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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 301.)

BEFORE THE SCHISM.

The Earl of Crawford succeeded Lord Strathmore as Grand Master, and his administration is remarkable for two events—in the first place, for the enactment of resolutions forbidding illegal assemblies of Masons, which foreshadowed the ultimate schism; and secondly, for certain unwise encroachments on the jurisdiction of the ancient York Grand Lodge by the establishment of lodges in the North of England.

On the 17th April, 1735, Lord Weymouth was installed Grand Master at the Mercers' Hall, the ceremony being attended by the Dukes of Richmond and Athol, the Earls of Crawford, Winchelsea, Balcarres, Wemys, and Loudon, Lords Cathcart and Vere, Bertie, and many other distinguished brethren.

The Grand Stewards' Lodge was constituted under Lord Weymouth's presidency, and warrants were also issued for Portugal, South America and West Africa. As the most remarkable circumstances recorded in the annals of the Grand Lodge of England were faithfully transcribed by the celebrated brother, William Preston, during the time he was an assistant in the Grand Secretary's office, the history of the English Craft at this period is best given by quotations from his "Illustrations of Masonry":—

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with Sir Robert Lawley, Master of the Stewards' Lodge, at their head, appeared (for the first time) in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December, 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected to the measure as an encroachment on the privilege of every other lodge which had been previously constituted. When the motion was for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every communication as individuals (a).

The Earl of Loudon succeeded Lord Weymouth,

and was installed Grand Master at Fishmongers' Hall, on the 15th of April, 1736. The Duke of Richmond, the Earls of Albemarle and Crawford, Lords Harcourt, Erskine, and Southwell, Mr. Anstis, garter king-at-arms, Mr. Brady, lion king-at-arms, and a numerous company of other brethren, were present on this occasion. His lordship constituted several lodges, and granted three provincial deputations during his presidency—viz., one for New England, another for South Carolina, and a third for Cape Coast Castle, in Africa.

The Earl of Darnley was elected Grand Master, and duly installed at Fishmongers' Hall on the 28th of April, 1757, in presence of the Duke of Richmond, the Earls of Crawford and Wemys, Lord Gray, and many other respectable brethren. The most remarkable event of his lordship's administration was the initiation of the late Frederic, Prince of Wales, his late Majesty's father, at an occasional lodge convened for the purpose at the Palace at Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other brethren were present. His Royal Highness was advanced to the second degree at the same lodge; and at another lodge, convened at the same place soon after, was raised to the degree of Master Mason.

There cannot be a better proof of the flourishing state of the society at this time, than by adverting to the respectable appearance of the brethren in Grand Lodge, at which the Grand Master never failed to attend. Upwards of sixty lodges were represented at every communication during Lord Darnley's administration; and more provincial patents were issued by him than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America (b).

The Marquis of Carnarvon, afterwards Duke of Chandos, succeeded Lord Darnley in the office of Grand Master, and was duly invested and installed at an assembly and feast held at Fishmongers' Hall on the 27th of April, 1738. At this assembly, the Duke of Richmond, the Earls of Inchiquin, Loudon, and Kintore, Lords Coleraine and Gray, and a numerous company of other brethren were present. The Marquis showed every attention to the society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot—the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship—one for the Carribee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the brethren in the North and the South of England, that from henceforward all correspondence between the Grand Lodges totally ceased.

On the 15th of August, 1738, Frederic the Great, afterwards King of Prussia, was initiated into Masonry in a lodge at Brunswick, under the Scots' Constitution, being at that time Prince Royal. So highly did he approve of the Institution that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin (c), and for that purpose obtained a patent from Edinburgh. In this lodge many of the German princes were initiated, who afterwards filled the office of Grand Master with much honour to themselves and advantage to the Craft. Thus was Masonry regularly established in Prussia, and under that sanction it has flourished ever since.

No other remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of Masons apprentices, which, after a long debate in Grand Lodge, was rejected.

Some disagreeable altercations arose in the Society about this period. A number of dissatisfied brethren, having separated themselves from the regular lodges, held meetings in different places for the purpose of initiating persons into Masonry, contrary to the laws of the Grand Lodge. These seceding brethren, taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed at their irregular meetings, without authority, the character of York Masons. Measures were adopted to check them, which stopped their progress for some time; but, taking advantage of the general murmur spread abroad on account of some innovations that had been introduced, and which seemed to authorise an omission of, and variation in, the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old Masons; but, through the mediation of John Ward, Esq., afterwards Lord Viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled.

This, however, proved only a temporary suspension of hostilities, for the flame soon broke out anew, and gave rise to commotions, which afterwards materially interrupted the peace of the Society.

Lord Raymond succeeded the Marquis of Carnarvon in May, 1739, and under his lordship's auspices the lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, however, irregularities continued to prevail; and several worthy brethren, still adverse to the encroachments on the established system of the institution, seemed to be highly disgusted at the proceedings of the regular lodges. Complaints were preferred at every succeeding committee, and the communications were fully employed in adjusting differences and reconciling animosities. More secessions taking place, it became necessary to pass votes of censure on the most refractory, and enact laws to discourage irregular associations of the Fraternity. This brought the power of the Grand Lodge in question; and, in opposition to the laws which had been established in that assembly, lodges were formed without any legal warrant, and persons initiated into Masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular Masons had adopted, measures which even the urgency of the case could not warrant. Though this had the desired effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independence, and assumed the appellation of *ancient* Masons. They propagated an opinion that the ancient tenets and practices of Masons were preserved by them, and that the regular lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London professedly on the *ancient* system; and, contrary to their duty as Masons, under that assumed banner constituted several new lodges, in opposition to the regular established authority. These irregular proceedings they pretended to justify under the feigned sanction of the *Ancient York Constitution*; and many gentlemen of reputation, being deceived by this artifice, were introduced amongst them, so that their lodges daily increased. Without authority from the Grand Lodge at York, or from any other established power in Masonry, these refractory brethren persevered in the measures they had adopted, formed committees, held communications, and even appointed annual feasts.

(a) It was not till the year 1770 that this privilege was strictly warranted, when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern in the Strand, the following resolution passed: "As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, that they have no general right to attend; but it is hereby resolved: That the Stewards' Lodge be allowed the privilege of sending a number of brethren, equal to any other four lodges, to every future Committee of Charity; and that, as the Master of each private lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding committee on behalf of the said lodge." This resolution, however, was declared not to be intended to deprive any lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge, of taking precedence of all the other lodges, the two oldest not excepted.

(b) At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

(c) His Majesty's attachment to the Society soon induced him to establish several new regulations for the advantage of the Fraternity; and, among others, he ordained: 1. That no person should be made a Mason, unless his character was unimpeachable and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or £4 3s.) for the first degree; 50 rix-dollars (or £8 6s.) on his being passed into the second degree; and 100 rix-dollars on his being raised a Master-Mason. 3. That he should remain at least three months in each degree; and that every sam received should be divided by the Grand Treasurer into three parts—one to defray the expenses of the lodge, another to be applied to the relief of the distressed brethren, and the third to be allotted to the poor in general.

(To be continued.)

THE Old Testament "Company" have met again, and continued their labours on Genesis i.

Obituary.

R.W. BROTHER STEPHEN BLAIR,
Prov. Grand Master, E. Lancashire.

This estimable brother, whose decease we announced in our last issue, was initiated in the St. John's Lodge, No. 327, Wigton, on the 7th March, 1832, and joined the Anchor and Hope, No. 37, Bolton, on the 27th May, 1834, in which he served the office of W. Master in 1835 and 1845, continuing a member until the day of his death.

Bro. Blair was appointed Prov. Grand Master for East Lancashire on the 30th of April, 1856, and subsequently Provincial Grand Superintendent of Royal Arch Masons for both divisions of Lancashire. He also represented Bolton in Parliament from 1848 to 1852, and was greatly esteemed and beloved by his neighbours and friends. His devotion to the Craft was unwavering during his long career as a Mason, the most recent proof of his zeal being a splendid donation of one thousand guineas to the Royal Masonic Institution for Boys, and few present will readily forget the ringing cheers with which the generous donor was greeted upon the occasion of the Festival in 1869, when the amount was announced. Under his sway, and that of Sir Thomas G. Hesketh, Bart., *M.P.*, Prov. Grand Master for West Lancashire, our Lancastrian brethren have become most munificent supporters of all the Masonic charities and it is to be hoped that Bro. Blair's successor will emulate so noble an example.

M.W. BROTHER JACOB CHRISTIAN
COSMOS BRASTRUP,
Grand Master of Denmark.

We deeply regret having to announce the decease of M.W. Bro. Jacob Christian Cosmos Brästrup, the Grand Master of Denmark, who departed this life at Copenhagen, on the afternoon of Monday, the 11th inst. Bro. Brästrup occupied the position of a Privy Councillor, and was also the Minister of Justice and Public Worship for the Danish Kingdom. He was chosen Grand Master of the Masonic Order in succession to his late Majesty, King Frederick VII., and ruled the Craft with great judgment and success. M.W. Bro. Brästrup was, we understand, a member of the Lodge "Cubus Frederici VII.," at Copenhagen, and his loss is one which will be profoundly felt by the Danish brethren generally, who entertained for their lamented deceased Grand Master the warmest sentiments of affection and esteem.

A NUMBER of the admirers of Baboo Keshub Chunder Sen propose to form a Theistic Society for the diffusion of the principles of the Brahmo Somaj in this country.

PROVINCIAL GRAND LODGE OF
SUFFOLK.

On Monday, the 4th inst., the Provincial Grand Lodge of Suffolk held its annual meeting at Aldeburgh, and the inhabitants of the little watering place accorded the brethren a cordial welcome. In the neighbourhood of the railway-station there was a liberal display of bunting, and on the road leading to the town were erected two neat arches bearing the mottoes "Welcome" and "Union is Love." In part of the Town Hall and White Lion Hotel large poles covered with evergreens and bearing flags were fixed at regular distances, and altogether the town wore quite a festive appearance. The majority of the brethren arrived by the early train from Ipswich, and at this period of the day prospects of pleasant weather looked rather distant, as a steady rain was falling with indications of lasting. However, shortly after 10 o'clock, the clouds dispersed and the remainder of the day was fine and warm. On arriving at Aldeburgh the brethren at once went to Alde House, where they were hospitably entertained at breakfast by Bro. Newson Garrett. At 10 o'clock a meeting of the Finance Board was held at the Lion Hotel, and at half-past ten lodge was opened at the Town Hall. The brethren having robed in the lower room of this quaint building, took their positions in the lodge-room above, to receive the R.W.P.G.M. Col. Sir Shafto Adair. There were upwards of 130 brethren present, being a larger number than for some years past. Lodge having been opened in due and ancient form, the minutes of the last Provincial Grand Lodge were read by the P.G. Secretary and confirmed. The minutes of the Finance Board were also read, and on their recommendation a sum of £5 was granted as temporary relief to a distressed brother in the province. It was also agreed, at the recommendation of the board, that the sum of £10 10s. should be granted to the Boys' and Girls' School, belonging to the Craft, and £5 each to the Institutions for Aged Men and Women. The P.G. Sec. reported that the balance in hand now was £91 7s. 11d.

The P.G.M. then addressed the brethren at some length on matters connected with the Province and Freemasonry generally. He congratulated them upon the large attendance, as it showed an increased interest in Masonry, and a desire to suffer inconvenience rather than forsake its duties. He regretted that they were about to lose their P.G. Sec., Bro. Marriott, from whom he had received the greatest assistance, but he hoped they they should not entirely lose his services for the future. He was also sorry to receive the resignation of the P.G.A.S., Bro. Tidd, who had left the county, and, therefore, could no longer hold office in the Province; but he had to inform them that he had appointed a P.G.A. Sec. in Bro. Tidd's place, and that they would thus continue to have what was very desirable, a correct record preserved of their proceedings.

The brethren then formed procession, and, headed by the band of the Saxmundham Rifle Corps, marched to the parish church. They arranged themselves under their respective lodge banners, the junior lodge of the Province going first, and the other lodges according to their more recent formation. On arriving at the church the brethren opened right and left, and the P.G. Officers, preceded by the P.G. Chaplain, carrying the volume of the sacred law, advanced through and entered the church, being followed by the lodges in seniority. The lodges represented were:—Unity, Lowestoft; Doric, Woodbridge; British Union, Ipswich; St. Luke's, Ipswich; Apollo, Beccles; Virtue and Silence, Hadleigh; Perfect Friendship, Ipswich; Prudence, Halesworth; Phoenix, Stowmarket; Fidelity, Framlingham; Waveney, Bungay; Adair, Aldeburgh; Prince of Wales, Ipswich; and Royal St. Edmund's, Bury. The church was completely filled, there being a large number of other persons present. There was also a large number of spectators to witness the procession, and the day seemed to be regarded quite as a holiday in the town. The prayers at the church were read by the Vicar, the Rev. H. T. Dowler, and the lessons by the P.G. Chaplain, the Rev. R. F. Palmer. The anthem was "Behold how good and joyful," (Dr. Clarke Whitfield), the solo being nicely sung by Bro. Emra Holmes. The hymns were selected for the occasion, and were Nos. 123 and 142, "Hymns Ancient and Modern." The musical arrangements were under the direction of the P.G.O., Bro. A. J. Barber, who presided at the organ. The sermon was preached by the G. Chaplain of England, Bro. the Rev. C. J. Martyn, from xvii. Prov., 24: "A man that hath friends must show himself friendly; but there is a Friend that sticketh closer than a brother." The rev. gentleman, in the course of a most eloquent and impressive discourse, in turn addressed himself to those who were connected with the binding tie of brotherly love and affection one to another and those outside the Craft. Freemasonry, he said, derived its teaching from God himself, and its special object was to explain the excellence and

beauty of true practical benevolence in its noblest and most comprehensive form. Many of the uninitiated were accustomed to think lightly of Freemasonry, and ridicule it, and consider it merely as a better sort of benefit club, or as a great society pretending to do great things and doing very little, or an excuse for social gatherings; but it was nothing of the sort—it had a life-giving power of its own, and had acted and did act as one of Christianity's truest and most potent handmaids. A good Mason must be a good man, although it would be futile to expect all Masons to be good men. He spoke of the benefits brethren received from the Craft when in distress and trouble, and urged all Masons, if they desired to draw others into the Brotherhood, to show by their lives that right principles had been instilled into them. The offertory, which amounted to £14 5s. 6d., was devoted to the British Schools and District Visiting Society.

After the service the procession was reformed, and the brethren returned to the Town Hall, and the rest of the lodge business was proceeded with. The P.G.M. referred to the admirable sermon that they had just listened to, and thanked Bro. Martyn on behalf of the lodge, and hoped that he would consent to have the sermon published. Bro. Martyn expressed his willingness to comply with the request, and the sermon should be printed and published if it was really desired. The P.G.M. then appointed his officers for the ensuing year as follows:—Bros. the Rev. E. I. Lockwood, D.P.G.M.; F. Jennings, P.S.G.W.; Harper, P.J.G.W.; S. B. King, P.J.G.D.; the Rev. R. F. Palmer, P.G.C.; Sheridan, P.G. Reg.; F. R. Burtall, P.G. Purs.; W. H. Lucia, P.G. Sec.; E. Hayward, P.G.A. Sec.; W. A. Smith, P.G.D.C.; W. Bobby, E. F. Adams, P.G.I.G.; Spencer Freeman, P.G. Treas.; Syer, P.G. Tyler; P.G. Stewards, Bros. Whitbread, Cornell, Byford Joslin, W. Hayward and Riches.

On the motion of Bro. HEAD, seconded by Bro. NEWSON GARRETT, a vote of thanks was accorded to Bro. Marriott, for his efficient services as P.G. Secretary, and it was ordered to be entered on the minutes.

Bro. MARRIOTT briefly acknowledged the compliment, and assured them that it was only from his not having the time to properly attend to the duties of the office that he was led to resign it.

Votes of thanks were passed to the Vicar of Aldeburgh for allowing the use of his church; to the P.G.O., and the ladies and gentlemen who assisted in the choir; and last but not least, to Bro. Newman Garrett for his generous hospitality.

The lodge was then closed in solemn form, and the brethren adjourned from labour to refreshment. The banquet took place in a large tent, erected on the green in front of the White Lion Hotel, and was supplied by Bro. Moore, the landlord of the hotel. Over 100 brethren sat down, under the presidency of the R.W.P.G.M. Upon the removal of the cloth, the usual loyal and Masonic toasts followed. "The Queen," and "The Prince and Princess of Wales," having been duly acknowledged, the P.G.M. gave the "The Grand Master of England, the Earl De Grey and Ripon," which was drank with honours; "The Past Grand Masters of England," and "The D.G.M. and the Officers of Grand Lodge of England" were next proposed. To the latter toast Bro. the Rev. C. J. Martyn responded on behalf of the present officers, and Bro. Head for P.G. Officers. The R.W.D.P.G.M. Bro. the Rev. E. I. Lockwood proposed "The health of the R.W.P.G.M. Sir Shafto Adair," which was most enthusiastically drank. The remaining toasts were "The D.P.G.M. of Suffolk," "The P.G. Chaplain and the Clergy of the Province" (responded to by Bro. the Rev. R. F. Palmer); "The Wardens and Officers Past and Present of Provincial Grand Lodge," (acknowledged by Bro. F. Jennings); "The Visiting Brethren of other Provinces," (responded to by Bro. S. Bloomfield); "The Masonic Charities," (proposed by Bro. Gissing and responded to by Bro. Head); "Bro. Newson Garrett," (proposed by Bro. Adams); "The W.M.'s of the Province," (coupled with the name of Bro. Harper, who responded); "The P.G. Sec.," and "The Ladies," on whose behalf Bro. James returned thanks. As usual, the Tyler's toast brought the proceedings to a close. Some excellent songs were sung during the evening, by Bros. Montem Smith, Fearnside, Capon, W. O. Smith, Woodwards, &c. The first-named brother's well-known abilities as a singer were thoroughly appreciated.

Thus ended one of the most successful meetings of the P.G. Lodge. Next year it will hold its annual meeting at Ipswich.

I HAVE one word more to say, before I close, of the Pain Killer, which I consider a most valuable medicine. I have travelled a good deal since I have been in Kansas, and never without taking it with me. I used it freely in my practice for cholera in 1849 and 1855, and with better success than any other medicine.—A. HUNTER, M.D., *Manhattan, Kansas, April 17, 1866.*—To Perry Davis & Son, London.

SUMMER FESTIVAL OF THE DOMATIC LODGE, No. 177.

The annual Summer Festival of the members of the Domatic Lodge was held on Friday, the 8th inst., at Bro. Joynt's, the Prince of Wales Hotel, East Moulsey, near Hampton Court, under exceptional and favourable circumstances.

For many years it has been the custom to have a day out, at about this time of the year, but upon no former occasion, within the recollection of even the oldest member of the lodge, has the meeting been attended with such success as the present. This must have been and will ever be, we are sure, a source of congratulation to the urbane W.M., Bro. J. R. Foulger, who for some six months has presided over this, we think, the largest lodge in England. In point of influence and position it will certainly not rank as the least important in the Grand Lodge books, for it can boast of several Grand Officers, brethren whose merits have found favour in Grand Lodge and whose worth alone has raised them to the position they now occupy. However, it having been resolved to have this reunion, the following brethren were appointed as a Committee of Stewards, to carry out the necessary arrangements:—Bros. Walford, S.W.; Ferguson, J.W.; Kent, J.D.; Bird, Chubb, E. B. Clarke, Potter, R. M. Smith, Treas.; Brett, G.P.; and Chas. E. Thompson, Hon. Sec. The house having been chosen and the tickets circulated, nothing but fine weather was wanted to complete the joyfulness of the occasion. It was originally intended that the ladies who might accompany the brethren should join the company at dessert, but as the time drew near it was determined to invite the ladies to grace the festive board by their presence, which they consented to do, and, as we have stated, that exceptional circumstances in matters relative to Masonry and the fineness of the weather, rendered the whole affair a brilliant success.

Bro. Walford, the S.W., faced the W.M. at the lower end of the table, and amongst those assembled we noticed: Bros. Henry Carpenter, P.Z., P.M., Industry Lodge (a veteran in Masonry); Joseph Hedding (Great Eastern Railway); Walter Joyce (Strand Theatre), Southern Star Lodge; H. Potter, P.M., 1158, 177, 25, &c.; Tims, S.D.; Willing, junr., A. Treadwell, Bird, Chubb, Chudleigh, Wigmore, Goodfellow, Ford (Barley Mow Hotel, Salisbury Square), Fountain (White Swan, Salisbury Square), Evans, Joynt, Chas. E. Thompson, S.W. 1158, and many others, also a brilliant company of ladies all most elegantly attired.

The W.M. having sounded his gavel, grace was said, and an excellent dinner partaken of, the serving of which spoke well for the resources of the establishment but it would be better on future occasions for the esteemed host (Bro. Joynt) to provide a more sprightly staff of waiters, there being nothing to speak of in the way of complaint save that. The wines were very good.

The W.M. having set an example, by drinking the health of the whole of the company present, frequent compliments were exchanged on all sides. The cloth was drawn and the usual loyal and Masonic toasts given, but without the "honours," in consequence of the presence of the ladies, and included "The Right Hon. the Earl de Grey, G.M.," "Earl Carnarvon, D.G.M.," and "Bro. H.R.H. the Prince of Wales, P.G.M."

The next toast was given by the W.M. He said, in proposing the health of "The Visitors," that he was sure they had enjoyed themselves, and, as old and good Masons, would agree with him that it was an unlooked-for pleasure, and therefore the more agreeable, in having the presence of the ladies (hear, hear). It was not at first intended to ask them (the ladies) to dine with them, but, for reasons which he would not dilate upon, the committee had altered their minds and they were honoured with their presence that day. It was indeed an unexpected pleasure (hear, hear). He then reverted to the presence of the visitors, and expressed the gratification he and the other members felt at their company (hear, hear). (The toast was well received.)

Bro. CARPENTER returned thanks, and mentioned that he was indebted to Bro. Thompson, the Hon. Sec., for his visit that afternoon, which had been greatly enhanced, as the W.M. had supposed, by the presence of the ladies. He certainly was of opinion that the ladies should on such occasions, when no Masonic business was transacted, be permitted to take part in the pleasures of the day (hear, hear, and cheers). He concluded by wishing health, happiness and prosperity to them all.

Bro. FORD (an old member of the Domatic Lodge) also expressed his thanks for the treat he had had that day, and stated his intention of re-joining the Domatic Lodge as soon as the meetings were resumed.

The W.M. then proposed what he ventured to call the toast of the day, viz.: "The Health of the Ladies" (loud cheers). He sincerely hoped they would be invited next year, he should do all he could to obtain their presence, for he considered that it was no thing but right they should have the opportunity of being present. The meeting that day had been such a wonderful success that he did not doubt the motion for their admission would be carried without any difficulty (hear, hear). The toast was such a good one that it required no recommendation from him to make them drink it with proper enthusiasm (hear, hear); he would only say that had it not been for their presence they would not have enjoyed themselves anything like what they had done (hear, hear). He coupled with the toast the name of Bro. Willing.

As the W.M. had stated, the toast needed no long speech to give it élat, for it was received with every demonstration of respect and good feeling.

Bro. WILLING responded in felicitous terms on behalf of the ladies. He was afraid the W.M. had made a very bad choice in selecting him to reply for them. He was, nevertheless, speaking for the Ladies, very much obliged to them indeed for asking them to dine that day. The

ladies took a great interest in Masonry, because they believed it to be good, and because of the support it gave to so many charities (hear, hear). He believed Masons to be thorough bricks, and that the ladies were willing to become mortar, and stick to them as much as they could (laughter). For the many handsome ladies present he begged to tender their sincere and grateful thanks for the compliment paid them.

The W.M. proposed the health of "The Officers of the Lodge," for which Bros. Walford and Tims returned thanks in appropriate terms.

The health of "Bro. Chas. E. Thompson, the Hon. Secretary," was made a special toast, and in proposing it a high compliment was paid that brother for the trouble he had voluntarily taken upon himself in accepting that office, and for the way in which he had carried out the arrangements.

Bro. CHARLES E. THOMPSON (S.W. 1158) in responding, assured the brethren that if his poor services had in the slightest degenerated to their comfort he was sufficiently paid. Undoubtedly he had been put to some trouble, for the Domatic Lodge numbered something like 150 members, but with him it had been "a labour of love." Twice had he proposed that the ladies should dine with the brethren, and he trusted that for the future it would be a recognized thing. He thanked them all very sincerely.

Bro. POTTER, in happy terms, replied to the toast of the "P.M.'s."

The healths of "The Lay Members" and "The Host" were then given and responded to by Bros. Treadwell and Joynt, and, after some excellent songs and a recitation by Bro. Joyce, the brethren and ladies returned to town highly delighted. We must not forget to mention that the respected Bro. Carpenter brought the harmony of the evening to a close with his favourite song of "Twelve Bottles More."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Grasham Lodge, No. 869.—This lodge held their usual meeting as the Four Swans Hotel, Waltham Cross, on Saturday, July 9th. Bro. R. Bruce, W.M., was supported by all the officers, and there was a good attendance of brethren. Bro. Henry Muggeridge, P.M. 192, was the only visiting brother, and he expressed his satisfaction at the perfect manner in which the W.M. had discharged his duties, which consisted of raising Bros. Stephens and Pottle. As is usual at this season of the year there was a good attendance of ladies, the wives and friends of the brethren; and at the conclusion of the business of the lodge, all adjourned to a sumptuous and well-laid banquet, where they thoroughly enjoyed themselves, and interchanged those friendly courtesies which tend so much to cement friendship and increase the interest of the fair ones in the cause of Masonry. The only toasts on this occasion were those of "The Queen and the Craft," "The Ladies," and "The W.M." The toast of "The Ladies" was responded to by the gallant Bro. Capt. Barnes in a very amusing and complimentary manner. The evening was enlivened by several capital songs. Bro. W. H. Ethrington sang a new song he had recently set to music, entitled "I Happy to Meet," which, not only as a Masonic song, but as one particularly appropriate for this occasion, gave great satisfaction. The brethren and friends then adjourned into the beautiful gardens, where the dessert was laid, during which the band of the 41st Middlesex Rifles V.C., conducted by Bro. Ethrington, played some excellent selections and dance music, thus concluding a most enjoyable day. The brethren returned to town much pleased with their reunion meeting.

Perfect Ashlar, No. 1178.—At the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, this lodge met on Thursday, July 7th. Bro. J. W. Avery, W.M., presided. He passed Bro. Baker, and raised Bro. Collins. There were present: Bros. J. Green, S.W.; H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; D. Rose, P.M., S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; F. H. Elsworth, P.M., &c. Visitors: Lazarus, P.M.; Swass, &c. Banquet was also served.

PROVINCIAL.

WARRINGTON.—*Gilbert Greenall Lodge, No. 1250.*—The regular monthly meeting of the lodge was held on Monday evening last, at the Masonic Rooms. The W.M. Bro. W. Mossop was supported by Bros. W. Richardson, J.W., as S.W.; P. J. Edelsten, as J.W.; John Bowes, P.M., Past Prov. G. Reg., as P.M.; W. S. Hawkins, S.D.; W. Pollitt, J.D.; J. Parry, Peter Leigh, J. H. Potter, John Wood, Thomas Pierpoint, Henry Houlr, R. Brierly, Thomas Auckland, and James Hannah, Tyler. Visitor: Bro. William Smith, W.M. No. 148. The lodge was opened in form with prayer, when the minutes of the previous meeting were read and confirmed. The lodge was opened in the second degree, when Bros. Pierpoint, Wood, and Potter claimed preferment, and having sustained their claim, were entrusted. On readmission they were raised to the sublime degree of M.M., the W.M. being assisted by Bro. Bowes. The lodge was closed down, and nothing further being proposed for the good of Masonry in general or of No. 1250 in particular, it was closed with the usual solemnities.

SCOTLAND.

GLASGOW.—*Lodge of Glasgow St. John, No. 3 bis.*—The meeting of this lodge was held on Tuesday, the 5th inst., at the usual hour. In the absence of the Master, the chair was filled by Bro. Craig, P.M.; Bro. Fletcher acting S.W.; and Bro. Ma'ulay acting J.W. The lodge was duly

opened, after which a candidate was initiated by Bro. Bamber, Sec. The R.W.M. thereafter entered and took the chair, upon which the minutes were read, and, after some comments, passed. The Sub-M. then proposed that a committee of the Office Bearers of the lodge should be appointed to wait upon the editor of the *Glasgow Herald* in order to get, if possible, the name of the individual who was writing concerning the lodge under the signature of "Masonic," so that, if possible, legal proceedings should be taken against him for his remarks. This motion was seconded by the Treasurer, and agreed to. The lodge was shortly afterwards closed in due form.

ROYAL ARCH.

Cavenc Chapter, No. 176.—The election meeting of this chapter was held at Radley's Hotel, Blackfriars, on Thursday, July 7th; Companions J. Lacey, M.E.Z.; F. Walters, P.Z., as H.; P. Browne, J., presided. The elections were unanimous in favour of Companions P. A. Nairne, as Z.; P. Browne, H.; M. Scott, J.; F. Walters, P.Z., Treasurer (re-elected); R. S. Foreman, S.E.; A. Williams, S.N.; T. Quinhampton, P.S. It was unanimously agreed that a five-guinea P.Z.'s Jewel be given to Comp. J. Lacey, M.E.Z., for his valuable services during his year of office. Banquet followed. Visitors: J. Hart, Givilt, &c.

SCOTLAND.

Provincial Grand Chapter of Lanarkshire.—A meeting of this chapter was convened on Friday, 1st inst., by order of the S.G.R.A. Chapter, for the purpose of recommending a companion to the office of P.G. Superintendent. The chapter was opened by M.E.P.Z.'s Crabb, Taylor, and Campbell, &c., &c. The notice having been read calling the meeting, a motion was proposed by Comp. Wallace (79), seconded by Comp. Balfour (73), that a Superintendent be recommended for this Province. Comp. Campbell (69) proposed an amendment, seconded by Comp. Park (122) that we remain as we are at present, under the superintendence of the S.G.R.A. Chapter, as we have been for the last six years, and that we request a deputation of the S.G.R.A. Chapter to visit the Province as often as convenient, to inquire into the working of Royal Arch Masonry. The motion and amendment having been put to the meeting, five voted for the motion and eight for the amendment. Comp. Wallace's motion was lost by a majority of three.

MARK MASONRY.

SHEFFIELD.—*Britannia M.M. Lodge, No. 53.*—The brethren of this Mark Masters' Lodge held their annual meeting in the Freemasons' Hall, Surrey-street, Sheffield, on Thursday, the 7th inst., when Bro. E. Drury, W.M., assisted by his officers, very ably and impressively advanced to this honourable degree Bro. Ashberry, J.W. No. 1239, and Bro. Scargill, J.D. No. 1239. The W.M.-elect, Bro. H. Matthews, W.M. of the Wentworth Lodge, No. 1239, was then presented by Bro. Britain, W.M. 139, to the retiring W.M., Bro. E. Drury, P.M., P.Z. of 296, and P. Prov. G.S.B. of West Yorkshire, to receive at his hands the benefit of installation, which ceremony he performed in that able and impressive manner which has gained for him the esteem and applause of the whole of the Craft in Sheffield. After the brethren had saluted the newly-installed W.M., he appointed Bro. Britain W.M. 139 and P.M. of 296, as S.W.; Bro. H. J. Garnett, P.M. of this lodge, P.M. 139 and 1239, also P.Z. 296, as J.W.; and after duly investing them and the rest of the officers, the lodge was closed in due and ancient form. The whole of the brethren then retired from the lodge-room to the banquet, presided over by Bro. Matthews, W.M., who gave the customary loyal and Masonic toasts. Bro. P. M. Drury then rose to propose the toast of the evening, "The Health of the W.M.," and said it was with feelings of intense pleasure that he had that evening the honour of installing as his successor in the chair of Adoniram such a good, zealous, and hard-working Mason as Bro. Matthews; and from the efficient manner in which Bro. Matthews discharged all the duties he undertook in the various degrees of Masonry, he felt quite confident that under his rule and guidance the Britannia Mark Masters Lodge, No. 53, could not fail being prosperous. The toast was enthusiastically received, and with musical honours. After the W.M. had responded to the toast in appropriate terms, he proposed "The Health of the Officers of the Lodge," to which Bro. Britain, S.W., responded. "The Health of the Installing Officer (Bro. P. M. Drury), "The newly-advanced Brethren," and several other toasts, having been given and duly acknowledged, the brethren separated at an early hour, after spending a very enjoyable evening.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

St. George's Conclave, No. 18.—A meeting of this conclave was held at the Palmerston Arms, Grosvenor Park, Camberwell, on the 7th inst. The chair was occupied by Sir Knt. Henry Thompson, M.P.S., who was supported by Sir Knts. W. H. Hubbard, G.T., as V.E.; H. J. Wright, S.G.; C. L. Marshall, Treas.; E. Shaughnessy, R.; T. Wingham, Prefect; T. Wingham, jun., Org.; R. Wentworth Little, G.R.; J. Ashwell, S.; G. Catherwood, &c. A notice of motion was given to discontinue the meetings of the conclave during the summer months, and the M.P.S. ordered a special assembly to be convened in September for the purpose of considering the proposition. After rehearsing the ceremony, the conclave was closed, and the knights spent the evening together under the genial presidency of their esteemed M.P.S., whose excellent working in Craft Masonry is so highly esteemed and appreciated.

FUNERAL of R.W. BRO. STEPHEN BLAIR, P.G.M. E. LANCASHIRE.

The remains of the late Stephen Blair, Esq., of Mill Hill House, were interred at the Bolton Cemetery, on Saturday, July 9th, amidst the profoundest manifestations of respect. Although the unobtrusive character of the deceased gentleman naturally induced within him a desire that his funeral should be conducted as privately as possible, yet in obedience to the very general wish which had been expressed by the workpeople at Mill Hill Bleach Works, as well as by the members of the Order of Freemasons, amongst whom Mr. Blair occupied so honourable and distinguished a position, to pay a last tribute of respect to his remains, his relatives and friends were eventually led to relax somewhat their original intention, and as the mournful *cortège* wended its way slowly through the town it presented a very imposing spectacle. It left the stately mansion of Peel Hall, in Little Hulton, the residence of the late Harrison Blair, Esq., at twenty minutes before twelve, and proceeded *via* Buckley-lane, Albert-road, Egerton-street, and Granville-street to Manchester. The workpeople of the departed gentleman, the whole of whom were neatly dressed in black, assembled shortly after eleven o'clock in George Green-lane, Great Lever, and on the arrival of the long line of mourning coaches and carriages, they marshalled in line on Manchester-road, and preceded the *cortège* through Burnden, and down Bridgeman-street to the Bath Assembly Rooms. Here a large number of the brethren of the Masonic Order, in white ties and white gloves, headed the entire procession, which afterwards walked along Bradford-street and Bury New-road to the Cemetery, the order at this point being as follows:—

The Freemasons, about 350 in number, walking four abreast, amongst them being the following: Provincial Grand Officers: Robert Hopwood Hutchinson, P.S.G.W.; William Birch, J.G.W.; Charles Tiplady, G.T.; Richard Radcliffe, S.G.D.; James Spencer, G.D.C.; William Gouldthorp, G.O.; John Smith, G.P.; R. Geoghegan, John Clough, R. C. J. Duckworth, and Amos Armistead, G.Stewards; William Dawson, G.T. Past Provincial Grand Officers: Le G. N. Starkie, P.P.S.G.W.; J. L. Hine, P.P.S.G.W.; Samuel D. Lees, M.D., P.P.S.G.W.; William Henry Wright, P.P.J.G.W.; Wm. P. Pickup, P.P.J.G.W.; George Mellor, P.P.J.G.W.; Thos. G. Parker, P.P.J.G.W.; Rev. P. C. Nicholson; P.P.G.C.; Rev. J. B. Phillips, M.A., P.P.G.C.; Rev. J. L. Figgins, P.P.G.C.; John Barker, P.P.G.T.; Joseph Dobson Kennedy, P.P.G.T.; George Brett, P.P.G.R.; James Frederick Tweedale, P.P.G.R.; Jas. R. Wolfenden, P.P.G.S.; James Booth, P.P.S.G.D.; Thomas Croxton, P.P.S.G.D.; William Henry Prince, P.P.S.G.D.; Charles Affleck, P.P.J.G.D.; John Duffield, P.P.G. Superintendent of Works; Austin Sheldard, P.P.G. Director of Ceremonies; Samuel Titmas, P.P.G. Director of Ceremonies; Christopher M. Jones, P.A.P.G. Director of Ceremonies; Reuben Mitchel, P.P.G. Sword Bearer; Edmund Wrigley, P.P.G. Sword Bearer; Frederick Anderton, P.P.G. Sword Bearer; Henry Maiden, P.P.G. Sword Bearer; John S. Redfern, P.P.G. Pursuivant; William Roberts, P.P.G. Pursuivant; Uriah Nichols, P.P.G. Pursuivant.

Members of the same lodge as the deceased (No. 37): C. H. Bayley, W.M.; F. Bayley,

J.W.; P.M.'s J. Robinson, S. Isherwood, R. H. Barrett, G. P. Brockbank, and R. Harwood; W. Slater, R. W. Knowles, J. Pilkington, H. Veevers, F. F. Onmanney, J. Watkins, C. Hopwood, C. Whowell, J. Walker, and N. Routledge.

Other past and present officers in the procession: Bolton, James Young, W.M., William Dawson, P.G.T., James Baxendale, W.M., T. Mitchell, P.M., W. B. Birch, P.M., J. W. Taylor, P.M., T. Mitchell, P.M., Thos. Foster, P.M., Thos. Morris, P.M., William Dawson, P.M., P.G.T., Thomas Platt, P.M., James Watkins, P.M., Robert Grime, I.G., George Ferguson, P.M., John Morris, S.W., John Brandwood, P.M., Hugh Jones, P.M., Thos. Chambers, P.M., James Newton, P.M., Thos. Raby, P.M., John Bromley, P.M., John Alcock, P.M., William Morris, P.M., and J. Pilkington, J.D. Accrington—T. Hindle, W.M. Ashton, John Clark, W.M. Bacup—R. Crossley, jun., W.M. Blackburn—Charles Aspen, S.D., E. Halliwell, secretary of 345, and John Proctor, W.M. Blackley (Wilton Lodge, 1077)—George Platt, W.M., George Jackson, S.W., Joseph Bridgeford, J.W., J. T. Sawyer, P.M., and Robert Caldwell, P.M. Burnley—George Studdard, P.M., and John Butler, I.G. Bury—Jonathan Davenport, P.M. Clitheroe—W. Whewell, P.W. Dunscar, William Slater, I.G., S. Isherwood, P.M. Farnworth—William Hayhurst, P.M., R. Whittaker, P.M., J. L. Pennington, S., James Hawarth, P.S.D., M. Emill, S.D. Haslingden—John Booth, W.M. Heywood—R. Gorton, S.W. Levenshulme—William Abby, P.M., R. Timperley, W.M., and W. H. Bibby, P.M. Manchester—John Smith, P.G.P., Mark Scarnall, S., W. H. Platt, J.W., S. L. Pettit, J.D., I. R. Birchall, W.M., J. Bowker, P.P.G.T., Capt. Kizitaff, and W. D. Brazendale, I.J. Pendleton—Lieutenant-Colonel Barrett, P.M. Rochdale (Lodge of Harmony, 298)—James Holroyd, I.P.M., Jesse Firth, J.W., Robert Butterworth, S.D., Thomas Oakden, I.G., W. T. Stott, S., Jacob Holt, A.S., W. Lucas and William Ashworth, P.M.H.S., J. Leach, P.M., Rev. E. W. Gilbert, M.A., chaplain, R. Rawstron, P.M., James Wild, J.D., and J. B. Chadwick, J.W. Salford—William Heaton, P.M., and G. Hinkins, G.S. Todmorden—John Walker, P.M., Thomas Law, P.M., and Edmund Hartley, J.W. Whitefield—J. B. Champion, W.M. Whitworth—J. H. Schofield, P.M., William Walker, S.W., Mark Holt, P.M., and Amos Stott, P.M. C. R. N. Beswick Royds, P.P.G.S.B. for Worcester; M. Burgess, S.D., Herfordshire; John Harrison Blair, S.W., Cambridge, United States.

The workpeople of Mill-hill bleachworks, 110 in number, also walking four abreast, headed by Mr. Robert Glaister, agent and book-keeper, who had been in the employ of Mr. Blair eighteen years; Mr. Edward Quinn, foreman, thirty-four years; and Mr. James Heywood, foreman millwright, twenty-three years—these three wearing hatbands.

The following private carriages attended:—

1st. Containing the Rev. Canon Powell, vicar of Bolton; the Rev. T. Doughty, of St. John's Parsonage, Little Hulton; and Dr. W. Y. Martin, of Buckley House, Little Hulton.

2nd. Thomas Lever Rushton, Esq., Moor Platt, Horwich; Charles Wolfenden, Esq., The Height; and Thomas Glaister, Esq., of Mill-hill (who, with Mrs. H. Blair, are the executors and executrix of the deceased gentleman); and also Christopher Briggs, Esq., of the Lees, Sharples, family solicitor.

3rd. Mr. J. Tunnah, of Manchester-road, Provincial Grand Secretary of the Order of Freemasons; and Mr. W. Nicholson, of Mill-hill Blackworks.

The hearse, drawn by four black horses, richly caparisoned.

Mourning coaches:—

1st. Containing Thomas G. Horridge, Esq., of the Raikes; and Thomas Horridge, Esq., of Bolton road, Farnworth.

2nd. A. Macdonald Blair, Esq., Vivian-terrace,

Greenheys, Manchester; H. F. Blair, Esq., of Marlborough-terrace, Rusholme, Manchester; and James Knowles, Esq., Eagley Bank.

3rd. S. M. Diggles, Esq., Prestwich Hills, near Manchester; W. J. Rideout, Esq., of Charles-street, Berkeley-square, London; and R. J. Wood, Esq., *Dispatch* office, Fleet-street, London.

4th. Edmund H. Sykes, Esq., jun., Edgeley Cottage, Stockport; James Searle, Esq., Walton Cottage, Whalley Range, Manchester; and Christopher Haworth, Esq., Wallsuches, Horwich.

5. T. C. Andsell, Esq., and James Warburton, Esq., Kersley Chemical Works; John M. Wike, Esq., Nelson-street, Oxford-road, Manchester; and W. Romaine Callender, Esq., jun., Ashburne House, Victoria Park, Manchester.

Closed private carriages:—

1st. T. G. Horridge, Esq., of the Raikes.

2nd. Mrs. Harrison Blair, of Peel Hall.

3rd. Peter Ormrod, Esq., of Halliwell Hall.

4th. Chas. Wolfenden, Esq., of the Height.

5th. Christopher Briggs, Esq., of the Lees.

6th. William Hargreaves, Esq., of Darley Hall.

7th. James Knowles, Esq., Eagley Bank.

8th. W. Romaine Callender, Esq., jun., Victoria Park, Manchester.

9th. Richard Sykes, Esq., Edgeley, Stockport.

10th. Thomas Lever Rushton, Esq., Moor Platt.

11th. Thomas Walmsley, Esq., the Mayor, Brooklyn, Great Lever.

12th. Frank Hardcastle, Esq., Firwood.

13th. James Ormrod, Esq., Halliwell Lodge.

14th. Robert Cross, Esq., of Mortfield House.

The following had also been invited to the funeral, but were unable from various causes, attend:—John Hick, Esq., M.P., Hill Top, Sharples; W. T. Mann, Esq., Bowmere Lodge, Taborley; R. Andsell, Esq., R.A., Lytham-House, St. Alban's-road, Kensington; D. Whitehead, Esq., Saddleworth; Edward Rodgett, Esq., Higher Walton, near Preston; Peter Ormrod, Esq., Halliwell Hall; and W. Hargreaves, Esq., Darley Hall.

Large crowds of people assembled at various points along the route of the procession; and on Manchester-road, Bradford-street, and Bury-road, the blinds were almost universally drawn. The remains of the deceased gentleman were interred in the family vault, beside those of his brother, Mr. Harrison Blair, in the Church of England portion of the cemetery. They were enclosed in three coffins—shell, lead, and oak—the latter being covered with black cloth, richly studded with black and brass nails, containing brass handles, of a most massive character. On the lid was a brass shield on which was the following inscription:—"Stephen Blair, died 4th July, 1870, aged 66 years," while on the pall was a magnificent *immortelle*, composed of white roses, fuchsias, and geraniums. The body was read into the church by the Rev. Canon Powell, who also conducted the service at the grave, while the Rev. T. Doughty read the lessons. A large number of persons were assembled at the cemetery, prominent amongst them being the workpeople of the late Mr. Harrison Blair, of the Kersley Chemical Works.

The whole of the funeral arrangements were entrusted to the establishment of the late Mr. G. J. French, of the Manchester-road, and were carried out under the personal superintendence of Mr. Walter E. Brown, the mourning coaches being supplied by Messrs. E. Holden and Co.—*Bolton Chronicle*.

STORMS IN THE SUN.—Professor J. D. Steele says the result of observations now being taken shows that storms rage upon the sun with a violence of which we can form no conception. Hurricanes sweep over its surface with terrific violence. Vast cyclones wrap its fires into whirlpools, at the bottom of which our earth could lie like a boulder in a volcano. Huge flames dart out to enormous distances, and fly over the sun with a speed greater than that of the earth itself through space. At one time a cone of fire shot out 80,000 miles, and then died away, all in ten minutes' time. There is nothing in these phenomena to alarm us. They have, in all probability, happened constantly for ages past. That we have now means of investigating their nature and measuring their height and velocity furnishes no cause of anxiety.

Reports of the Lily Lodge, No. 820, of the Rosicrucian Society of England, &c., are unavoidably deferred till our next issue.

IS FREEMASONRY SECTARIAN?

The following letter appeared in the *Suffolk Chronicle* of the 9th inst.

(To the Editor of the *Suffolk Chronicle*.)

Sir,—I am induced to ask the above question through having listened to the sermon preached before the Provincial Grand Lodge, at Aldborough, on Monday last, and I shall be glad if you will publish this letter in your next number.

If, as I have hitherto believed, Freemasonry is unsectarian, if it welcomes Churchman and Dissenter, Protestant and Roman Catholic, High or Low, and Broad Church, Orthodox and Unorthodox, and, in fact, asks no questions as to the religious belief or theological opinions of those who seek to enrol themselves in its ranks, is it not reasonable to expect that any one of the Craft who may be selected to deliver a sermon to the brethren should be as broad and catholic in his discourse as in the Order to which both he and his hearers belong?

I cannot but believe that the preacher of last Monday would himself say this is a reasonable expectation, and that it was not of set purpose, but inconsiderately, that he disappointed it. I cannot suppose that he deliberately intended to set forth doctrines which must in all probability be unacceptable, if not offensive, to some of his audience; or that in preaching from the text, "A man that hath friends must show himself friendly," he wilfully acted the unfriendly part towards his brother Masons of assuming that of all the numerous varieties of religious belief those present might hold, only such as coincided with his own views could be correct.

Yet, in these days of advanced and liberal opinions, when even the Established Church itself very various opinions are held as to the "inspiration" of the Bible, and many, if not a majority, repudiate the theory of "verbal inspiration," our preacher laid it down that the words of Solomon in the Book of Proverbs were to be considered as the inspired words of God.

And whereas his text ran "and there is a friend that sticketh closer than a brother," he was not content to speak of this friend as God, but said that it was "God the Father, and his Son Jesus Christ, and their Holy Spirit," and repeatedly used the plurals "they" and "them" as the pronouns agreeing with the singular "a friend," whilst in another part of the discourse there was a disparaging mention of the theory of Papal infallibility, which must have been anything but agreeable to any Mason present who might have been a believer in that theory.

Now, surely the sermon would have been none the worse if the lessons to be drawn from the text had been enforced without exciting a feeling of dissatisfaction or opposition in those of the preacher's brother Masons present, who might either believe the words of Solomon not to be inspired, or at least not feel certain that they are so.

And surely the discourse would not merely have been none the worse, but very much the better, if the preacher had remembered that Masons are not bound (unless I am mistaken) to believe either in the doctrine of the Trinity, or in the infallibility of the Pope, and that it could not be otherwise than distasteful to any brother whose views differed from the preacher's on either of those points to hear them treated in the way I have mentioned.

There was one other part of the sermon which illustrates, though in a more pardonable manner, this tendency to forget that the preacher was a brother addressing brothers of different creeds and denominations, on an occasion when the beliefs of all and their preferences for their own associations ought to be respected; and this was where the fact that the text was taken from the Church Lesson for the day was made the occasion for a digression in praise of the Church Lectionary. Singular that this should be done

just now when Ritual Commissioners have reported in favour of a revision of that Lectionary, and a bill to give effect to their report is before Parliament!

And now, sir, for the practical object of these remarks.

I believe it is not unusual for a sermon preached before a Provincial Grand Lodge to be printed, and my hope is that if that course is to be taken with regard to the discourse in question, the preacher (having the subject thus brought to his notice) will justify my belief that he would not intentionally offend any of his brother Masons, by striking out or altering the objectionable parts, and putting on the title page "Revised for the press by the Author."

Yours obediently,

A FREEMASON.

July 6th, 1870.

CONSECRATION OF THE FERMOR LODGE, No 1313.

During the last eighteen months there has been a considerable accession of brethren, in very respectable circumstances, to the Lodge of Unity, No. 613, formed in the flourishing watering-place of Southport seventeen years since, and it has been thought advisable, with the full concurrence of the officers of Provincial Grand Lodge of West Lancashire, to form a second Lodge, and the preliminaries having been completed, the solemn and beautiful ceremony of consecration was performed, in the presence of a large number of brethren, under the presidency of Bro. Thos. Wylie, Prov. G. Reg., &c., at the Masonic Hall, Southport.

The Presiding Officer nominated as his Wardens, Bros. Robert Wylie, Prov. G. D.C., and Robert Jeffries, P.M., Lodge of Unity, 613. Bro. Thos. Marsh, Prov. G. A. D.C., officiated as D.C., and most ably discharged his duties. The other Worshipful Brethren taking part in the ceremony were Bros. the Rev. H. G. Vernon, M.A., Prov. G. Chaplain; assisted by the Rev. C. R. Hyde, LL.D., 105; H. S. Alpass, Prov. G. S.; Thos. Armstrong, P. Prov. G. J. D., Director of Musical Services; and Joseph Skeaf, Prov. G. O., who presided at the organ and was assisted by an efficient choir.

After the lodge had been duly opened in three degrees, prayer was offered, and the Presiding Officer delivered a brief address, stating the nature of the meeting. The petition to the M.W.G.M. of England and Wales, and the warrant constituting the lodge were then read by Bro. Alpass, Prov. G. S., and the petitioning brethren having signified their approval of the officers named in the warrant, the Prov. G. C. delivered an oration on the principles of the Craft, showing its excellencies and its thorough harmony with science and religion. The grand anthem, "Behold how good and joyful a thing it is, brethren, to dwell together in unity!" was then finely rendered by the choir, and the consecration prayer was offered. Then followed the interesting and imposing ceremonial of carrying corn, wine, oil and salt three times round the lodge, during which Bro. the Rev. Dr. Hyde most impressively read selected portions of Scripture. The anthem, "Glory be to God on high," was then sung, and the Prov. G. Chap. carried incense three times round the lodge. Another anthem was sung, and the Presiding Officer solemnly dedicated and constituted the lodge, pointing out to the brethren the duty which thus devolved upon them, to cultivate brotherly love and benevolence, and to walk in the paths of virtue and science. The closing prayer was then offered, the Hallelujah Chorus was sung, and the sublime ceremony was concluded.

The installation of Bro. James Platt, P.M., of Lodge of Unity, 613, as the first Master of the Fermor Lodge, was then conducted with due solemnity by Bro. Thomas Wylie; and the W.M. invested his officers as follows:—Bros. Daniel Elias, M.D., S.W.; James Wilkinson, J.W.; W. Dodd, Treas.; Benjamin L. Green, Sec.; J. A. Thompson, S.D.; Richard Sharrock, J.D.; and J. Hartley, Tyler.

The lodge having been closed, an excellent banquet, provided by Bro. F. Herrman, of the Albert Hotel, followed, the W.M. presiding, supported by most of the brethren who had taken part in the consecration ceremony, and several others.

When the cloth was drawn, the usual loyal and Masonic toasts were most felicitously given and heartily responded to. In proposing the health of "Sir Thomas G. Fermor Hesketh, M.P., Prov. G.M., West Lancashire, and the rest of the P.G. Officers," the W.M. specially referred to the services rendered to Freemasonry, and especially to the brethren interested in the formation of the Fermor Lodge, by Bro. Alpass, the Prov. G. Sec.

Bro. ALPASS, in responding, expressed the pleasure which he was sure would be felt by Sir Thomas Fermor Hesketh at the establishment of this new lodge. Freemasonry was now better understood and more highly approved, by thinking men; that was the case, and throughout the province a higher tone prevailed. If the brethren generally are careful to admit only worthy and true men, the Craft will flourish, and the officers will be gentlemen who will do credit to the fraternity. When

consulted with reference to the proposal to form a second lodge in Southport, he cordially approved of it, and hoped that the two lodges would work together in harmony, and that the principles of love and goodwill would ever characterize their proceedings.

In proposing the health of Bro. Wylie, Prov. G. Reg., the W.M. stated that in the Tyler's book of Lodge of Unity, 613, he found that Bro. Wylie was the only Prov. Grand Officer, then present, who had taken part in the consecration, and that to him they were indebted for having suggested the name their new lodge bore.

Bro. WYLIE, in responding, spoke of the remembrances which naturally came before him in thinking of the consecration of Lodge 613, fifteen or sixteen years ago, and he specially referred to the fact that many of their brethren had, during that time, been transferred to the Grand Lodge above. He had often thought that if every Mason would only act up to the grand principles they professed, how happy would the world be, for all would then act together in hearty fellowship for the promotion of brotherly love, relief and truth. The foundation of all our actions is to do all to the praise and glory of the Great Architect of the Universe, and to diffuse the holy and brotherly principles of that book on which Freemasonry is founded. An experience of thirty years in the Craft had taught him much, and he was rejoiced to bear his testimony to the hearty feelings of fraternal regard which in times of need were so promptly and generously exhibited on every hand. He had known many instances in which true Masonic conduct had been displayed for the assistance of those on whom it had pleased the Great Architect to lay His afflictive hand. Such were the principles on which Freemasonry was established and carried out, and let Eccumenical Councils say what they pleased and send out whatever Bull they choose, the pure and exalted principles of Freemasonry would continue to flourish throughout the whole world. Most heartily did he wish great success to Fermor Lodge, and that the W.M. and his officers would have much happiness in the performance of their duties.

The health of Bro. James Hamer, Prov. G. Treasurer, who was unavoidably absent, in consequence of having to instal a W.M. at a lodge in Liverpool was then heartily given, and was followed by the healths of the G. Chaplain, and Rev. Dr. Hyde, both of whom responded in suitable terms.

Bro. JEFFRIES, P.M. 613, then proposed "The health of Bro. Platt, the newly-installed W.M. of 1313," and referred to his long acquaintance with him, and his high esteem for him both in and out of lodge.

Bro. PLATT, W.M., responded, and expressed his intention of doing his utmost for the prosperity of Fermor Lodge, 1313, and for the general interests of Freemasonry.

The remaining toasts were "The newly-invested Officers," to which Bro. Green replied; "The W.M. of Lodge 613," who was unavoidably absent. "The Wardens and Officers of Lodge, 613, to which Bro. Dodd, S.W. 613, replied; "Our Visiting Brethren," which was responded to by Bros. W. Howells, P.P.S.G.W., P.M. 347 and 449; Stocker, P.M. 613; S. Baylis, 1, St. Mary's Chapel, Edinburgh; and Jeffries, P.M. 613.

The evening was most pleasantly spent, and its enjoyment was considerably increased by the able manner in which Bros. Armstrong, P.P.G.J.D., West Lancashire; C. Haswell, 203; W. Jones, P.M. 216; and Thomas J. Hughes, 216, sang several glees and songs, most of which were accompanied on the pianoforte by Bro. Skeaf, P.G.O. West Lancashire, who, we ought not to omit to mention, is the composer of the music to which the anthems, &c., at the consecration were sung.

A MONUMENT in memory of Ugo Foscolo, the poet, is shortly to be inaugurated in the Church of Santa-Croce, at Florence. The city of Milan also is about to place, in the square of the Scala, a statue of Leonardo da Vinci, the work of the well-known Italian sculptor, Mogini.

A COPY of Macklin's splendid edition of the Bible, profusely illustrated with about 11,000 engravings and drawings, comprising specimens of every school and styles were sold last week by Messrs. Puttick and Simpson, of Leicester-square, for £165. This valuable collection of pictorial art was formed by the late Mr. John Grey Bell, of Manchester, and was handsomely bound in sixty-three folio volumes.

THE Belgian Academy offers prizes, to be awarded in 1871, for investigations on any of the following subjects:—The integration of certain equations, inductive currents, the position in the vegetable kingdom of Lycopodium and four other genera, the reproduction of eels, and the composition and relation to one another of albuminous substances.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina. "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Puddings, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

THE University of Vienna has decided to admit women to all the advantages of its medical school, and two female students have already availed themselves of the privilege.

TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it 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.

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GEORGE KENNING,
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Births, Marriages, and Deaths.

BIRTH.

DICKSON.—On the 4th inst., at 53, St. Stephen-street, Salford, the wife of Bro. Joseph Dickson, I.P.M. of the Richmond Lodge (1011), Salford, of a daughter.

MARRIAGES.

BRITAIN—KELLY.—On the 9th ult., in the Congregational Church, Cape of Good Hope, by the Rev. Wm. Thompson, Bro. George Britain, to Eliza Catherine, eldest daughter of the late William Kelly, Esq., of Rondebosch.

RODDEWIG—HALL.—On the 7th inst., at the Parish Church, Sheffield, Bro. William Roddewig, 30, P.M. 296, and M.W.S. Talbot Rose Croix Chapter, to Felice Lucy, eldest daughter of Dr. J. C. Hall, M.D., Surrey House, all of Sheffield.

DEATH.

FERGUSON.—On the 12th instant, at 75, Clyde-street, Anderston, Glasgow, Jennet Mills, aged 41 years, wife of Bro. George Ferguson, Past S.W. Lodge Clyde, No. 408.

FIRTH.—On the 2nd inst., at Brighouse, near Halifax, Bro. Samuel Firth, plumber and gas-fitter, aged 27 years. His death was caused by being thrown from his phaeton on the previous day. He was a member of St. James's Lodge, No. 448, and one of the twelve petitioning brethren forming the De Warren Lodge, No. 1302. He was also a Sergeant in the 2nd West Yorkshire Yeomanry Cavalry. He leaves a widow and three children to mourn his sudden and untimely death.

The Freemason,

SATURDAY, JULY 16, 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 GLANCE AROUND.

SUMMER is come, and visions of the cool sea-shore, with its golden waves dancing before the refreshing breeze, begin to haunt the languid souls of our pent-up citizens. There are days when it is almost torture to think of leafy bowers, and verdurous glades, with rivulets twinkling in the distance, and zephyrs breathing through the murmuring trees.

There are days when the burden of ordinary life seems more than usually intolerable; when cares seem duller and more dismal, because the physical frame is overborne with a sense of unutterable weariness, and yearns for shady quietude and renovating rest. At this period of the year Masonic meetings in England are usually suspended, but there is a growing tendency on the part of London brethren to have a little outing to some rural spot, where the blue skies and green fields can be seen and enjoyed. In some cases the presence of ladies makes an agreeable change in the somewhat monotonous proceedings of the

summer festival, and the Grand Mark Lodge especially deserves credit for the highly successful manner in which the sisters and brethren were entertained under its auspices last summer, at the far-famed Mitre, at Hampton Court. This week a similar festive meeting was held at Richmond, and proved a great and merited success.

In reviewing the Masonic events of the past season, we may safely congratulate the English Craft upon the noble efforts which they have made on behalf of our several charities; our royal brother the Prince of Wales has also shown his high appreciation of the Order, and he is now publicly identified with its interests. The normal increase in the number of lodges during the last six months has been fully sustained, and there is no reason to doubt that the heads of the Fraternity have exercised a wise discretion in thus supplying means for the further extension of the Craft. Our late Grand Master, Lord Zetland, has retired from his high post with the affection and esteem of every brother, but it will be seen that he is still as active as ever in assisting by his presence and advice the deliberative assemblies of the Order, and in promoting the general good and welfare of Freemasonry. His successor, the Earl de Grey and Ripon, is a statesman of eminence, and his time is necessarily much occupied in the discharge of official duties, but his heart is so thoroughly in the Masonic cause that none but weighty reasons will ever detain him from his place in Grand Lodge. In Scotland, the Earl of Dalhousie, a vigorous and enlightened chief, wields the sceptre of Solomon, and we trust that before he leaves the Masonic throne in that country, our Scottish brethren will have made a rapid stride in the right direction, by the organization of charitable institutions similar to those which now flourish in England and Ireland. The Grand Lodge of Ireland is, we are led to believe, in a very healthy condition, but information as to the progress of Freemasonry in Ireland is so scantily supplied by the authorities, that we are forced to rely upon accounts which are occasionally given by the secular press when anything very special in connection with Irish Masonry takes place. More prominence should be given to the doings of our Irish brethren, many of whom we know to be good men and true. Our neighbours in France have changed their Grand Master, General Mellinet having retired in consequence of the state of his health and the infirmities of old age, but we believe that Bro. Babaud Larivière, who succeeds the General, has his heart in the work, and will make an efficient ruler of the Craft. In Germany, where there are many Grand Lodges, and where diversities of opinion as to what is really Masonry prevail, there is yet a most encouraging prospect for Freemasonry. Liberal ideas are permeating the lodges, and even in priest-ridden Austria, a lodge has been recently established. In Hungary, a Grand Lodge has been actually formed, Bro. Franz Pul-

szky being the first Grand Master, while every month new lodges are being added to this already important jurisdiction. In Spain, Freemasonry is spreading far and near, and the number of brethren now at work in that country almost exceeds belief. We are assured by recent advices that there is scarcely a second-rate town in Spain without a lodge, and in many large towns there are two or more. Portugal has also embraced the tenets of Freemasonry with enthusiasm, and a perfect fusion of the recently conflicting Lusitanian Jurisdictions having been happily effected, there is great hope for the entire Iberian peninsula. Italy is still divided Masonically, and until our Italian brethren learn the value of unity, they cannot expect to command the respect of the Craft universal. Of Switzerland, Holland and Belgium, we have little to record, and if the saying be true, "happy is the nation which has no history," it may be safely assumed that in each of these countries our Order is making steady, but imperceptible progress. In the north of Europe, Freemasonry flourishes exceedingly, especially in Sweden, where the King is a zealous patron of the Craft, and we hope shortly to give a more lengthened detail of the Swedish degrees. By the consolidation of English Masonry in Turkey, under the rule of R.W. Bro. Brown, as District Grand Master, we anticipate a great future for the Order in the East, while the happy reconciliation which has been affected between Halim Pasha, the District Grand Master for Egypt, and the Khedive of that prosperous province, promises equally happy results for the Egyptian lodges.

If we look beyond the Atlantic, an immense Masonic vista opens. The United States alone can muster some four hundred and eighty thousand members of our mystic brotherhood; and in the Southern republics and the Empire of Brazil, Freemasonry is popular and respected. It is to be regretted that the Masons of Canada are not working with that love and harmony which should ever distinguish Freemasons, but we are strongly of opinion that the two Grand Lodges now in operation in the provinces of Ontario and Quebec will speedily arrive at an amicable solution of their present unhappy differences.

In all the colonies and dependencies of the British Crown the Order is also rapidly extending, and we may anticipate at no distant period the formation of independent Grand Lodges in Australia, where a vast number of lodges now exist under conflicting jurisdictions.

It will thus be seen that the mustard-seed of Speculative Freemasonry has become a great and mighty tree, under whose shadow men of every nation are gathering; and let us hope that the time is rapidly approaching, when the influence of so vast a peaceful confederation will be powerful enough to preclude the possibility of war between civilised peoples, and that science, knowledge and virtue, combined, will eventually sway the destinies of the world.

Mulum in Parbo, or Masonic Notes and Queries.

In the famous Masonic manuscript, alledged to be in the handwriting of King Henry VI., and discovered in the Bodleian library; it is said that Masons are possessed of the "Faculty of Abrac," (vide "Hutcheson's Spirit of Masonry," Preston's "Illustrations," &c.)

The meaning of these words has been surmised upon by various authors, and by some the authenticity of the document disputed. However, as I have not yet seen the following in any of the works of our Masonic authors, I send you the extract entire and without comment, as it may be interesting to some, and amusing to many, of your readers.

"Abracadabra," a mysterious word, to which the superstitious in former times attributed a magical power to expel diseases, especially the Tertian Ague, worn about their neck in this manner:—

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Somethink that *Basilides*, the inventor, intends the name of God by it. The method of the cure was prescribed in these verses:—

Inscribes Chartæ quod dicitur Abracadabra
Sœpius, & subterreptes, sed detrahe summam
Et magis atque magis desint elementa figuris
Singula quæ semper capies & cætera figes
Donec in Agustum redigatur Litera Conum
His lino nexis collum redimire memento
Talia Languentis conducent Vincula Calla
Lethalesque abigent (miranda potentia) morbos.

"Abracax," the name given to God by Basilides the heretick, in the second century, who, he said, was the author of 365, meaning the 365 days in a year. To which number the letters of *Abracadabra* above-mentioned amount.

A translation of the above verses, into English, by any of your learned readers, would be "thankfully received and faithfully acknowledged." W. G. DORIC.

LODGE ETIQUETTE.

In the absence of the Junior Warden of a Craft Lodge, is it the privilege of a past J.W. of that lodge to take his place; or who is the proper party to do so? JUSTICE.

THE 1717 THEORY CONFIRMED (page 331).

The alteration given by Bro. Bacon at page 332 is an improvement, and does anything but hurt either its authenticity or its adaptation to the 1717 theory. It shows that Dr. Stukeley was seemingly taken in by the ideas intentionally promulgated that the proceedings of 1717 were a "revival" of an old society which had fallen away for "many years," whereas the real truth was that the proceedings of 1717 were the institution of a new society. I beg to thank Bro. Bacon for the interest he has taken in the matter. W. P. BUCHAN.

"BRO. HUGHAN ON THE ORIGIN OF OPERATIVE FREEMASONRY" (page 319).

There is surely some *lapsis penne* in the above heading as given at page 319. I have no intention of going into the subject of the origin of "Operative Masonry," as that might force me to prove that operative carpentry is older than Operative Masonry, and that the latter copied many things from the former. As may be seen at page 270, what I challenged Bro. Hughan on was the origin of *Speculative* Freemasonry, which he asserted was derived from the "Operative Masonic Body," but which I denied. I shall await Bro. Hughan's own time with pleasure, more especially as it would hardly be fair to interfere with Bro. C. I. Paton's "The 1717 Theory Exploded." Let Bro. Paton get all the glory he possibly can from his grand explosion,

which I am afraid will only end in smoke—a puff of powder minus the ball. I expect to see Sir C. I. Paton of the 19th century sharing the fate of Sir Henry de Bohun of the 14th. LEO.

THE 1717 THEORY ABSURD.

Bro. "Leo" informs us, at page 331, that "Bro. W. P. Buchan never pretended to be the 'originator' of the 1717 theory, although he may, perhaps, with propriety be called the champion." No such term is he entitled to. When an individual has gained a victory in a fair field with opponents which he may have to compete with, and overcomes them, he is then entitled to the title of champion; but Bro. W. P. Buchan has only come forward and proclaimed that 1717 is the date of Freemasonry, without a single proof to warrant his statement except his own tall talk. He has not yet overthrown myself in the challenge which I have accepted, and it is somewhat unfair to write and say anything until he has disposed of my arguments *on proof* satisfactory to all readers. CHALMERS I. PATON.

SOMETHING WRONG IN THE PROVINCE OF AYRSHIRE, SCOTLAND.

The Secretary of the Lodge Saltcoats and Ardrossan, No. 320, informs the readers of THE FREEMASON of "Something Wrong." It seems as if there was "something wrong" on both sides. Why is the matter not brought up before the Provincial Grand Lodge of the district, and if a satisfactory discussion is *not* arrived at, then appeal to Grand Lodge; but do not blame Grand Lodge for a matter which ought to be settled in the district. Although I quite agree with the remarks of Bro. D. Wilkie in regard to the Grand Lodge of Scotland, "that matters deeply affecting the welfare of the Craft are systematically overlooked," it seems to me not now to be a necessary requisite in the Grand Lodge of Scotland "to be a peaceable subject, and to cheerfully conform to the laws of the land in which you reside." CHALMERS I. PATON.

KNIGHTS OF MALTA IN SCOTLAND.

There is a body in active operation styling themselves "the Grand Parent Black Encampment of the Universe" at present in *full swing* in many places in the West of Scotland, where the degrees are conferred on aspirants for the sum of five shillings. Members of this Order in England should be careful whom they admit. CHALMERS I. PATON.

ATTRIBUTES OF THE LORD KNOWN UNDER THE NAME OF ANGELS.

Ariel . . .	The powerful God.
Berakhel . . .	The blessed God.
Génél . . .	The high God.
Dorshiel . . .	The all-searching God.
Hadarel . . .	The majestic God.
Waadel . . .	The Lord who alone decreeth.
Sakriél . . .	The Lord who remembreth for ever.
Khaniel . . .	The Lord of Grace.
Jahariél . . .	The pure God.
Yedidél . . .	The friend of the Lord.
Kerubél . . .	The mighty Cherub.
Lahatél . . .	The mighty flame.
Malkiel . . .	The mighty king.
Nuriél . . .	The fire of the Lord.
Sarafél . . .	The burning, or energetic God.
Asael . . .	The powerful God.
Padahél . . .	The Mighty Redeemer.
Ladkiél . . .	The just God.
Kadoshel . . .	The holy God.
Rakhamiel . . .	The merciful God.
Shamriel . . .	The Guardian, or watchful God.
Tomekhél . . .	The mighty Supporter.

HOLLOWAY'S OINTMENT AND PILLS.—Grateful acknowledgment.—Nothing can be more gratifying to the discoverer of these universal remedies than the thousands of testimonials of their efficacy which pour in from all quarters. No harm can possibly result from their use. The printed directions rolled round each packet will be a sufficient guide for the successful treatment of most diseases, whether they are attacking the surface or afflicting internal organs. These medicines are especially commended by nurses and others having charge of children, for whose many ailments they are specifics. The purity of these medicaments, their careful preparation and harmless nature, daily augment the approbation bestowed upon them throughout the globe for more than a third of a century.—[Advt.]

PROVINCIAL GRAND K.T. CONCLAVE OF LANCASHIRE.

The annual meeting of the Provincial Grand Conclave of Knights Templar of Lancashire was held at the Freemasons' Hall, Church Institute, Bolton, on Thursday, the 3rd June.

The St. James of Jerusalem Encampment was opened at half-past twelve o'clock by Sir Knight J. H. Winder, E.C. of the Encampment and P.G. Sword-Bearer, assisted by Sir Knight Thomas Morris, 1st Captain, Sir Knight John Fletcher, 2nd Captain, and other officers.

The Officers of the Prov. Grand Conclave entered in procession at one o'clock, and were received under the arch of steel, being marshalled by Sir Knight Thomas Croxton, P.G. Director of Ceremonies, and took their seats according to their respective rank.

In the absence of Sir Knight A. H. Royds, V.E.P.G. Commander, the Provincial Grand Conclave was opened by Sir Knight W. H. Wright, V.E.D.P.G. Commander, who read a letter from the P.G. Commander regretting his absence from illness, and expressing his good wishes to the Knights present.

The following Prov. G. Officers also attended the conclave: Sir Knights Edward Pierpoint, Sub-Prior; Rev. T. Radley, Prelate; J. L. Figgins, Assistant Prelate; Thomas Berry, 1st Captain; William Birch, Registrar; Thomas Croxton, Director of Ceremonies; J. F. Tweedale, Assistant do.; J. S. Veevers, Supt. of Works; A. W. Creeke, Almoner; James Gaskell, 2nd Expert; Thomas Bertwisle, 1st Standard-Bearer; W. H. Pratt, Warden of Regalia; James J. Hall, 1st Aide-de-Camp; W. H. Prince, 2nd do.; W. H. Hopkins, 2nd Herald; Thomas Law, Organist; T. H. Winder, Sword-Bearer; J. H. Sutcliffe, Banner-Bearer; and several Past Provincial Grand Officers, including Sir Knights Col. Birchall, Stephen Smith, H. S. Alpass, S. D. Lees, W. Roberts, George Barlow, Richard Radcliffe.

The minutes of the proceedings of the last Provincial Grand Conclave, held on Tuesday, the 10th June, 1869, were read and confirmed.

The muster roll of the encampments within the province was called over by the P.G. Registrar, and every encampment was represented, except the William de la More, Manchester.

The roll of Provincial Grand Officers was called over, and no valid excuse for non-attendance having been given, several of the officers were fined one guinea each.

The Treasurer's accounts were presented, and a report read by Sir Knight J. H. Winder, who had been appointed to audit the same along with Sir Knight W. H. Pratt, and the same being satisfactory were duly passed and allowed.

Sir Knight James A. Birch, of the Jerusalem Encampment, Manchester, was appointed Treasurer for the ensuing year, and a vote of thanks accorded to Sir Knight J. M. Wike, the retiring Treasurer, for his valuable services during his tenure of office.

Frater William Dawson was re-elected Equerry. The Deputy P.G. Commander proceeded to appoint and invest the following Sir Knights as officers for the ensuing year:—

Sir Kt. T. G. Parker...	Prior.
„ Geo. Galloway ...	Sub do.
„ Rev. T. Radley ...	Prelate.
„ Rev. J. L. Figgins ...	Asst. do.
„ J. S. Veevers, ...	1st Captain.
„ A. B. Creeke, ...	2nd do.
„ G. P. Brockbank ...	Chancellor.
„ J. H. Winder ...	Vice do.
„ W. Birch ...	Registrar.
„ J. A. Birch ...	Treasurer.
„ W. H. Pratt ...	Chamberlain.
„ James Gaskell... ..	Hospitalier.
„ J. F. Tweedale ...	Dir. of Cers.
„ Beckett Bradbury ...	Asst. do.
„ T. Bertwisle ...	Supt. of Works.
„ J. Watson ...	Almoner.
„ J. Turner Hall ...	1st Expert.
„ W. H. Prince... ..	2nd do.
„ James Worsley ...	1st Standard Bearer.
„ Henry Bulley... ..	2nd do.
„ Thomas Morris ...	Warden of Reg.
„ W. J. Fowler... ..	1st Aid-de-Camp.
„ W. H. Hopkins ...	2nd do.
„ John Fletcher... ..	1st Expert.
„ J. H. Sutcliffe... ..	2nd do.
„ C. H. Bailey ...	1st Herald.
„ E. L. Waddington ...	2nd do.
„ Thomas Law ...	Organist.
„ T. R. Williams ...	Sword-Bearer.
„ Robert Crossley ...	Banner-Bearer.
„ William Dawson ...	Equerry.

The Committee for General Purposes was appointed:—Sir Knights S. Smith, J. M. Wike, H. S. Alpass, Gaskell, Pierpoint, Col. Birchall, Croxton, Winder and Galloway. *Ex Officio*, the P.G.C. A. H. Royds, D.P.G.C. W. H. Wright, G. P. Brockbank, Chancellor; W. Birch, Registrar; J. A. Birch, Treasurer.

Sir Knt. Watson collected the alms, amounting to £2 12s. 10d.

It was resolved that the sum of £5 from the Almoner's funds be granted for the relief of Sir Kt. Ledward, an old Mason of fifty years' standing, and the oldest Templar in the Province.

A committee consisting of E.C.'s., P.E.C.'s, and 1st Captains of Encampments, was appointed to frame by-laws of the P.G. Conclave.

It was resolved that the next meeting of the Prov. Grand Conclave be held at Manchester under the auspices of the Jerusalem Encampment.

The D.P.G. Commander, in the name and on behalf of the V.E. P.G. Commander, presented to the E.C. of the Plans of Tabor Encampment, Colne, (Sir Knt. T. G. Parker), a complete set of books, handsomely bound, consisting of Minute Book, Subscribing Members' Book, Cash Books, Declaration Book, Equerry's Book, Muster Roll, Register and Receipt Book. Sir Knt. Parker accepted the gift of the P.G.C. with many thanks on behalf of the encampment, and expressed his hope that the generous donor might speedily be restored to perfect health.

A circular letter from the Grand Vice Chancellor, announcing that the Grand Conclave had at its meeting in May last made sundry alterations in the fees payable in respect of registry and certificates from Grand Conclave, and also in the annual fees payable thereto. An animated discussion ensued thereupon, and the legality of the notice convening the meeting was questioned, but it was finally resolved to refer the whole subject to the General Purposes' Committee to take such action in the matter as might be desirable.

It was resolved, "That the fact of the Banner and Abacus of our last P.G.C. being in the P.G. Conclave be inserted on the minutes of proceedings."

The D.P.G.C. was instructed to convey to the V.E.P.G. Commander, Sir Knt. A. H. Royds, the deep regret of the members of the P.G. Conclave, at his inability to take his accustomed place therein, and their earnest wishes for his speedy recovery.

The 2nd Captain of the St. James of Jerusalem Encampment, presented to that encampment as a souvenir of his visit to the Holy Land, a beautifully finished table with marble top, on which, under a glass case, was the stone alluded to in the inscription which was written thereon:—

"This stone was brought from Jerusalem by Sir Knt. John Fletcher, in May 1869, it was the quoin stone in the doorway of the Hospital Chapel (at present in ruins) built by the Knights Templar, situate near the Church of the Holy Sepulchre. Presented to the St. James of Jerusalem Encampment, Bolton, June, A.L. 5874, A.D. 1870, A.D. 752, by Sir Knt. John Fletcher."

Sir Knt. Fletcher explained the circumstances under which he became possessed of the relic, and detailed his difficulties in transit to this country.

Sir Knt. T. H. Winder, E.C. of the St. James of Jerusalem Encampment, accepted the valuable present to the Encampment, and thanked Sir Knt. Fletcher for his addition to the furniture of this already well-equipped Encampment.

The Prov. Grand Conclave was closed at 4.30, and the P.G. Officers having retired, the St. James of Jerusalem Encampment was forthwith closed.

The banquet was celebrated in the school-room, which was decorated with banners of Knights Templar. Sir Knt. Wright presided, and the customary toasts were proposed and responded to, and the meeting dispersed by 8 o'clock.

FASHIONABLE WEDDING IN SHEFFIELD.

The marriage of Miss Felice Lucy Hall, eldest daughter of Dr. J. C. Hall, Sheffield, to William Roddewig, Esq., of Lowfield, Sheffield, took place on Thursday, the 7th inst., in the Parish Church. Long before the hour appointed for the ceremony a large concourse of persons assembled in Arundel-street and around the Parish Church, awaiting the arrival of the bridal party. Shortly before ten o'clock the carriages were at the church gates. The bride was beautifully attired in a robe of white satin, with a wreath of orange blossom and a long Honiton lace fall. The bridesmaids were three in number—viz., Miss M. G. Hall (sister of the bride), Miss M. Neville, of Langham, Surrey; and Miss Edith Robinson, St. John's Wood, London (cousins of the bride). Each was attired in a white dress, with wreath of pink and white flowers and lace falls. The groomsmen were Mr. R. J. Hall (eldest brother to the bride), Mr. F. Stephenson, and Mr. Ralph Neville (cousins). The matrimonial service was impressively performed by the Rev. J. E. Johnston, M.A., Vicar of St. Jude's, Moorsfields, of whose congregation the bride was a member. In the absence of Mr. Smith, Mr. Kirk, organist of St. Jude's, presided at the organ. The bride was given away by her father, Dr. J. C. Hall. After the conclusion of the service the bridal party were joined by numerous friends, among whom was the Rev. Canon Sale, who returned to Surrey House, the residence of Dr. Hall, and partook of the wedding breakfast. Later in the day the newly-married couple departed from Sheffield for the Rhine, where they intend to spend the honeymoon.

P o e t r y .

STORM BEATEN.

A storm-beat ship was out at sea,
Her ropes and sails were torn to shreds,
Her sailors clung amidst the wreck,
And in despair hung down their heads.

In vain they'd toiled all the day,
Until dread night had hastened on;
They saw no aid appearing nigh,
Lo! even lingering hope had gone.

The captain's heart was sore and sad,
For he would fain have saved his crew;
But helm adrift and boatless, too,
Alas! alas! what could he do?

No raft would float in such a gale,
If e'en he could establish one,
So he knelt down and prayed to God
For mercy when life's sands were run.

Fast flying on before the storm,
The ship came nigh a rocky shore;
The dismal moaning of the waves
Commingled with the breakers' roar.

A few short hours passed away,
And then a score of souls had sped;
The ship had dashed upon a rock,
And all the weary men were dead.

Had there have been a lifeboat nigh,
Manned by a crew of daring men,
The ship, perchance, might have been saved,
The crew have reached their homes again.

To help such shipwrecked sailors, then,
Oh! let our lifeboat kiss the wave;
And, Brothers, we shall blessings win
From all she snatches from the grave.

Qr. Mas. Sergt. R. SIMMONS,
Freedom, No. 77.

OH! YE WHO ARE BOUND BY OUR MYSTICAL TIE.

Sung at the banquet after the installation of Bro. George E. Hawkes, W.M., Union Lodge, Margate. Words by Bro. ATHELSTAN HARVEY BOYS, P.M., P.G.R. Kent.

Oh! ye who are bound by our Mystical tie,
Come join me in drinking a toast,
And confess that all over the Globe we descry,
The name of our Craft—a proud boast.
The Mason may cruise to the East from the West,
And yet be with all hand and glove,
If his principles will but evince a good test—
The test of our Brotherly Love.

Though the world's outer circle may laugh at our Rites,
And hold up our Symbols to scorn,
We can easily point to our Charity's sights,
Which our tenets Masonic adorn.
Though our Customs be held up to ridicule's view,
For approval we look up above,
His Word is our Guide in whatever we do,
While our motto is Brotherly Love.

So Masonry, based on Morality's source,
Us teaches to act on the Square;
While Equality's Emblem, uprightness our course,
The Level and Plumb-rule declare.
Then, Freemasons, let each one do well as he lives,
That when summon'd to Grand Lodge above,
We may reap the reward the Great Architect gives—
The reward of our Brotherly Love.

1st January, 1870.

THE FREEMASONS' LIFE BOAT.

The Committee met at Bro. Foster's, London-street, E.C., on Thursday, the 7th inst. There were present: Bros. A. E. Harris (in the chair), S. Davis, Gottheil, T. Mortlock, and C. C. Taylor.

The minutes of the previous meeting were read and confirmed. Several propositions tending to further the interests of the movement were proposed and carried.

The financial position stands as follows:—Acknowledged in THE FREEMASON of June 11th, £126 6s. 6d. Since received: Gosport Lodge (903), £1 1s.; Bro. Mallett, 5s.

The meeting was adjourned to Thursday, 4th August next, at 8 p.m.

[In the list of subscriptions published last month the name of Bro. Frost (1306), 10s., was omitted.]

DEFECTS OF ENGLISH BREAD.—Without entering on the discussion of the question, as to what the effects of the habitual use of alimed bread on the digestive organs may be, it is sufficient for our present purpose to note the fact that, as a rule, our English bread has too much yeast introduced into it, undergoes too little kneading, and that, by the aid of a mineral substance, inferior, or even damaged flour, may be made to do duty in bread-making as if it had been sound and of prime quality.—*Food Journal.*

GRAND LODGE OF MARK MASTERS.

We are informed that the following brethren have been appointed members of the Committee to arrange the terms of a treaty between the Grand Mark Lodge and the Grand Red Cross Council:—

Rev. G. Raymond Portal, M.A., G.M.M.;
W. W. B. Beach, M.P., P.G.M.M.;
The Right Hon. the Earl of Limerick.
Major A. S. Adair, 33°;
R. A. Benson,
F. Binckes,
T. Meggy, and
H. C. Levander.

The combined Committee met on Friday, the 15th instant.

The *Reading Mercury* of July 2nd, in its report of the proceedings connected with H.R.H. the Prince of Wales' visit to Reading on the 1st inst., states the following:—

"The representative of a Masonic publication having, without authority, taken to London the list of Masons present, we are unable to publish a complete list of the names."

In justice to the representatives of THE FREEMASON, we think it right to state that we have received official information from the Prov. G. Sec. of Berks and Bucks, that this unwarrantable act was perpetrated by one W. Smith, who is connected with our contemporary in Salisbury-street, Strand.

Original Correspondence.

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

BRO. BUCHAN AGAIN.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—It would be very amusing, if it were not painful, to see how eagerly Bro. Buchan (p. 331) snatches an error in the punctuation of Bro. Bacon's extract to support his utterly baseless 1717 theory, which, in fact, proves the exact contrary to what Bro. Buchan supposed, inasmuch as it states that "Masons were made in London many years before that date," a fact which no Mason ought to doubt, unless he believes with Bro. Buchan that our predecessors were all either knaves or fools.

It is an old saying, "That it is a dirty bird which fouls its own nest," but what can we think of a Mason who does all in his power to pick holes in the Masonic mantle which covers him? Bro. Buchan's constant allusion to the worthy and learned brethren of the last century, as "Desaguliers & Co.," is extremely offensive, as well as the manner in which he invariably speaks of them as if they were charlatans and impostors. I sincerely trust Bro. Buchan will see the advisability of expressing his opinions more moderately, and of paying a little of that proper deference which, as a Mason, he owes to the history and traditions of the Craft.

Yours fraternally,

VIATOR.

LETTER FROM A BROTHER IN LONDON TO AN EDINBURGH BROTHER, WITH SUGGESTIONS FOR IMPROVEMENT IN THE GRAND LODGE OF SCOTLAND.

One of the most fruitful sources of injustice in the Grand Lodge of Scotland is the manner in which proxies (Masters and Wardens) are appointed. Lodges beyond the metropolitan district, who may not care to be represented in the Supreme Body by their Worshipful Masters and Wardens, appoint upon their annual election, in addition to their ordinary Office Bearers, Proxy Masters, who again in turn appoint two Wardens. These Proxy Masters are expected, not only to attend to all affairs which arise affecting the Grand Lodge, but also to take charge of any matters coming up from the lodge which they represent.

These proxies are, to be legal, signed upon the day of election, and are returnable for approval by the Grand Lodge upon the quarterly communication following the date of their signature. Like every law of Grand Lodge, when it suits the purpose of a certain faction, this law is systematically broken; but, on the other hand, most rigidly enforced whenever it endangers the plans of the factionists, and gains their opponents a vote. Very few proxy commissions are signed upon the day they purport to bear, and many are signed only when it is necessary to defeat a motion—not by justice, but by votes.

Now, every commission should be returnable within fourteen days of the date of granting, the Proxy Master at the same time should be obliged to give in the names of his Wardens, and the fees

of the three should be paid at the same time. No alteration should be permitted to take place in these officers during the date of the signing of the commission and the granting of a new one. In the event of the death of a Proxy Master during that period, the lodge should be entitled to elect a new one; and in the event of the death of a Proxy Warden, the Proxy Master should supply the vacancy with another brother. But the annual circular ought to contain a complete list of the members of Grand Lodge for the year following its issue. No new member should be admitted with the exception of those filling vacancies caused by death, and the representatives of foreign lodges, whose commissions may not have arrived in time to be submitted to Grand Lodge on its first meeting after the date of signing for approval.

Moreover, no brother should be permitted to hold a proxy commission who has not been at least two years a Master Mason, for there are many instances where brethren upon taking their Master's degree have become members of Grand Lodge, and voted upon questions affecting the Craft, of which they had no knowledge, nor could have. At different periods lodges have made it a point to have every new Master Mason in Grand Lodge, and thereby, for the time, secured a preponderating influence to the sacrifice of every principle of Freemasonry, of honour, and of justice.

What is the present system of Grand Lodge in the case of an important question coming up before it for decision? We will take an election, for example, where there are two candidates, both heavily supported by the brethren. Heaven and earth are moved for proxies; brethren are offered a seat in Grand Lodge; their expenses, both of commission fees and of eating and drinking, paid if they will vote one way or the other.

A hotel is at once fixed upon for head-quarters, an open table is kept, cabs fly about in all directions, innumerable circulars go through the post, meeting upon meeting, followed by resolution upon resolution succeeds, till one would think a general election instead of a paltry jewellery or Provincial Mastership was in hand. What is the result? The Grand Lodge is turned into a bear garden; a dozen fiery but ungrammatical orators, full of zeal and spirit, take the floor, speak against each other, against time; yes, and against common sense. Speak they will; while other brethren howl out "Vote! Vote! Spoke!" who have only come as silent Members to record their votes. How can there be justice done in such a court whose judges are there bought and sold like so many sheep? The country with a strong unflinching hand has put down bribery at Parliamentary and municipal meetings; but we poor Masons, Sons of Light (what a blasphemy!) only consider a cause just which gives us the largest bribe. As an esteemed member of Grand Lodge once said, and truly, "There are brethren whose adherence you can secure at the small expense of a glass of beer." And this is the justice of Grand Lodge. How can the affairs of Grand Lodge succeed under such auspices? How can it ever shake off the load of debt which hangs like a millstone round its neck? Only by the thorough reformation of its existing abuses; by introducing a law which will wipe away all incentive to malpractice, and which will heavily punish any one guilty of abuse.

I maintain that the Grand Lodge of Scotland is an unfit tribunal of justice as presently constituted; that root and branch are rotten and unsound; its whole system is founded upon error, and requires reform, not a partial reform, but one that will place it on a firm basis, and which will indicate a return to honest principles and pure Masonic practice. But so long as G.L. can be packed, so long as questions of importance cannot be discussed, and so long as a few windy and unscrupulous spouters form a clique to tyrannise over the brethren, an incubus will lie upon Grand Lodge, will paralyse the hands of Freemasons, and in the end will make the name of Mason so abhorrent, that the world will view it with feelings of suspicion and dislike. This will happen simply on account of our having mismanagement and disingenuousness in high places. I defy any one to contravert these facts. They are patent to every brother who will consider them for a moment, and they call for immediate and sharp redress.

But there is another and a greater evil than even the present system of Grand Lodge—the Grand Committee, with whom lies the real executive of Grand Lodge. All questions come before it for consideration, and it is seldom that any discussion arises upon one of its findings. Now, let us see how the Grand Committee comes into existence. The Masters of lodges in the Edinburgh district, with certain Proxy Masters, form this committee; but a reference to past annual circulars will show that there are many members of Grand Committee who have sat on it for twelve and sixteen years. The Grand Committee is the head-quarters of the clique. If any brother attempts to interfere with their decisions, he is at once roared and voted

down. They mutually propose each other for reelection annually, and although a division may take place among the other members, they manage to present their list for approval to Grand Lodge. The sub-committees upon important questions are always composed of their number, and thus the affairs of Grand Lodge are systematically misguided and misconducted. These brethren have no regard for decency, and they are so accustomed to hookwink Grand Lodge that they do not observe even a semblance of law or order. In 1865, when the question of "revision of the ritual," upon the motion of Bro. Adam Thomson, R.W.M. St. John's, Galashiels, was remitted to Grand Committee for report, they committed it to a sub-committee, which never met; and a brother verbally reported against the motion, and this was the weight given by the Grand Committee to a remit of Grand Lodge upon a most vital question. But, then, what do the Grand Committee care? The most important questions may be shelved; the affairs of Grand Lodge may get into irretrievable confusion. They laugh; and some of them, we know, would not object to see the day when she will become bankrupt—if they get the charge of seeing her through the Bankruptcy Court. It is not so many years ago since the Scottish *Freemason's Magazine* let a flood of light upon the doings of the clique which struck terror into their mean and sordid souls, and caused them to shriek out. The magazine was threatened with all pains and penalties, the article denounced untrue, but though that article branded them with fraud, conspiracy and dishonour, all the Grand Committee could say of it was, *that it was injudicious*. Yes! Injudicious to tell the truth and defend honest men? No! but to reveal the secret plans of those men to their Masonic vows, in the face of God and man.

Now for all this there is only one remedy. It has been already proposed and a strong effort should be made to have it carried into force, so as to destroy the destroying element in Grand Lodge. This can only be done by abolishing Grand Committee, and remodelling Grand Committee. This could be done in the following way.

First. Abolish Proxy Commissions, and permit every Right Worshipful Master and every Past Master, who pays an annual fee to be a member of Grand Lodge. The annual fee to be paid by the 1st February in every year. By this means we would have not only a better class of brethren in Grand Lodge, but better fitted to deal with questions coming before it.

Second. Let there be monthly meets of Grand Lodge.

By these means every question would have a better chance of being maturely and properly considered, and the present system be altered to one which will take the Grand Lodge from the shoals of bankruptcy, and make Scots Freemasonry respected both at home and abroad, for it cannot be denied that our system is at present the laughing stock of the world.

That the Grand Committee is an absurd institution, I will give one instance, when the present Duke of Hamilton came of age, the members directed the Grand Secretary to write to him and ask him to become an office bearer. The Duke wrote back with an apology, and with quiet irony stated, that *he was not aware that he was a member of the Craft!!!*

ANTIQUITY OF FREEMASONRY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—On having the paragraph pointed out to me, which I now only learn from Bro. W. P. Buchan's letter in your paper was inserted in the various newspapers, without his knowledge, I replied to it, that the public might know that every Freemason did not believe in the unsupported statements set forth in such a manner, by the challenge which Bro. W. P. Buchan had made. In reply to the letter which appeared in the *Glasgow Evening Star*, and now (somewhat altered) appearing in *THE FREEMASON*, page 322, I gave the following reply:—

ANTIQUITY OF FREEMASONRY.

To the Editor of *The Star*.

SIR,—Your paper of 12th May, 1870, contains a letter from Bro. W. P. Buchan, apparently intended as in reply to my letter on the Antiquity of Freemasonry, which appeared on 5th May, 1870. I cannot regard it as really a reply to my letter, for it consists of mere assertions, unwarranted by any exhibition of proof. Bro. W. P. Buchan says my letter is "full of mistakes;" but he does not even condescend to point out these mistakes. He seems to think that it will satisfy his readers for him merely to say that I have made them. I confess that it does not satisfy me; and I do not see why it should. Had an attempt been made point out any mistakes committed by me, I would have investigated every point with care; and I hope I would have been found as ready frankly to acknowledge an error as to maintain what I still found reason to believe to be the truth. Bro. W. P. Buchan also speaks of me as "good at retelling dreams and exploded notions." However, I ask, what are these dreams and exploded notions? If

Bro. W. P. Buchan means to refer to the notion of the existence of Masonry before the year 1717, which he assumes as the date of its origin, I reply that this notion is far from being exploded, and is not to be hastily dismissed as a "dream." The question is one to be tried by the adducement of evidence, and it is ridiculous for any one to come forward and merely make the assertion that our Freemasonry had its origin in 1717, without producing any proof to that effect. Not a vestige of proof has Bro. W. P. Buchan produced. He says, indeed, that in the *Freemasons' Magazine* last summer he asserted that Freemasonry and Speculative Masonry was only 152 years old; but he surely cannot imagine that this assertion is to be accepted as deciding the question. "He has ever since," he adds, "been carrying on the war continually against all and sundry the supporters of the 'ancient antiquity' of Freemasonry, and he has never met one who could produce any substantial proof that our Freemasonry existed before 1717." In this style he runs on, apparently quite contented with himself, and is in expectation that every one should unhesitatingly accept his views, but showing no reason why they should be accepted.

Bro. W. P. Buchan, who so emphatically condemns my letter as "full of mistakes," might have been expected to have kept clear of mistakes himself. But this is far from being the case. He speaks of the "Earls of Roslin in the seventeenth century," asserting that I am altogether wrong as to their relation to the Masons of Scotland, and that they were mere "patrons and judges" in trade disputes, not hereditary Grand Masters. *But there was no Earl of Roslin in the seventeenth century!* Yet again, Bro. W. P. Buchan says, "While the Earl of Roslin is chosen or appointed, with express consent and assent of William Shaw, Master of Works to our sovereign lord, judge or referee for a certain district, with continuation to his heirs, he became no more 'Grand Master' or 'hereditary Grand Master' thereby than I did." Without discussing the question whether or not the St. Clair of Roslin who was, with consent and assent above-mentioned, chosen or appointed by the Masons of Scotland to hold high authority among them, was their Grand Master or not, it is sufficient at present to point out the gross mistake of calling him Earl of Roslin, and this may well throw doubt upon all the opinions in connection with the subject of this office which Bro. W. P. Buchan so confidently asserts. *Such a display of gross ignorance and carelessness on one point makes his authority very questionable on every other point connected with the subject.* With reference, also, to the charters granted by the Masons of Scotland to the St. Clairs of Roslin, in the beginning of the seventeenth century—which charters are preserved in the Advocates' Library, Edinburgh—Bro. W. P. Buchan says, "The dates of these charters are A.D. 1600 and A.D. 1628." Now, the second of these charters is of date A.D. 1630, and the first bears no date, although there is sufficient evidence that it belongs to the early part of the seventeenth century, and to the reign of James VI. of Scotland, after his accession to the English throne. One who makes such mistakes as Bro. W. P. Buchan has made on points so easy of examination, is surely not entitled to censure another for mistakes without adducing evidence of them, nor to much regard for the opinions which he may assert as to the subject under consideration. I hope he will perceive that I have convicted him of mistakes.

His reference to his communication to *The Freemasons' Magazine*, is not much to the purpose. He may have "carried on the war," as his phrase is, in the pages of that periodical with great satisfaction to himself, and yet without making much impression on others. There are over two hundred thousand Freemasons in Britain who never see it, and there are some who, whatever they might see in it, would not take the trouble to reply. I am one of these. For anything I have yet done in the cause of Freemasonry I have received nothing but abuse; and it is not to be wondered at if I do not reply to articles which are not in themselves very deserving of notice, and in which I am not personally assailed.

Bro. W. P. Buchan called in question the initiation of Charles II. and William III. as Freemasons, often asserted as a historic fact by Masonic writers. He asks "In what lodge were these great kings made?" The question does not demand an exact and positive answer. We may have reason to believe, on good historic evidence, that these Kings were made Masons without being able to say in what lodge it was done, on at what particular date. A reference to the Seventh Landmark will at once explain the possibility of their being made Masons in an occasional lodge. And thus, in fact, persons of very high rank have generally been made Masons. The present Prince of Wales was not made a Mason in any regular lodge in Britain, but in an occasional lodge, which is perfectly competent for such a purpose.

I am almost at a loss what to say as to the following passage of Bro. W. P. Buchan's letter—"More, while the Earls of Roslin were referees or judges for the Masons in one part of the kingdom, we perceive a Royal grant made by James VI., in 1590, to Patrick Coipland, of Udaucht, and his heirs, giving him full powers as Warden and Justice within the 'haill thrie sherriffdomes of Aberdene, Banff, and Kincarne.'" I ask, was he another hereditary Grand Master? Bro. W. P. Buchan ought surely to know that a Warden is neither a Master nor a Grand Master. The Kings of Scotland appointed the Office Bearers of the Masons, at least when they chose to do so, as the Kings of England also did, no one disputing their authority; and thus the Earl of Orkney and Caithness was appointed by James II. to his high office, thereafter hereditary in the family of his descendants, the St. Clairs of Roslin; and thus also Patrick Coipland, of Udaucht, was appointed Warden for the Northern Shires already named. But there is a great difference between the office of a Warden and that of a Master; and therefore the question of Bro. W. P. Buchan, "Was he another hereditary Grand Master?" can only be regarded as ridiculous. The Laird of Roslin might well be Grand

Master of the Masons of Scotland, and the Laird of Udaucht, Warden in a certain district.

I beg leave to call attention a little further to the charters granted by the Masons of Scotland in the beginning of the seventeenth century to the St. Clairs of Roslin. I prefer to quote from the second charter, that of 1630, because it is fuller and more explicit than the older one. It begins with a statement that "from age to age it has been observed amongst us and our predecessors that the Laids of Roslin have ever been patrons and protectors of us and our privileges." I modernise the spelling, but quote the exact words. Then follows the statement that the writs of the Laids of Roslin, which had been granted to them by the Kings of Scotland, and in virtue of which they exercised authority over the Masons, had been consumed by a fire in the Castle of Roslin, so that there was danger of detriment to the Masons, and also that the Laids of Roslin would "lie out of their just rights." I ask what meaning can be assigned to these words if the Laids of Roslin are to be supposed to have been "patrons" of a Craft of Operative Masons, and judges or "referees," as Bro. W. P. Buchan says, in "trade disputes." Of what value could such a right be to them? The words which I have quoted become intelligible only on the supposition that the Masons of Scotland were something more than a mere Operative Craft, so that it was held a high honour to be connected with them and to preside over them.

Again, in the same charter, the Masons of Scotland speak of their "having full experience of the old good skill and judgment" which Sir William St. Clair of Roslin has in their "Craft and vocation." Is this language easily to be explained on the supposition that there was nothing in that Craft and vocation beyond mere Operative Masonry? I leave Bro. W. P. Buchan to crack these nuts at his leisure, and when he has done so I will excuse him, even although he should again speak of me as "good at retailing dreams and exploded notions."

It is not easy to deal with an assertion so general as that contained in the following sentence of Bro. W. P. Buchan's letter: "All sorts of forgeries have been manufactured, and innumerable lies told and written to support them, in order to prove that our system of Freemasonry is older than last century; but wherever said documents have been examined by competent parties they have been easily shown to be mere trash." It would be comparatively easy to investigate any particular question, and I am willing both to enter into such investigation, as to make known the result, if the question proposed is one at all affecting the controversy as to the antiquity of Freemasonry.

I am aware that the notion of the recent origin of Freemasonry has received acceptance with some on the imaginary ground that the term Freemason and Freemasonry are altogether of modern use. The real question, however, is whether or not that which is now known as Freemasonry existed before the year 1717? The introduction of a new term is common enough in all languages, and many instances of this kind as to the English language might be adduced.

Does Bro. W. P. Buchan regard the often republished letter of the celebrated John Locke to the Earl of Pembroke as a forgery? It is genuine, and until evidence is produced to the contrary I must believe it. It affords conclusive proof that Masonry in England in the end of the seventeenth century (A.D. 1696) was something very different from a mere Operative Craft. How inconsistent with such a supposition is the statement made in this letter that Lady Masham "is become so fond of Masonry as to say that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity."

The MS. in the Bodleian Library to which Locke's letter refers, if not an absolute forgery, fabricated since the year 1717, shows Masonry in England, in the time of Henry VI., or thereby, to have been very different from a mere Operative Craft. I could make this evident by quotations, if it were not that they would occupy too much space, and that it does not seem to be necessary that the MS. is in the handwriting of Henry VI., as has been supposed. This MS. exists, and I am not aware that its genuineness has ever been denied, or the accuracy of the copies which have been published; it is enough of itself to refute the 1717 theory and to explode it altogether. Locke's letter, however, may again be quoted as showing that in 1696, that is twenty-one years before the date, when according to Bro. W. P. Buchan, Freemasonry was brought forth, it was reported, erroneously or not, that King Henry VI. "entered himself as one of the Brotherhood of Masons." And as far as the 1717 theory is concerned, this is conclusive enough.

Evidence is to be found in the diary of the celebrated Elias Ashmole, founder of the Museum at Oxford, which still bears his name. In his diary he says, "I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Herthingham, in Cheshire, by Mr. Richard Penhat, the Warden, and the Fellow Crafts, on the sixteenth of October, 1646." One would think this was conclusive, and it is to be observed that we have here the term Freemason employed before the middle of the seventeenth century.

The article on Freemasonry ("Masonry Free") in "Chambers' Encyclopædia" has evidently been written by one who does not believe in the antiquity of our system, but his theory of its origin is not the 1717 theory. He says it dates from the seventeenth century, and that its real founders were Elias Ashmole and some of his literary friends, who amused themselves by devising a set of symbols borrowed in part from the Knights Templar, and in part from the Rosicrucians. He states as an unquestioned and unquestionable fact that Charles II. and William III. were Masons, and adds that "the appearance of a connection with Operative Masons was kept up by the appointment of Sir Christopher Wren to the office of Grand Master." It is not necessary, at present, to

examine very closely the grounds of this theory. That it has been put forward, and in a work of such a character as "Chambers' Encyclopædia," is enough to show that the advocates of the 1717 theory have not all their own way even with those who agree with them in rejecting the claims of Freemasonry to a high antiquity. In the article just referred to, we are told that the epithet *Free* was applied to the Craft of Masons in consequence of their being exempted by several Papal bulls from the laws which regulated common labourers, and exonerated from various burdens thrown on the working classes at large, both in England and on the Continent.

In conclusion, I would only now ask the question, how, either on the theory that our modern system of Freemasonry was invented by Desaguliers, Anderson, and others in 1717, or on that of its invention by Ashmole and his literary associates, in the previous century, its immediate adoption and rapid extension can be explained? The letters are still extant by which the four lodges which had existed for a long period previous to 1717, and then existing in London, invited their brethren throughout England to unite with them in 1717 to form the Grand Lodge of England; and certainly they do not accord with the notion of the perfect novelty of the system. But if it was then newly devised, how did its framers succeed in winning for it such general approbation? How did they succeed in getting the Grand Lodge founded at all, and in getting noblemen of the highest rank to join them, and to accept office as their Grand Masters? To me this seems utterly incredible; and nothing more, I think, is requisite to show the 1717 theory to be utterly baseless. A similar argument is applicable to the theory of the invention of the system of Freemasonry in the 17th century by Elias Ashmole and his friends. The only possible solution, it seems to me, of the difficulty which presents itself is that of supposing Freemasonry to be of ancient origin, and to have grown to greater and greater perfection through the lapse of ages, holding a high place in the estimation of men, so that kings and nobles were willing to be enrolled amongst the members of the Order. The probability of this supposition appears, at least, to be much greater than that of any other; and it behoves those who maintain those opinions to show clearly what ground they have for them. A mere arbitrary assumption of a particular date or authorship is of no value.

I have no doubt that both Ashmole, Desaguliers, and Anderson contributed much to the improvement of the system of Freemasonry. But so have others since, and improvement is not to be confounded with invention. Moreover—and this, I think, is an important consideration—none of them were at all likely to set up a system of imposture. For it comes to this, on the theory that either the one party or the other invented the system of Freemasonry, whatever it may be in itself, either party invented it, and they must have been guilty of palming it upon the world as what they knew that it was not. Now, Ashmole, Desaguliers, and Anderson were men of high character, and men of high scientific attainments. Were they likely, let me ask, to employ themselves in framing a system founded on imposture, and asking others to join them in it? There are few things that appear to me more incredible.

Although Bro. W. P. Buchan has attempted to throw cold water upon Dr. Anderson, a native of Edinburgh by birth, and for many years Chaplain to the Grand Lodge of England, the Parliament of Scotland gave him a vote of thanks for a work of his production, considering him a man of a high order of literary talent. This is sufficient, I think, to satisfy the world of his abilities.

In my letter I mentioned that I was busy with several Masonic works, and on their being finished I would take up the whole question. I mentioned it for the sole reason that it is quite impossible for any one to enter into a controversy about the history of Freemasonry without occupying a very great deal of time, and such I have not to spare at present.

I shall not again reply to anything from Bro. W. P. Buchan, except through what I consider the proper channel, *The Freemason*, and I trust to him doing the same.

I remain, Sir, yours obediently,

CHALMERS I. PATON.

The Tower, Portobello, 21st May, 1870.

Bro. W. P. Buchan says, in his introduction at page 322, "Perhaps you will be so kind as to give me a portion of your valuable space to show the answers which I gave." Although it is quite true that he did give answers to my letters, they were not given in the same words as now appearing in *THE FREEMASON*. There is a portion of one letter inserted in the other, and also a portion of one of them left out. It would have been more truthful just to have given his letter as it appeared in the newspaper. That is what I would call, to use a familiar phrase of his own, "raising a little smoke, so that all will not see his mistake." The mistake I mean is the putting down of Dr. Anderson's works as "displaying little judgment." I am of opinion that Bro. W. P. Buchan feels a little ashamed of this, and now withdraws it. This I feel pleased to see he has done, and for which I give him credit. If Bro. W. P. Buchan would give us a series of articles in *THE FREEMASON* to support his 1717 theory, he might expect some support if he can prove his statement, which, I believe, he is unable to do. Till then we can only believe what is written in history.

It is my intention to send to *THE FREEMASON* a series of articles on "The Origin of Freemasonry: the 1717 Theory Exploded." In which I will say all that I intend saying, and thus end the controversy.

CHALMERS I. PATON.

CONSECRATION OF A MASONIC HALL IN AUSTRALIA.

A new Freemasons' Hall was consecrated at Flinders-street, Adelaide, on Tuesday, the 22nd of March, 1870. Seats were provided for close on 200 persons, and the right of *entrée* was strictly confined to Master Masons.

Soon after seven o'clock, every seat being occupied, the D.G. Master (Bro. Arthur Hardy, *J.P.*) entered the hall, accompanied by the Provincial G.M. Irish Constitution (Bro. the Hon. John Tuthill Bagot, M.L.C., Chief Secretary), and attended by the D.D.G. Master (Bro. His Honour Henry E. Downer, Commissioner of Insolvency and S.M.), the P.D.D.G. Master (Bro. Dr. Whittell, *J.P.*), the D.G. Senior Warden (Bro. His Honour Judge Gwynne), the D.G. Junior Warden (Bro. C. R. Darton), the D.G. Chaplain (Bro. Rev. Canon Farr, *M.A.*), the D.G.R. (Bro. J. R. Gurner), the D.G. Treas. (Bro. F. J. Botting), the D.G. Sec. (Bro. R. E. Lucy), D.G. Sup. Works (Bro. Hon. Thomas English), and the other officers of the District Grand Lodge. There were also present the D.P.G.M. Irish Constitution (Bro. W. Fiveash), and the Substitute P.G.M. Scotch Constitution (Bro. Wills), besides several officers of the Irish and Scotch Grand Lodges. The usual forms were observed, and on the District Grand Lodge being declared open, the following ode was sung by an efficient choir, accompanied on the organ by Bro. H. L. Durieu (D.G. Organist):—

TUNE—"God Save the Queen."

Hail! Universal Lord,
By heaven and earth adored;
All hail! great God!
Before Thy name we bend,
To us thy grace extend,
And to our prayer attend,
All hail! great God!

The imposing ceremony of consecration was then gone through. But the grand feature of the evening, valuable both for its originality and its intrinsic beauty—the oration of the Rev. Canon Farr, D.G. Chaplain, following the ceremony of consecration, was as follows:—"Among other thoughts imprinted on our minds as Masons, we are especially led to consider that our time is not our own; that it is a great and solemn trust committed to our care by the Great Architect of the Universe—not for our own enjoyment only, but for the use of all around us. In consonance with this teaching we have been this day dedicating to the service and to the use of our brethren a hall in which our meetings may be held, and in which the brethren may receive that instruction which will enable them to rear up for the services of the Almighty no mere material temple, but a house not made with hands, a spiritual temple, in which each artificer duly labouring will find his place. Of that spiritual temple we have the figure here. If the corner stone be well and truly laid; if the walls be carefully tested by the plumb-line, are upright and stable; if the cement is firm and binding, years and years may roll on, and our work will still be standing. How many generations of men may assemble within these walls! How often will the words that have come down to us through long ages be here repeated in hushed solemnity to those who will be our successors! Perchance this hall, where we now assemble in the vigour of health, may witness another gathering when we have been called away, and our brethren are summoned to follow that which remains of us to the tomb; for, like the bells, our hall has a changeable voice—it speaks of sorrow as well as of joy—of the evening's labour and its refreshment—of life's labour and its rest. How many generations indeed—for of the end of Freemasonry who shall speak? Its foundations are so deeply sunk that man cannot reach them with certainty; they are at least so wide and so strong that the building raised upon them may grow to the world's end. Wide as the world itself, we know no distinction of colour or of country. We acknowledge the brotherhood of all who are of Adam's race. We close our doors to no free man whose faith rests in the Great Creator; and surely in a system such as ours, where each symbol has its significance, each word its hidden meaning, 'free' is a word of more than ordinary import. For he is not free who is a bondsman to his passions; he is not free who is a servant to uncleanness; he is not free who is the slave of avarice; he is not free whose Lord is 'his appetites'; but he is free who, by God's grace, is himself his own master, who can still in his breast the tumultuous uprisings of anger; who can control and subdue the wildness of desire; who can see with unenvying contentment the prosperity of those around him, and, if God has blessed him with worldly means, can pour forth from the fountain of his wealth an ever-flowing stream of benevolence. Nor is he free whose mind is in the toils of superstition. Freemasonry does not concern itself with political questions. It teaches those who belong to the brotherhood to be obedient to the laws of the land wherein they live. Superstition alone recognises a

foe in Freemasonry, and in so doing she condemns herself. Seeking to keep her children in the darkness of the neophyte, she dares not draw off the bandage that binds their eyes and give them light. Yet, if she will not remove it with her own hands, Time, the healer as well as the destroyer, will fret it away, and the true light be seen in all its bright effulgence. Bound as we are by our laws to abstain from all persuasion to induce men to join our craft, in what way can we fill up our ranks? The answer is an easy one. Our lights must be kept burning, not only within the walls of the lodge, but in the busy places of the world. Men will judge us by our works. Hitherto in South Australia there has been little room for the exercise of our special duties. The great charitable institutions which reflect honour on our Order in the mother country have as yet found no place here. They have not, indeed, been needed. The help given to our benevolent fund is almost unnoticed. To the world without, therefore, we seem to have no work in view commensurate to our power and our professions. Let us acknowledge that this state of things must soon pass away. As death carries away one or other of our brethren, there are those left behind who are objects of special solicitude to the Craft. His widow, his children, those for whom he cared in life, are, in a measure, become objects of our care now. Let us make our preparations that we may be ready when the time comes to render them the help they need. As in England they have their schools for children of the craft, their homes for its aged members, so let us at least endeavour to lay the foundation of a system of benevolence which may eventually enable us in South Australia to extend to those who need it that help for which a Freemason should never be asked in vain. I rejoice to think that this has been already a subject of your thoughts. I am impressed with the conviction that a wide system of benevolence would tend almost more than anything else to strengthen our body. If our funds were temporarily diminished by an expenditure of this kind they would surely be replenished by the accession of brethren to our Order, and many a brother whose interest in the Craft is weak, mainly perhaps because he cannot see that we are busy in the work of benevolence, would feel his interest reawakened and his pleasure renewed in aiding and in stimulating our charitable endeavours. I have an earnest confidence that our possession of this hall for Masonic purposes will lead to such a movement for benevolent purposes as will call forth the energies and rouse the sympathies of all the brotherhood in South Australia. The corn of nourishment, the wine of refreshment, the oil of gladness, each has taught us its lessons of God's bounty and providence for us, His creatures dwelling on this earth. Let us further remember that there is a world beyond this, and that we must so live that we may be prepared to die. It may be that our researches into God's hidden mysteries may never lead us beyond darkness visible. As we advance our horizon may recede; and each step forward serve but to show us the more plainly that the wisdom of the Almighty is infinite, His ways past finding out. Of one thing at least we shall be convinced—of His love for man, His care for all created beings. Let, then, the lines of our lives be traced in accordance with this rule of love. By so living we shall become most like Him while we remain on earth, and most ready to pass through that dark valley where One alone can be our companion, and to go through that great change which will enable us to know even as also we are known."

Another oration, equally interesting to the members of the Craft, was delivered by P.D.D.G.M. Whittell, but it was of a purely Masonic character, and not appropriate for publication.

After this the anthem, psalm cxxxiii., "Behold how pleasant and how good," was sung and the lodge was closed, the choir giving as a finale the "Song of Australia":—

There is a land where summer skies
Are gleaming with a thousand dyes,
Blending in witching harmonies;
And grassy knoll and forest height
Are flushing in the rosy light,
And all above is azure bright—
Australia.

There is a land where honey flows,
Where laughing corn luxuriant grows,
Land of the myrtle and the rose;
On hill and plain the clust'ring vine
Is gushing out with purple wine,
And cups are quaffed to thee and thine—
Australia.

There is a land where floating free,
From mountain top to girdling sea,
A proud flag waves exultingly;
And freedom's sons the banner bear,
No shackled slave can breathe the air,
Fairest of Britain's daughters fair—
Australia.

It was mentioned in the course of the evening by Bro. Letchford, one of the Stewards and a Trustee of the Masonic Hall, that the cost of the land,

building, furnishing, &c., was £5,100. The annual liability is at present £344 (interest to mortgagee, £240; Secretary, £104), and the estimated income is £401 (rent, £156; three lodges, £120; chapter, £30; D.G. Lodge, £25; other lodges, £20; banquet room, £50). Several contributions were received after the ceremony of consecration, and others are confidently expected towards reducing the liabilities of the trustees. The architect (Bro. the Hon. Thomas English, M.L.C.) most liberally declared his intention of returning for the benefit of the fund one-half of the amount of his commission.

The brethren re-assembled in the banquetting-room below, the R.W.D.G.M. presiding, supported by the Prov. G.M. (Irish Constitution), the Present and Past Deputy D.G. Masters, the D.G. Chaplain, &c.; the Senior and Junior Wardens being in their places, and the "dark corner" properly filled.

Host Bungert set a repast before his guests which would have done credit to any Boniface in Adelaide, and of his wines it may truly be said that they were plentiful and excellent. Full justice was done to the banquet, and the cloth having been removed, the various toasts which royalty to the Crown and to the Order prescribe were duly honoured, not forgetting that which gallantry inspires in the heart of every true brother of the Craft.

Notings from Masonic Journals.

We are authorised to state that the Right Hon. the Lord Lindsay, 31st, and the Rev. Charles J. Martyn, (Grand Chaplain of Grand Lodge of England), who were recently elected members of the Senate of the Red Cross Order, have accepted the positions of Grand Examiner, and Grand Sub-Prelate respectively, to which those distinguished brethren were nominated by Lord Kenlis, the Grand Sovereign of the Order.

GLOCESTER CATHEDRAL.—Some months ago the Freemasons of Gloucestershire expressed a wish to undertake the restoration of some distinct portion of the Gloucester Cathedral, and it was suggested that they should provide the new reredos, at a cost then estimated at £600. A committee was appointed by the Provincial Grand Lodge, the £600 was raised, and at a recent meeting it was ordered that a communication should be made to the Dean to the effect that "the Freemasons are prepared with the £600, the amount which they were led to believe the restoration of the reredos would cost, and are most anxious to undertake that work; but that the committee do not believe it to be possible to obtain a larger subscription." The cost of the reredos, as designed by Mr. Gilbert Scott, is expected to be about £2,000.—*Times*.

CULTIVATION OF TREE-CARNATIONS.—It requires a considerable amount of care and judgment to grow these delightfully-fragrant flowers satisfactorily. The cuttings should be struck in February, March, and April. Take cuttings of two or three joints in length, remove the lowest leaves only, put them into pots or pans in sand alone, and place the pots in a brisk moist heat—like that afforded by a melon or cucumber frame, for instance. When well furnished with roots, put them into thumb-pots, and then shift them from thumb-pots to three-inch size, and so on, always observing that they should not be shifted till they really need it, nor be allowed to become pot-bound for want of a shift. As soon as they have recovered from the first shift, nip out the growing points, and stop no more. Continue to shift as required till the middle of July, when they may be in either eight or ten-inch pots, as both are good sizes in which to flower them. After the plants are established in thumb-pots, they should be grown with as little artificial heat as possible, and after they have had their last shift put them out of doors in an open situation, and stand the pots upon a bed of coal-ashes not less than six inches in thickness. When the pots are well filled with roots, water with *very weak* liquid manure. The pots must be drained efficiently, and the compost should consist of good turfy loam quite free from wire-worm, with about a third of its bulk of old cow-manure, and a liberal proportion of sharp silver-sand. House from the 21st of September to the 7th of October, regulating the exact date by the time they are wanted in flower and by the weather. Keep them near the glass in a cool airy house for a fortnight; then transfer them to a warm greenhouse, where they will begin to bloom towards the end of November, and, by judicious management, continue in flower throughout the winter.—*Gardener's Magazine*.

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. 1½d., 2s. 9d., 4s. 6d.—Caution: Get thiered and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending July 23, 1870.

MONDAY, JULY 18.

Quarterly Meeting Boy's School, at 12.
Lodge 720, Panmure, Balham Hotel, Balham.
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, JULY 19.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 435, Salisbury, 71, Dean-street, Soho.
" 704, Camden, York and Albany, Regent's-park.
" 857, St. Mark's, Horns Tavern, Kennington.
Chap. 186, Industry, Freemasons' Hall.
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.
Yarborough 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, JULY 20.

General Committee Grand Chapter, at 3.
Lodge of Benevolence, at 7 precisely.
Lodge 619, Beadon, Greyhound, Dulwich.
" 1159, Marquis of Dalhousie, Freemasons' Hall.
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.
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.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

THURSDAY, JULY 21.

House Committee Girls' School, at 4.
Lodge 1278, Burdett Coutts, Approach-road, Victoria-park.
Mark Lodge, Carnarvon, Mitre Tavern, Hampton Court.
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, JULY 22.

House Committee, Boys' School.
Lodge 780, Royal Alfred, Kew Bridge.
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, Duke of Edinburgh, Shepherd's-lane, Brixton.
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. Mather, P.M. 65, Preceptor.

SATURDAY, JULY 23.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
South-Eastern Masonic Charitable Association, New Cross Branch.

REMEMBER.—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

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N.B.—Being determined to maintain its reputation, we again CAUTION the Public, that an imitation, to which a false and ridiculous name has been given, is introduced by a well known Firm, taking advantage of its name and publicity to sell a similar article of very inferior quality, to realise extra profits, and who advertise in favour of that article the qualities possessed by our Semolina.

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