinking system is continued, it prevents the entry of everything that would tend to elevate the lodge, and truly instruct the brethren. Further, it hangs like a dead weight upon every scheme which would bring true honour upon and mark the real progress of the Craft; for, as to the money and energy required, the one is spent upon the drink, while the other passes off with its fumes. I have seen "General Whisky" insult a whole lodge, even when it was on labour. I have heard oaths in a Masonic lodge, which I would be ashamed to whisper in the most crowded street. But "General Whisky" and "Corporal Swearing," are old and boon companions.

It is only a few days since a brother observed to me, "When I see certain brethren getting so far on, I get them sent home in a cab!" Another remark, "They are an awful lot that lodge that came to us lately, after the lodge was closed at eleven, they went into the kitchen, or adjacent, and sat there drinking away till two in the morning, and it was only after considerable remonstrance that we got them out at last; these sort of goings on are a disgrace to Masonry." So we see that the glass or two in the lodge, at the so-called "refreshment," only whets the appetite of many for a regular fill-up before they go home. Sure the intimation, made a few weeks ago in THE FREEMASON, that a lodge was to be started in Edinburgh, in which no refreshment was ever to appear points a lesson; it forces us to ask, why is this? And the answer must be, that "refreshment" has proved a great evil. I know that some of your best and most talented correspondents think with me on this matter, and when I pray that this refreshment, which has proved such a curse to our Order, may soon be swept away, they are ready to say—Amen.

I am, yours fraternally,  
LEO.

#### ANTIQUITY OF FREEMASONRY.

(To the Editor of The Freemason.)

The following paragraph appeared in the *Edinburgh Evening Courant* newspaper, on April 18th, 1870:—

"THE ANTIQUITY OF FREEMASONRY.

"Freemasonry," wrote a brother in last's week's FREEMASON, was in a flourishing condition in the year 1136 in the northern part of Great Britain. This truly wonderful piece of Masonic assertion has elicited the following challenge:—"I William Paton Buchan, Master Mason of the Lodge of Glasgow, St. John, No. 3 his, Grand Steward Grand Lodge of Scotland, &c., hereby and forthwith challenge Brothers Chalmers Izett Paton, 'Montra,' and all other Master Masons throughout Great Britain, as well as the world at large, to prove the

existence of our Freemasonry, or Speculative Masonry, with its system of *three degrees*, ceremonies, rituals, and *secrets*, before A.D. 1717, much less, 'in the year 1136,' or 'the year 926.' The 'manufacturers of Freemasonry' (Drs. Desaguliers, Anderson, & Co.), further says this frank disowner of sham antiquity, about 1717, simply make use of the old operative masons, their societies and their nomenclature, just in so far as suited their purpose. They mixed operative masonic ideas, Rosicrucian lore, Egyptian and Jewish legends, &c., and so made up that system which has been, and may yet be, as the old 1723 constitution says, 'the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.'

Immediately on it being pointed out to me, I wrote the following letter to the Editor:—

"ANTIQUITY OF FREEMASONRY.

"Sir,—My attention has been called to a paragraph in your newspaper of 18th April, which I did not see until some days after it appeared, concerning the antiquity of Freemasonry. A 'brother,' it seems, has written in THE FREEMASON, taking notice of some remarks in the lodge a few weeks ago, that Freemasonry 'was in a flourishing condition in the year 1136 in the northern parts of Great Britain,' and hereupon the following challenge was made:—'I William P. Buchan, Master Mason, of the Lodge of Glasgow St. John, No. 3, bis, Grand Steward, Grand Lodge of Scotland, &c., hereby and forthwith challenge Brothers Izett Paton, 'Montra,' and all other Master Masons throughout Great Britain, as well as the world at large, to prove the existence of our Freemasonry, or Speculative Masonry, with its system of *three degrees*, ceremonials, rituals, and *secrets*, before A.D. 1717, much less 'in the year 1136, or the year 926.' The paragraph concludeth thus:—'The manufacturers of Freemasonry (Drs. Desaguliers, Anderson, and Co.), further, says this frank disavower of sham antiquity, about 1717, simply made use of the old operative masons, their societies and their nomenclature, just in so far as suited their purpose. They mixed operative Masonic ideas, Rosicrucian lore, Egyptian and Jewish legends, &c., and so made up that system which has been, and may yet be, as the old 1723 constitution says, the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.' I accept Brother Wm. P. Buchan's challenge, and propose to reply to him in THE FREEMASON, showing the baselessness of his theory or assumption that Freemasonry was invented and palmed upon the world in 1717 by Drs. Desaguliers, Anderson, and others. Meanwhile, may I be allowed to ask the attention of your readers to the following considerations:—

"1. There is no evidence adduced of the formation of Freemasonry in 1717, or about that date. The assumption is wholly gratuitous. It belongs to those who make such an assertion to adduce proof of it, and no proof has been adduced.

"2. Dr. Desaguliers, a Frenchman, and Dr. Anderson, a Scotsman, were not men likely to waste their time in inventing a system of pretended antiquity, or to palm it off upon the world. They were men of great eminence in the scientific and ecclesiastical world at the time in which they lived, and many works remain to show their diligence and success in scientific and ecclesiastical pursuits, so that their very name gives the lie to the notion that they were guilty of what they are now charged with. That they and their associates improved Freemasonry may well be supposed probable, but that they found it in existence, and accepted it as valuable, seems also, irrespective of all other evidence, the most probable opinion.

"3. We have abundant evidence that kings, princes, and nobles, were patrons of Masonry long before the eighteenth century. I do not think it necessary here to refer particularly to the connection of the English kings with the Masonic Brotherhoods of their times, but I may call attention to the unquestionable fact that James II. of Scotland appointed the Earl of Orkney Grand Master of the Masons of Scotland, with remainder to his successors in the Barony of Roslin; and this high office was therefore held by the St. Clairs of Roslin, his descendants and representatives, till 1736, when William St. Clair of Roslin demitted it in order to the formation of a Grand Lodge in Scotland, with an elective Grand Master. Of all this there is abundant documentary evidence; and although the original charter by James II. is no longer to be found, having been destroyed, it is said, by a fire in the Castle of Roslin, there are in existence in the Advocates' Library, two charters, the first of them without date, but evidently of the reign of James VI. of Scotland, the second of date 1630, and confirmatory of the first, by which the Masons of Scotland acknowledge the old rights of the St. Clairs of Roslin, as exercised 'from edge to edge,' and call upon them to continue in the exercise of the same. This is surely enough to prove that Masonry was, at a date long preceding 1717, no mere common Craft or Guild. No Earl of Mar or Earl of Buchan—no great lord or laird was ever appointed to such an office in the Craft of tailors or cordwainers, or in any other Craft. The Masonic Craft alone was distinguished in this way; it alone received the special attention of the Crown; and this distinction is of great importance in reference to its position in old times. All this militates strongly against the notion that the system of Freemasonry was devised in the beginning of the eighteenth century. However it may have been improved by Desaguliers, Anderson, and others, it was certainly not invented by them.

"4. Not to go out of Edinburgh for proofs, I can point to the existence of 'The Canongate Kilwinning Lodge,' which received a charter in the year 1677 from the 'Mother Kilwinning Lodge,' which claims date as far back as 1140, they having documentary evidence from the year 1642. The Edinburgh 'Canongate Kilwinning Lodge' never consisted of Operative Masons, but always of noblemen and gentlemen, so that we have abundant

evidence of the existence of *Speculative* Masonry in Scotland long before 1717, the date which Bro. W. P. Buchan's theory assumes as that of its origin. There is also another Edinburgh lodge, 'The Canongate and Leith,' of date 1688, and this lodge was never Operative. Also the lodge 'Edinburgh Mary's Chapel,' of date 1518, but as it was originally Operative, I will not at present say at what date it became Speculative.

"In maintaining my cause against Bro. W. P. Buchan, I am not bound, as I think, to show that the system of 'three degrees' existed, although I can do so, at any date prior to that which he has chosen to name, 1717; nor that the 'ceremonies, rituals and secrets,' were precisely the same. I do not express any opinion at present on these points further than saying they were 'somewhat similar' to the present. The main question does not depend on them, and by putting them forward in such prominence, Bro. W. P. Buchan shows the weakness of his cause. I am at present engaged on several Masonic works, and immediately on their being finished I propose to take up the '1717 theory,' and show it to be a mistake.

"I am, &c.,

"CHALMERS IZETT PATON.

"The Tower, Portobello, 26th April, 1870."

In the hope that you will give this a place in THE FREEMASON, to show all the correspondence that appears on the subject.

I remain, yours fraternally,  
CHALMERS IZETT PATON.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge, took place on Wednesday evening, at Freemasons' Hall. Owing to the absence of the Grand Master, who is in attendance on Her Majesty at Balmoral, the Earl of Zetland, Past G. Master, opened the lodge, surrounded by, among others, the following brethren:—

Victor Williamson, as S.G.W.; Sir Frederick M. Williams, J.G.W.; Thos. H. Hall, Prov. G.M. for Cambridgeshire, as Deputy G.M.; the Lord Carnarvon; Sir Albert W. Woods, (Garter,) G.D. Cers.; John Havers, F. Dundas, W. C. Stephens, P.G.W.'s; John L. Evans, P. Board of G.P.; A. J. McIntyre, Grand Registrar; H. Lloyd, Senior Grand Deacon; J. Savage, H. Browse, J. Hogg, George Cox, W. E. Walmisley, J. Creaton, W. P. Scott, S. E. Snell, W. E. Gumbleton, H. Grissell, B. Baker, G. W. K. Potter and E. J. Fraser, P.G. Deacons; W. W. Beach, J.P., Prov. G.M. Hants, and J.W.; Samuel Tomkins, G.T.; J. Symonds, P.G. Asst. D.C.; F. Roxburgh, P.G.R.; C. C. Dumas, Asst. G.D.C.; Hollon, G.S.B.; Rev. R. I. Simpson, P.G.C.; Rev. Sir J. W. Hayes, P.G.C.; T. F. Ravenshaw, P.G.C.; Revs. C. J. Martyn and W. F. Short, G. Chaplains; Jas. Mason, R. J. Spiers, H. Bridges, H. Pullen, W. Young, J. Nunn, H. Empson, E. H. Patten and W. E. Walmisley, P.G.S. Bearers; J. Hervey, G. Sec.; J. Coward, G.O.; Lord Limerick, P.G.M. Bristol; R. J. Bagshawe, Prov. G.M. Essex; Joseph Smith, P.G.P.; E. B. Sutton and G. T. Payne, J.G.D.'s; Jas. Brett, G.P.; John Coutts, Asst. G.P.; E. E. Wendt, G. Sec., German Correspondence; S. Rawson, District G.M. China; W. Farnfield, Asst. G. Sec., J. Trickett (W.M. 1194), W. H. Hubbard (1293), W. Blackburn (P.M. 337), F. Walters (W.M. 1309), W. H. Green (J.W. 1310), N. Bridges (S.W. 772), C. Foster (P.M. 250), G. Stacey (P.M. 209), Capt. J. W. C. Whitbread (W.M. 81), Capt. Haldane, Dist. S.G.W. Malta; W. H. Peacock (W.M. 200), D. Roberts (P.M. 36), W. E. Gompertz (W.M. 869), W. Dodd (S.W. 1194), J. Smith (W.M. 731), W. Wigginton (W.M. 1298), F. Adlard (P.M. 7), G. Cordwell (P.M. 3), R. W. Stewart (P.M. 12), F. Bennoch (P.M. 1), Jas. Stevens (W.M. 1216), G. King (W.M. 1260), J. Terry (W.M. 1278), George Gee (S.W. 1257), R. W. Little (P.M. 975), J. Weaver (W.M. 862), H. G. Buss (P.M. 27), B. Todd (P.M. 27), H. Thompson (P.M. 177), C. G. Prideaux (P.M. 165), F. J. Cox (W.M. 101), W. Johnstone (W.M. 134), J. H. Wynne (P.M. 101), H. J. W. Dumas (P.M. 99), H. W. Hemsworth (W.M. 190), D. J. Drakeford (190), J. W. Palmer (W.M. 198), J. R. Sheen (P.M. 201), W. Littaur (205), Thos. James (217), H. C. Levander (W.M. 507), A. Perrot (507), Jas. Kench (W.M. 538), H. Massey (P.M. 619), S. G. Foxall (W.M. 742), C. A. Cottebrune (P.M. 733), Thos. Meggy (W.M. 21), A. A. Pendlebury (P.M. 1056), W. Smith (P.M. 33), Matthew Cooke (P.M. 23), Sam May (W.M. 23), J. Glaisher (S.W. 33), H. Cary (87), and J. A. Rucker (W.M. 66.)

GRAND SECRETARY read the minutes of the 2nd of March, 27th April, and 14th May, which were then put to the lodge by the Grand Master in the chair.

Bro. RAYNHAM W. STEWART said he should be happy to endorse those minutes, if he could conscientiously do so; but inasmuch as he had a communication to make to Grand Lodge presently on a subject involved in those minutes, he could not let them pass uncontradicted in every particular. He referred to the thanks voted to the Stewards on the 14th of May, for attending to the comfort of the brethren. There was such disorder on that occasion

as he hoped never to see again. He had no feeling but one of regret that Masons should so far have forgotten themselves, and he trusted that better arrangements would be made in the future.

Bro. GALE corroborated the statement of Bro. Stewart. He did not sign the Scrutineers' paper, and received no bone ticket of admission. A great many were served in a similar way, and other brethren got as many as three or four bone tickets. He never saw anything so bad as the management.

The GRAND MASTER in the chair thought the objection to the vote of thanks should have been mooted at the time, and that it was too late now to say anything about it.

Bro. HAVERS thought that although what Bro. Stewart had said was quite correct, that brother should be content with having drawn the attention of Grand Lodge to the subject, and not move the non-confirmation of a part of the minutes.

Bro. HORACE LLOYD, Q.C., would suggest, that attention should be called to the irregularity at the time it occurred.

Bro. STEWART would adopt the view of Bro. Havers, and hope that the circumstances would not occur again.

Bro. PRIDEAUX, Q.C., understood that Bro. Stewart's remarks implied a censure on the arrangements made on the 14th ult., and he could not help feeling from what he witnessed himself on that occasion that there were strong grounds for it.

The GRAND MASTER in the chair said, disorder certainly prevailed, and Bro. Stewart was satisfied with having directed attention to it; and that being so, he should now put the minutes for confirmation.

The minutes were then confirmed.

The GRAND MASTER in the chair, then called on Bro. the Earl of Carnarvon to take the obligation of Deputy Grand Master.

Bro. T. F. HALL administered the obligation, and the Grand Master in the chair having invested the noble Earl, vacated the throne and placed the Earl of Carnarvon on it.

The customary salute having been given,

The EARL of CARNARVON, who presided during the remainder of the evening, stated that the Grand Master had appointed Bro. W. Ough, late Grand Pursuivant, to take rank as, and wear the clothing of, a Past Grand Pursuivant. In doing so, he wished to express on behalf of his noble friend and brother, Lord De Grey and Ripon, Grand Master, his great regret that he was unable to be present.

He particularly regretted that he should be absent on so early an occasion after his installation, but nothing but the imperative necessity of his official duty of his attendance on the Queen kept him away from Grand Lodge that evening.

The election of the members of the Board of General Purposes was then taken, and Scrutineers were appointed to examine the ballot.

The report of the Board of Benevolence was read by Bro. Buss, and grants of £50 to the widow of a brother of No 431, of £50 to a brother of No. 12, and of £150 to the widow of a brother of No. 208, were confirmed.

Bro. RAYNHAM STEWART did not like the principle of coming to Grand Lodge for these confirmations. He thought that if the Board of Benevolence had the confidence of the brethren they should have the power of making the grants.

Bro. BENNOCH demurred to this doctrine. A case had occurred where the Board of Benevolence had recommended a grant; but it was in antagonism to the feelings of Grand Lodge, and was referred back to the Board for re-consideration, and ultimately it was quashed, as they had come to the conclusion on too slight consideration.

The GRAND MASTER in the chair said, that with regard to the vote of £150 he might be allowed to say, that the Grand Master a few days ago had written to him a letter, in which he expressed his great interest in this particular vote, and he would not be doing justice to him or to the Board if he failed to mention, that the brother to whose widow the grant was to be made had filled situations of very great Masonic trust, and that he was a most zealous Mason. He had worked hard in the provinces and in London in the cause of the Masonic Charities, and his widow was at this time in very great distress.

The report of the Board of General Purposes which was as follows, was then read:—

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report that the Board of Benevolence having preferred a complaint against two brethren, viz., the W.M., and Bro. R. A. D. Bain, a Past Master of the Vitruvian Lodge, No. 87, London, for having been both present at the same time at the meeting of the Lodge of Benevolence on the 20th day of April last, in contravention of the law as laid down in the Book of Constitutions, both brethren were summoned to attend. It appeared that the W.M. was rightly in his place at the Lodge of Benevolence, and the Board therefore dismissed the complaint as against him. Bro. Bain admitted his fault, but said he had erred through ignorance, and had not voted. It appeared that the W.M. had

cautioned him not to enter the lodge on the occasion in question. The Board therefore ordered him to be reprimanded for his offence against the law and cautioned him to be more careful in his behaviour for the future, and he was reprimanded by the President accordingly.

(Signed) J. LLEWELLYN EVANS, President.

Freemasons' Hall, 17th May, 1870.

Bro. LL. EVANS in moving the reception of the report, wished to call attention to the subject of complaint. The presence of more than one member of a lodge at the Board might, if both voted, be the means of giving relief or preventing relief unduly, but in this case, the brother complained of had not voted, and was present through ignorance, and the Board had not thought fit to visit his error with severity.

The report was adopted. The following paragraph was appended to the report:—

The President having quitted the chair, it was resolved unanimously—“That the most cordial thanks of this Board are eminently due to the V.W. Bro. John Llewellyn Evans, not only for his unremitting attention to the duties which have devolved upon him as the President, and which he has fulfilled with great advantage to the Craft, but more especially for the courtesy and kindness which he has exhibited to all the members while presiding over them during the last twelve months.”

(Signed) JOHN B. MONCKTON, Vice-President.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 13th May, 1870, showing a balance in the hands of the Grand Treasurer of £2,830 9s. 9d., and in the hands of the Grand Secretary, for petty cash, £75.

The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated 20th day of May, 1870, was laid before the Grand Lodge.

On the report of the Committee on the Fund of Benevolence being brought forward,

Bro. NUNN, in the absence of the President of that Committee, begged to ask that it be taken as read, which was acceded to. (It was in the same terms as given in our article last week.)

Bro. NUNN said it was necessary that the Board of Benevolence should have the fullest means at its command to relieve applicants properly. It was always difficult to decide how to distribute the funds. Sometimes no doubt they gave below the mark, sometimes above it; and as they wished always to be liberal, if the certificate was insisted on they would come nearer to a just gift than they were able to do now.

Bro. BENNOCH seconded it.

Bro. RAYNHAM STEWART objected to that part of the certificate which referred to the future prospects of objects of relief. If that part were withdrawn, he would adopt the recommendation; but it was difficult for a brother who had visited a case to say what were the future prospects. He hoped Bro. Nunn would agree to strike out those words, and then the certificate would be a wholesome check on recommenders of petitions.

Bro. JAMES MASON supported Bro. Nunn's motion. If the Board of Benevolence should know how to mete out its funds, an applicant's future prospects would put them in possession of that knowledge. If in the course of a month an applicant would come into a reversion of £2,000 or £3,000, there would not be a reason for giving him a large sum; but if he was entirely destitute, a considerable sum might be necessary.

Bro. WYNNE would vote for Bro. Stewart's amendment.

Bro. BENNOCH knew a case where a sub-contractor had sustained heavy losses, and who, having obtained a sum of money from the Board, was enabled to start himself in his former business of a butcher, and became a prosperous man in consequence. The inquiry as to his future prospects induced them to give the money which was the cause of his re-starting in life. Therefore, he supported Bro. Nunn's motion.

Bro. HAVERS knew there was no more difficult position to be placed in than on the Board of Benevolence. He had had a large amount of experience of it. He entirely agreed with the views of Bro. Nunn as to the desirability of knowing whether the money they were going to give would stave off the wolf from the door for 10 or 12 days. He believed it would do good to inquire into the future prospects of the individuals.

Bro. NUNN, in reply, assured the brethren that it was of the utmost importance for the distribution of the Fund of Benevolence that the Board should know more of the cases than they did. For the last ten years he had been almost a constant attendant at that Board, and he would say that more than half the cases that came before them they had known nothing whatever about, except the short petition which told them what the brother's or widow's portion was. They had voted large sums of money, and they would be doing injustice unless they had a perfect knowledge. It was necessary that every portion of the certificate proposed should be known to them, and he was quite sure that in twelve months hence they would find the board was in a different position to that it had been in for years past.

Bro. STEWART proposed to withdraw his amendment, but as that could not be done, it was put and lost.

Bro. PRIDEAUX moved as an amendment the introduction of the words “according to the best of his information and belief,” after the word “shall.”

This amendment was put and carried; and the original motion of Bro. Nunn, with the addition of these words, was also put and agreed to.

Bro. JAMES STEVENS, P.M. No. 720, brought forward his motion for a committee on the uniformity of ritual, but would leave it to the Grand Master to name the members of the committee, and thought it would be far better that he should do so than name them himself.

Bro. RAYNHAM STEWART thought so too, because any selection made by a private member of Grand Lodge might not be acceptable to the Craft. They were all desirous to obtain uniformity of working, but unless Grand Lodge itself took the case in hand, they would never arrive at a satisfactory conclusion.

Bro. GRAND REGISTRAR said no motion was before Grand Lodge. Bro. Stevens should have submitted a list of names, but as he had not done so, the motion must drop.

Bro. STEVENS maintained that he was quite right. Grand Lodge had affirmed the principle in one of the largest meetings ever held.

Bro. SAVAGE thought Grand Lodge could name the committee, and that Bro. Stevens was in order.

The feeling of Grand Lodge appearing to be against Bro. Stevens being in order, and that his motion had lapsed,

Bro. BENNOCH was of opinion that Bro. Stevens was hardly treated. The question was discussed by Grand Lodge last time, and a large number of names were submitted to it as being fit persons to form the committee. He felt that a conference should take place between distinguished Grand Officers, the Grand Registrar, and Bro. Horace Lloyd, and that the number should be reduced; but the question of Bro. Stevens was carried by a large majority.

The Rev. Bro. W. TAYLOR JONES seconded Bro. Stevens's motion.

Bro. HORACE LLOYD opposed the motion. He had considered the question very much since the last meeting. He had not been approached by Bro. Stevens, but had viewed it by his own lights, and he had arrived at a conclusion adverse to the advisability of having a committee. He did not think that Brother Stevens had acted fairly in throwing off the duty of nominating the committee himself. Such a nomination was a difficult task. The Masonic working now was very good, and if there was any difference there was a sufficient resemblance, which he would rather see than any infallible form which this motion would set up.

The EARL of LIMERICK agreed with Bro. Lloyd. Nothing more fatal to Masonry in England could happen than an attempt being made to establish a hard and fast line to be kept within all the lodges.

Bro. Lloyd's amendment was subsequently carried.

On the return of the Scrutineers, the following brethren were declared elected on the Board of General Purposes: Bros. Hemsworth, Long, May, Meggy, Monckton, Rucker, Stewart, Adlard, Barron, Bywater, E. Cox, Hadley, Poynter, and Saunders. Those nominated by the Grand Master were Bros. LL. Evans (President), M'Intyre, H. Lloyd, Savage, Fraser, Tomkins, Woods, Fenn, Nunn, W. Young, and Joseph Smith.

The under-mentioned brethren were nominated at the General Committee on the 18th May to be on the Colonial Board, and no others were named: Bros. Frederick Adlard (7), Brackstone Baker (21), Francis Bennoch (1), D. G. Bruce-Gardlyne (1118), Edward Cox (657), Philip Dakers (505), James W. Halsey (134).

The under-mentioned brethren were nominated at the General Committee on the 18th May to be on the Committee of Management for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, and no others were named: Bros. James Brett (177), Charles A. Cottelbrune (733), John A. Farnfield (907), Samuel Gale (19), Henry Wm. Hemsworth (190), Hyam A. Levy (1188), John George Marsh (28), Richard Tanner (177), Joseph G. Thompson (862), F. Walters (73).

Bro. R. W. STEWART called the attention of Grand Lodge to the want of proper arrangements for the admittance of brethren entitled to attend the Grand Lodge on the 14th May last, and to the unseemly proceedings in the ante-rooms and lobby of the hall, in order to prevent the recurrence of such a scene, but was satisfied with having brought the matter before the Grand Lodge.

Bro. John Udall's motion, introduced by Bro. JOSEPH SMITH, “That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates of Croydon with coals during the winter season,” was carried.

Bro. James Mason's motion, “That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements,” was carried.

The EARL of CARNARVON said: Before I ask you to assist me in closing this lodge, I wish to say one word, which I omitted to say in the earlier part of the proceedings, through fear of delaying the business of the evening. I have this evening been placed in this chair, in the absence of the Grand Master. I have been obligated by an oath to which you have all been witnesses, and I desire now to express my own hope, that so long as I retain that office, I may be able to discharge all the duties depending upon it in truth and sincerity, and loyalty to the Craft. It has been a matter of great satisfaction to me to feel that I can render any small service in my power to the Craft. It has been a satisfaction to me to preside here this evening. It has been not less a satisfaction to me to have been obligated, and to have been placed in this chair by my noble friend and brother under whom I served, whom I have known for so many years, and whom I look upon, not merely as a brother Mason, but as one of my oldest friends, who has known me from my infancy.

Grand Lodge was then closed in due form.

## Notings from Masonic Journals.

THE *Chaine d'Union* of Paris energetically supports the re-election of General Mellinet as Grand Master of the Grand Orient, there being another candidate for that honour in the person of Bro. Carnot, who appears to be one of those particularly zealous brethren roused from masterly inactivity to spasmodic life, as since his initiation in 1820 his name does not figure among the practical workers of the Order in France.

TWO lodges in Brazil, whose names deserve to be recorded, Secret and Discretion, when celebrating their installations recently, purchased the freedom of several infant slaves who are to be maintained and educated at the expense of the lodges.

At the Rose Croix Chapter *P'Etoile Progrés* held at Bordeaux, the Most Wise Bro. Hermitte delivered an address to the brethren in which he explained the symbolism of the Order in a philosophical sense; for instance, that the rose was the emblem of silence and secrecy, the cross a symbol of immortality, and both combined signifying, in a hieroglyphic sense, the secret of immortality! This will be news to many of our brethren in the 18°.

THE Chapter *Les Trinitaires*, at Paris, held a concert on the 22nd May for the benefit of a family in distress.

WE are requested by Bro. Isaac Saqui, to tender his warmest thanks to those brethren by whose exertions and votes his election as annuitant was secured at the recent election of the Royal Masonic Benevolent Institution, when, as our readers are aware, Bro. Saqui was elected at the head of the poll.

THE Macdonald Lodge (1216) will meet at their lodge-rooms, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell, on Wednesday next, 8th June; and on Saturday next, at 4 p.m., the Macdonald Mark Lodge (104) will assemble at the same place.

MESSRS. TREDINNICK & Co., Stock and Share Dealers, 3, Crown-chambers, Threadneedle-street, E.C., furnishes the following:—To make mining investments pay, sound judgment, with practical knowledge, well applied, good localities and ample capital are at all times indispensable. Hope is the talisman, and perseverance the guarantee of success. The career of the “Van,” in Montgomeryshire, exhibits these facts in a forcible manner, and is an illustration of practical mining and speculative energy rarely portrayed. There are other mines in the same locality of great promise, yet many of the satellites surrounding the “celebrity” will probably prove of ephemeral value only. The shares should be held with caution by all investing, at ruling quotations. Immense sums of money have been thrown away upon schemes destitute of promise, in fact devoid of the very elements of success, and which practical experience should have condemned at starting; it therefore behoves all to exercise judgment in their selection of undertakings. We may remark, by way of illustration, that West Chiverton pays £24,000 annually, and sells for £180,000; Minera £26,200, and sells for 200,000; whilst Tan-yr-Allt, Van Consols, and Tankerville command market values of £66,000, £55,000, and £210,000 respectively, and pay no dividend whatever. The latter are full of promise, but the former are genuine prizes. The first are *bona fide* and the latter speculative undertakings. It must be remembered, however, that mining operations incur far less risks at the present day than in former years; science and investigation have thrown great light upon the subject, whilst ample proofs can be produced that mining enterprise can be conducted with almost as much certainty as the daily transactions between our merchants trading at home, and in distant and colonial countries. Don Pedro North del Rey is a prominent example of the success of foreign mining under English management, the profits yielding cent. per cent. annually. There are mines in Mexico that pay fabulous profits, as for instance—Rosario, formerly a section of the Real del Monte Mines, that yielded £3,000,000 in 20 years, whilst Rosario at present pays £200,000 annually. We know of mines in North Italy that pay immense profits, but, are chiefly held privately. The Monte Cathini, in Tuscany, worked for some time by an Italian company, was purchased by an English capitalist, and, upon trifling extra outlay, has recouped him fully £500,000. The mines of North Italy are exceedingly rich, and no one shows such prospective promise as the Tavarone, now launched by an English company, in 6,000 shares of £5 each, fully paid, and to which we direct the attention of the public, having recently inspected the property.

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Reports of the Premier Conclave, the Consecration of Brent Lodge, No. 1284, the P.G. Lodge of Berks and Bucks, No. 299 Darford, No. 50 Hinckley; L. Hyne-man's paper, the “Mither Lodge,” Lament of an M.M., and other communications will appear next week, also a *resumé* of the great Masonic meeting at Leicester.

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