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THE CABBALA.

BY BRO. WILLIAM CARPENTER, P.M., P.Z., &c.

In two or three articles which you have done me the favour to print in THE FREEMASON, I have spoken of the *Cabbala* in correspondence with the notions of those who hold it to be a work of more than ordinary learning and authority. Its enthusiastic admirers tell us, indeed, that the doctrines with which it is identified were brought down from heaven by angels for the purpose of teaching to fallen man the way of recovering his original dignity and happiness. Others have imagined that Moses received it from God Himself, during the forty days which he spent on Mount Sinai; that he then communicated it to the seventy elders, who, in their turn, transmitted it to others; and that thus the cabbalistic traditions were handed down, until Ezra received the order of committing them to writing at the same time as the Law. Eliphaz Levi, in his *Histoire de la Magie*, says, "It is the tradition of the children of Seth, brought from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, collected and purified by Moses, hidden under symbols in the Bible, revealed by the Saviour to St. John, and still contained, unimpaired, in the Apocalypse of that apostle, under hieroglyphic figures analogous to those of the ancients." But, as M. Franck has observed, "Let us examine with the most scrupulous attention the books of the Old Testament, and we shall not find there a single word suggesting aught about a secret teaching, a profounder and purer doctrine, reserved exclusively for a small number of initiated."

The study of the *Cabbala* is, however, a very interesting one, for the light it throws on the metaphysical pursuits and theories of the most learned Jews at an early period of the Christian era; and as aids to this study may be mentioned Munch's *Melanges de Philosophie Juives et Arabe*, Franck's *La Kabbale*, and Etheridge's *Jerusalem and Tiberias*, all admirable introductions to the study of Hebrew literature.

Those who want to study cabbalistic

literature in its primary sources must go to the two books *Festrd* and *Zohar*, which present it in its most complete shape. The author, or authors, of these books are unknown, but the evidence is that the former was composed at the time when the first doctors of the *Mishna* flourished, which was early in the third century. It contains a system of cosmology in which certain general superficial relations perceived in the external world are deemed to constitute the science of nature, mysticism being blended in it with ideas and teachings derived from the Old Testament Scriptures. The *Sepher Zohar* is a much more modern work, being a compilation not anterior to the thirteenth century, and the authors of which lived in Spain. It is not a work of mere fancy, as some have supposed. The compiler, or compilers, seem to have made use of ancient documents, and particularly of certain *Midraschim*, or collections of traditions and Biblical expositions, which are no longer extant. The system of allegory, or of mystical interpretation, which the authors of this work employ, is most arbitrary in its character, and allows the commentator to discover under the text of Scripture any object that suits his fancy. Thus, the *Zohar* says (p. iii., fol. 152 verso): "If the law was composed of merely ordinary words and narratives, such as the discourses of Esau, Agar, and Laban—such as those which were pronounced by Balaam's ass, and by Balaam himself—why should it be called the Law of Truth, the Perfect Law, the Faithful Witness of God? Why should the wise man deem it more precious than gold or pearls? But it is not so; under each word lies a higher meaning, each narrative teaches us more than the events which the words seem to contain, and this superior and higher law is the true one." Among the early Christian interpreters Origen adopted this system in the fullest extent; and among the moderns, Swedenborg may be mentioned.

In the *Festrd* we find the numbers (*Sephirôth*) and the letters of the alphabet treated as elements of the Divine Word, represented as principles of all things, and considered as the general forms of *being*—composing, together, the thirty-two marvellous Paths of Wisdom, at the origin of which is the Unity, or God, the *principium et fons*, the common source of all creatures. The work consists of only a few pages, written in an oracular style, but through this revealing the fundamental idea of the *Cabbala*. It assures us that all created beings, both spiritual and corporeal—the angels as well as the brute elements of nature—emerged gradually from the incomprehensible Unity, which is the beginning and end of existence. To these degrees—which are ever the same, despite the infinite variety of creatures—to these immutable forms of being, the *Sepher Festrd* gives the name of *Sephirôth*, which are ten in number. The world, according to this, is not separated from its principle, and the last degrees of creation constitute one whole with the first. "The end of the *Sephirôth* is connected with their beginning, like the flame with the burning wood; for the Lord is One, and there is none other besides Him. Now, in the presence of the One, what is the use of numbers and of words?" (*Dict. des Sciences Philos.*, s. v. *Kabbala*.)

The doctrine of emanation, which is the fundamental principle of the *Sepher Festrd*, presents itself under another form in the *Sepher Zohar*, where the *Sephirôth* are symbolised in a different manner. The object of the teaching is to reconcile monotheism and the dogma of creation with the

great axiom of ancient philosophy, *ex nihilo nihil fit*. They sought, too, to explain the existence of evil, both moral and physical, by the doctrine of emanation. The whole of creation, it is said, has gradually emanated from the Divine Light; in proportion as it is removed from its origin it approaches darkness, and that portion of matter on which is at the furthest extremity is the seat of evil. This doctrine, which introduces us into a fresh puzzle, was popular amongst the philosophers of the Alexandrine school; and of that school the speculative *Cabbala* formed one of the ramifications. The system of the *Cabbala*, as far as it can be comprehended, aims at achieving what, in all probability, is not within reach of mortals—an explanation of the origin and existence of evil, upon purely rational and philosophical grounds. But it fails; difficulties are only eluded, not solved; the transition from spirit to matter, from absolute good to evil, is left under an impenetrable veil. Through its results, *Cabbalism* completely wanders away from the Mosaic doctrine, and ends in Pantheism; instead of a free God, creating by the action of His will, we find nothing in its system of emanation but deified nature, carrying out fatally its plans of organization. M. Franck (*La Kabbale*, p. 347,) is of opinion, that the materials of the *Cabbala* were derived from the theology of the ancient Persians; and there is no doubt a great resemblance in many points, especially in questions of psychology, angelology, and the origin of ideas, between the speculations of the *Cabbalists*, and the teachings of the *Zend-Avesta*, the *Bun-Deshk*, and other works of the same kind. Nor will this seem strange when we remember the captivity of Babylon, and the long stay of the Jews in the land of exile, where they were likely, even unconsciously, to adopt some of the metaphysical ideas supposed to have been taught by Zoroaster.

However interesting the study of the *Cabbala* may be, in relation to the metaphysical schools that have existed amongst the Jews, it is absolutely worthless in relations to theology and cosmogony. And some of the most enlightened Jewish rabbis long ago discovered the danger which arose from its indiscriminate study. Some denounced it altogether, whilst others endeavoured to keep away the profane from it, as from the entrance to the holiest of holies. Leo of Modena, who wrote against the authenticity of the *Sepher Zohar*, does not entertain much hope of the salvation of those who publish the principal *Cabbalistic* treatises.

The use made of the *Cabbalistic* speculations in the higher philosophical degrees of Masonry, may plead my apology for this obtrusion on the columns of THE FREEMASON.

BRO. FREDERICK LEDGER has been elected a Warden upon the Council of the Royal Dramatic College, vacant by the decease of the late Mr. Charles Dickens.

BRO. DE KONTSKI, the celebrated violinist, and his daughter Waud, the pianist, recently performed before the Sultan at Constantinople. His Majesty was so pleased with both artists that he conferred the decoration of the *Medjidie* on the father, and added a donation of ten thousand francs.

THE first portion of the eighth edition of Tischendorf's Greek Testament is just published, containing the Acts, the Epistles of St. James and St. Peter, and part of 1 St. John.

THE French Minister of Foreign Affairs has communicated to the Académie des Inscriptions et Belles-Lettres an account of a discovery recently made by M. Baillieu in the Isle of Oahu, one of the Sandwich Islands, of an oval-shaped stone about a foot in height and more than two feet in its greatest width, and having a cavity formed near the centre capable of containing about four gallons of liquid. M. Baillieu supposes the stone to have been an antique altar for human sacrifice. The altar, or whatever it may be, is on its way to France.

PROV. GRAND LODGE of HAMPSHIRE and the ISLE of WIGHT.

The Provincial Grand Lodge for the united Provinces of Hampshire and the Isle of Wight was held at the Town Hall, West Cowes, on Monday last. The R.W.P.G.M. Bro. W. W. B. Beach, *M.P.*, presided, and was supported by, among others, Bro. Melville Portal, a Past Grand Officer of England, who, in the absence through illness, of Bro. C. E. Deacon, D.P.G.M., acted as his Deputy; Bro. J. R. Stebbing, another of the Past Grand Officers of England, the P.G. Chaplain, the P.G. Officers, and many brethren of note in the province, including representatives from the following lodges:—Medina, Economy, Royal Gloucester, Unity, Albany, East Medina, Hengist, Phoenix, Harmony, New Forest, Royal Sussex, Peace and Harmony, Portsmouth, Southampton, Yarmouth, Oakley, Ryde, Panmure, Twelve Brothers, Carnarvon, Prospect, Friendship, United Brothers, and Vale of Avon.

The Grand Lodge having been opened in due form, and with prayer by the P.G. CHAPLAIN,

The R.W. Prov. GRAND MASTER offered a few observations on the minute books of the various lodges, to which he was sure, he said, attention needed only to be called to secure a remedy in future. Two only need be referred to here. In the exercise of so extreme a measure as the exclusion of a member, due notice ought to be given to the Grand Secretary, and it was highly desirable for obvious reasons, pointed out, that every proposition of a joining member should be made in open lodge, and not simply entered upon the notices of the initiation meeting. He then proceeded to refer to the absorption into the Province of Hampshire of that of the Isle of Wight, saying that Hampshire was in itself an important province, but it had been thought fit to increase that importance by joining to it the Isle of Wight. It was not for him to give an opinion upon the advisability of that proceeding—suffice it to say, that when he was asked to accept the Grand Mastership of the united province he foresaw difficulties that might arise, and was so far not insensible to them that without first consulting with any brother he felt it his duty to point out in the proper quarter the obstacles which presented themselves to his mind. The Grand Master thought fit to say that there was nothing either in those objections or in the memorials that had been sent to him to lead him to alter his opinion. Having placed himself in the Grand Master's hands, he felt that there was but one course for him to pursue, and had he not acted in obedience to those commands, he felt that he should have filed in the due allegiance he owed to him. (Hear, hear.) Great objections had been felt in the Isle of Wight—not, he believed, personal to himself. On the contrary, he had to acknowledge his belief that no such feeling was entertained; but to the absorption of the province by a larger one, the brethren fearing that thereby the importance of their province might be impaired. As, however, the decision had been made, he felt that he had but one course to pursue, and he appealed to the indulgence of those who felt aggrieved to permit him to point out to them the precise position in which they now stood one towards another, and to consider what was his clear duty. For himself, he could only say that it would be his sincere wish, and even pride, so to exert himself that they should have no reason to feel they were placed in any inferior position from that which the Isle of Wight brethren had occupied so long with honour to themselves and with credit to the Craft; and he should strive so to study their interests, if they would allow him to do so, as to lead them to feel that they still had a large interest in the prosperity of this united province. On the other hand, now that they had made those objections in high quarters which they were fully justified in making, he asked that, if they could not receive him with the alacrity which might have been experienced under other circumstances, they would be found working with their Hampshire brethren with but one object in view—the promotion of the wel-

fare and prosperity of that Order, which they all in common loved so well. Having made a few other remarks, the R.W.P.G.M. concluded by tendering thanks to Bro. Galt for his liberal and kind offer to throw open his grounds to the brethren for a *fête*, and adding that its distance from the place of meeting and the difficulty of access precluded its acceptance. He also thanked the Medina Lodge for their vote, asking him to meet them there.

The customary business of the Grand Lodge was then transacted. After the usual grants, a report was brought up and referred to the various lodges upon a scheme by a committee appointed to report upon the best means for organising the voting power in the province in reference to the various charities, the replies and suggestions of the different lodges to be made within three months. The present suggestion is to form a committee of members representing the different divisions into which the province is mapped, by whom the voting papers shall be used, unless a brother specially desires to exercise his right.

The Prov. Grand Officers for the year were appointed as follows: Bros. C. E. Deacon, Dep. Prov. Grand Master; Rev. J. M. Palmer, Ryde, Prov. G.S.W.; Wallingford, Gosport, G.J.W.; Rev. C. R. Pettat, G. Chaplain; Frost, Treas.; W. Hickman and J. E. Le Feuvre, Southampton, G. Secs.; Bradbeer, Portsmouth, G. Reg.; W. Waters, Southampton, G.S.D.; J. H. Smith, Cowes, G.J.D.; J. Stapleford, jun., Portsmouth, G. Sup. Works; A. Cudlipp, Portsmouth, G. Dir. Cer.; E. G. Holbrook, Fareham, Assist. do.; J. P. Hine, Southampton, G. Sword-bearer; Astridge, Portsmouth, G. Purs.; R. Sharpe, Southampton, G. Org.; A. L. Emanuel, Portsmouth; John Adams, Southampton; George Dymott, do.; Montague Haynes, do.; J. Houghton, Portsmouth; and M. Green, Carnarvon Lodge, Stewards; Dawkins and Biggs, Tylers.

A vote of sympathy with the Dep. P.G.M. in his illness was unanimously passed; and after transacting the remaining business, P.G. Lodge was closed in due form, Bro. Emanuel, of Portsmouth, first cautioning brethren, and especially the almoners, to exercise greater vigilance for the detection of impostors, some of whom had recently called upon him. Many of the brethren afterwards dined together at the Foresters' Hall.

THE KNIGHTS TEMPLARS.

The number of names that even now remain to remind us of these once-famous fraternities will astonish some of our readers. The Temple, Whitefriars, Blackfriars, Charterhouse, St. Katherine's, Greyfriars (now Christ's Hospital), St. Bartholomew's, Austinfriars, Covent Garden (properly Convent-garden), and many others, were all of them in ages gone by religious foundations, whose mighty influence and wide-spread power have effected to no little extent the history of our country. Besides these, there are the City Guilds, as numerous, and some of them as old, as the Brotherhoods we have already alluded to. The Goldsmiths, incorporated in 1327; the Mercers, the first of the twelve great City companies; the Merchant Tailors, founded 1466; the Fishmongers, established by Edward III.; the Salters, the Skinners, the Vintners, the Clothworkers, the last of the twelve great companies; and many others, whose history is now but little known and still less cared for, but which have nevertheless had much to do with the liberty and prosperity we at present enjoy. It is not my intention to dwell upon the antecedents of each individual fraternity, but simply to recall the important incidents in the history of one of the greatest of their number, the Order of Knights Templars, whose origin is almost coeval with the Conquest. But before we enter the ancient abode of the Knights Templars let us consider for a moment the past history of the gateway that bears their name—Temple Bar. Built in the year 1670 by Sir Christopher Wren, in the place of a wooden structure that formerly stood here, it possesses reminiscences worthy of recollection, although comparatively of recent date. Here, on those rare occasions when Royalty visits the City the gates are closed in order that a curious and old custom may be performed with becoming dignity. The royal procession having arrived at the gate, the entrance to the civic domain, the herald sounds a trumpet, and knocks thrice upon the closed doors, which are immediately thrown open, and the Lord Mayor for the time being makes over his sword of

state to the Royal Sovereign, who is graciously pleased to return it. Such is the custom even to the present day, and such it has been for many centuries. When the Spanish Armada was driven from our shores, and good Queen Bess proceeded to St. Paul's to give thanks for so great a deliverance, the same ceremony was enacted. And Cromwell, some years later, when he and his Parliament dined in the City in state, allowed the old custom to be carried out, with this difference—the sword was delivered up to the Speaker instead of to the King. Queen Anne, after Marlborough had humbled France at Oudenarde, Blenheim, Malpaquet, and Ramillies, went through the same ceremony when she too went to return thanks at St. Paul's. In the dirt-begrimed niches, two on either side of the archway, are statues representing Queen Elizabeth, James I., Charles I., and Charles II. And on the gate above, in more recent times, were put up ornaments of another description. Here, for the edification of his Majesty's liege subjects, the mangled remains of Thomas Armstrong, one of the Rye House plot conspirators, were displayed. And here, too, might be seen, a little later, dangling in the wind, the quarters of Sir John Friend and Sir William Perkins, who attempted the life of William III. The last mementos of this kind appeared in the year 1745, when the heads of several of the unfortunate followers of the so-called Pretender were placed upon the bar—a grim and unedifying spectacle one would fancy for business men. But people in those days thought otherwise; for Walpole, in a letter to Montague, says, "I have been this morning to the Tower, and passed under the new heads at Temple Bar, where people make a trade of letting spying-glasses at a half-penny a look." It was here, too, that old Johnson, a true Jacobite at heart, stood with Goldsmith, and, pointing to the heads that still disfigured the gateway, exclaimed, with some hidden humour, "Forsitan et nostrum nomen, miscebitur istis!"—*Belgravia* for August.

SUMMER BANQUET OF THE NEW CONCORD LODGE, No. 813.

The annual summer banquet of this flourishing Lodge took place on Monday last at the Crystal Palace. The tables were laid in the new terrace dining-rooms, and about eighty members and visitors, with a large proportion of ladies, sat down to a banquet of the most *recherché* character, supplied by Bro. Bertram, a P.M. of the Lodge, which was rendered more agreeable by the attention of an excellent staff of assistants, under the immediate superintendence of the manager Mr. C. N. Coates. Bro. Bartlett (the W.M.), presided, and the South and West were respectively occupied by Bro. Atkins, S.W., and Bro. Salisbury, J.W. Among the company we noticed Bros. Emmens, Main, Wilson, and Hart, P.M.'s of the Lodge; and among the visitors, Bro. T. Beard, P.M., Bro. Terry, Bro. Capt. Taylor, Bros. Cobb, Lindsell, Osborn, Capt. Bohenham, &c.

At the usual time the PRESIDENT proposed the loyal toasts, which were enthusiastically received. The President then proposed the "Army, Navy, and Volunteers," remarking that these were toasts which were always well received by Englishmen, but there was a peculiar interest attaching to them at the present time, and especially to the Volunteers, who might very shortly have to undertake more active duties. He was sure if they did so they would justify the expectations which the country had long entertained of their patriotism and courage. He associated the toast with Captain Taylor, of the Tower Hamlets Rifle Brigade.

Captain TAYLOR, on rising to respond, was warmly received. He said he had no claim to speak for the Army or Navy, but would simply remark that the country was justly proud of these two branches of the service, as they indeed ought to be. But as an old Volunteer, one in fact of the earliest, he could speak on their behalf. He believed the country had confidence, as the President had remarked, both in their patriotism and courage, and the Volunteers had confidence in the country, but he could not say they had reason to be satisfied with the way they had been treated by the Government. They had been ten years' drilling, and yet to this day they were not fit for action, as they were armed with an old and useless arm, utterly incapable of opposing the superior weapons the enemy would bring against them. And yet the Secretary of War acknowledged that they had 300,000 good and efficient arms in store. If the Volunteers had been playing at soldiers, the Government had been playing with the Volunteers. (Hear, hear.) However, this point was now to be remedied, and if recent events showed a possibility of the services of the Volunteers being required, there was, he believed, not a man among them who would shrink from his duty at whatever sacrifice it might be performed. (Cheers.)

The PRESIDENT then proposed "Prosperity to the New Concord Lodge." He had been a member of that lodge for the last eight or nine years, and could, therefore, speak from experience of the satisfactory progress it had made, and its present flourishing condition. Although its members were not now in excess of the limit which a good lodge should possess, yet he had seen many brethren take their first step in Masonry in this lodge who had since, from various causes, been scattered over the face of the globe, and thus had assisted in diffusing a knowledge of the principles and precepts of the Order. (Cheers.) He believed that not a few of the old members of the New Concord were now fighting for their Fatherland—(hear, hear)—and he might say that if the principles of Free-

masonry had been better understood by those who rule in high places, the horrors of war which now afflict Europe might have been averted. Speaking of the internal management and working of the lodge, he considered it was most satisfactory. He had an excellent staff of officers, who were not only efficient and attentive in duty, but who worked together in harmony, which was, as it ought to be, one of the principal characters of Freemasonry. He considered it a great compliment to the New Concord Lodge to be honoured on this occasion by so distinguished a company, and he had therefore great pleasure in proposing the toast, coupled with the name of Bro. Emmens, who was the founder of the lodge. (Cheers.)

Bro. EMMENS said he had great pleasure in responding to the toast, for if it afforded so much gratification to the President to witness its prosperity, it could not afford less satisfaction to him, who, as the President remarked, was the founder of it. (Cheers.) And that pleasure was enhanced when he looked round on this festive gathering and observed that they were honoured with so much grace and beauty. He was also much pleased to see Bro. Bartlett presiding on that occasion, for the lodge had not a more industrious, devoted, and respected member than he, and with the excellent officers by whom he was assisted, the New Concord could not but go on as hitherto, happily and prosperously. (Cheers.)

Bro. HART, P.M., then proposed the toast of "The President," and said he could endorse all that Bro. Emmens had said as to his efficiency and desire to promote the good of the lodge and the comfort of every member. (Cheers.)

The PRESIDENT briefly responded, and assured the members that no effort should be wanting either to advance the prosperity of the lodge, or to secure the good esteem of its members.

The "Health of the Visitors" was coupled with the names of Bros. Beard, P.M., and Terry, P.M.

Bro. BEARD acknowledged the hospitality of the New Concord Lodge, which he had many times experienced.

Bro. TERRY took occasion to allude to the Masonic Charities, and assured the ladies that if Freemasons did sometimes transgress the rules of early closing, they were engaged in a good work, for, in addition to a vast amount of relief privately bestowed on unfortunate brethren, the Order had established some noble institutions—to wit, a school at Wood Green, containing 150 boys; a school at Wandsworth, containing about the same number of girls; and an institution at Croydon for 170 widows, and another foraged brethren—and for the maintenance of these institutions provided a sum of £18,000 to £20,000 per year. These were the results of the practical application of the principles of Freemasonry.

"The Healths of the Past Masters" was responded to by Bro. WILSON.

Bro. CUSWORTH replied in a humorous speech for "The Ladies."

Bros. ATKINS, S.W., SALISBURY, J.W., and BLYTH, S.D., responded for the officers.

The musical programme was most satisfactorily conducted by the organist to the lodge, Bro. McDavitt, assisted by Miss Fraser, Mlle. Fauquez, Mr. Hubbard, Mr. Hogan, and Mr. H. Thomas, whose vocal performances during the evening elicited much praise. The thanks of the company was due to the Stewards, and particularly to Bro. Main, P.M., for the very excellent arrangements which were made.

MACDONALD LODGE, No. 1216.

The usual monthly meeting of this flourishing lodge was held on Wednesday, at the Head Quarters of the 1st Surrey Volunteers, Branswick-road, Camberwell. Bro. James Stevens, W.M., presided, and in perfect style rehearsed the ceremony of raising Bro. Walton taking the position of candidate. In consequence of the death of Bro. George England, jun., since the former meeting, it had been arranged that Bro. the Rev. G. H. Porteous, Chaplain of the lodge, should deliver an oration, but much disappointment was felt when the time came for the closing of the lodge, that that brother had not arrived.

Bro. N. BRIDGES, J.D., then moved, "That the Secretary be requested to write a letter of condolence in the name of the lodge, to the widow of the late Bro. Geo. England."

Bro. JAMES HASTIE, D.C., seconded the motion, and the W.M. in putting it to the brethren, observed that this was the first occasion that the Macdonald Lodge had had to lament the loss of one of its members by death. Thrown into Bro. England's society in Masonry and also elsewhere, they had had an opportunity of discovering his excellent qualities, and it was with feelings of the deepest sorrow and regret that they heard of his loss. Those feelings this lodge would endeavour to show by embodying them in the resolution which it was proposed to pass. In the course of nature death must at some time separate the members of the lodge, but he hoped that while he was connected with it the occasion would be rare, and whenever it did happen, he trusted that those who were seated would be ready to show to the deceased's relatives their sympathy with them in the loss they had sustained. It was then agreed, that the W.M. should sign the letter of condolence, as representing the lodge, and the motion was carried unanimously.

The W.M. brought on his motion, that the sum of five guineas be given for a silver cup, to be shot for by members of the First Surrey Volunteers in September; the Macdonald Mark Lodge adding three guineas. This motion was also carried.

Bro. J. H. HASTIE brought on his motion to reduce the number of meetings of the lodge, and after a slight discussion of the matter it was allowed to stand over.

The W.M. announced the receipt from Grand Secretary of the circular giving notice of the alterations in the rules with respect to the Fund of Benevolence, and after

having expressed his regret that the Chaplain was not present to deliver the promised oration, closed the lodge in the three degrees.

A cold supper was afterwards served with great taste and liberality, and the brethren did ample justice to what was set before them. When the cloth was removed, at the request of the W.M., the challenge cup was placed on the table and furnished with two bottles of champagne, in which the W.M. pledged the brethren. The cup is of the value of fifty guineas, and is subscribed for by the members of the Macdonald Lodge. It is of chaste and elegant design, and stands about twenty inches high. On a shield on one side is the inscription, "The Macdonald Lodge Challenge Cup. Presented by the members of the lodge to the First Surrey Rifle Volunteer Corps for annual competition, by the members of the corps, September, 1870. Bros. James Stevens, W.M.; F. T. Dubois, S.W.; S. H. Wagstaff, J.W." Figures emblematical, of Faith, Hope and Charity, are underneath, at the top the Macdonald emblem on both sides, with the words "Defence, not Defiance." The handles are surmounted by two dragons, and the plinth is ornamented with some exquisite figure work. The cup gave the greatest satisfaction, and was pronounced by all the brethren present to be one of the prettiest and most elegantly finished pieces of silversmith's work ever witnessed. Its manufacture was entrusted to Messrs. James Dixon and Son, Sheffield, whose London representative, Bro. Middleton, P.M., 29, present as a visitor, was universally complimented on the skill exhibited in the execution of the work. Accompanying the cup will be five guineas to the winner, while the second best shot will be presented with a sum of three guineas.

After the loving cup had been passed round, the customary formal toasts were disposed of with military precision, one of the rules of this lodge being that a certain hour shall be fixed for every step taken. Thus the Tyler's toast is given at eleven o'clock, and to do this punctually all the preceding toasts must be proposed and honoured with celerity.

Bro. T. MEGGY, P.M., proposed "The Health of the W.M.," whom he congratulated on his excellent working, to which all the brethren could bear testimony. It was a most fortunate thing for the lodge that it had such a President for the next twelve months, and he trusted that it would be for the W.M. a happy year of office.

The W.M., while thanking the brethren for their cordiality, could not help informing them that his mind was constantly engaged in thinking of something which would promote the progress of the lodge. It was not so much the duties he performed when in the chair, as the thought he gave for the lodge's welfare from day to day, which was arduous. He would, however, be most unparental if he had not considerable affection for the Macdonald Lodge. It was a child of his; and he had been assisted very materially by the brethren in forming it, and making it what it was. So far as he could see, it would be an honour to the Craft, and he should never regret being one of its founders. The sympathy he had had from the brethren was a source of considerable confidence to him. Whatever annoyances of daily life he might meet with, they were smoothed over by the reflection that in the Macdonald Lodge there were kind and generous spirits who appreciated whatever he did. This made his work a labour of love, and he felt they would never be wanting in their support of him after they had placed him at their head. He thanked them very much for their kindness in drinking the toast proposed by Bro. Meggy, but would now go to that toast which followed in the proper order, and which all the brethren of this lodge appreciated whenever it was given. The toast was that of "The Past Masters." He mentioned it in the plural, although there was but one brother who had filled the office of Master of the lodge, and that, too, for a couple of years. Still they recognised the services of Bro. Meggy on this occasion, and felt themselves highly honoured in considering him one of their P.M.'s. He was the first brother who was invested with the P.M. collar during the occupation of the chair of the lodge by the first W.M. He was present now, and during the remainder of his life it would always give the brethren satisfaction to meet him. Bro. Irvine, the I.P.M., he (the W.M.) had hoped would be present. It was a desirable thing to secure his presence, because during his year of office he had been, without exception, the great stronghold and support of the lodge. His position in the corps had helped materially to bring about the state of prosperity into which the lodge had got, and it would be ungrateful if after all the first Master of the lodge had done for it they were to forget his name when drinking the health of the Past Masters. Therefore, he coupled Bro. Major Irvine, as the I.P.M., with that of Bro. Meggy, P.M. As for this latter brother, there was so much of him that if they went on talking of him in proportion to his bulk, it would occupy time till far into the night. Under any circumstances, he was a very important man, and he (the W.M.) was much indebted to him for his attendance. The brethren were always much pleased to see him. The value of the presence of a P.M. in a lodge could not be over-estimated. It tended to give the W.M. confidence, and enabled him to do his work correctly. No matter how efficient a W.M. might be, there were times when he went a little astray, and it was not always that the ritual would come at a man's command. Whenever such a circumstance occurred the P.M.'s were a ways able to set the Master straight, and no one was more useful in that respect than Bro. Meggy. He concluded by proposing "The Health of the P.M.'s."

Bro. MEGGY regretted the absence of Bro. Irvine, who would have returned his best thanks for the honour conferred on him. For himself, he (Bro. Meggy) could say that ever since he had been a member of the lodge he had been a regular attendant, and he could honestly say that, in the whole of his Masonic career, he had seldom seen a Master who had so well kept the ceremonies and rule over a lodge as well as Bro. Irvine. In thanking the brethren

on his behalf, he congratulated the lodge on having had so able a Master to start them. The first year was the great point with a lodge, and if they could tide over the first two or three years in any lodge, they might rely on its being a success. It was an excellent thing for the Macdonald Lodge that it had had such an admirable ruler. He could quite understand the brethren wishing Bro. Irvine to take the office for two years, as it was very much for the benefit of the lodge that he should do so. If he (Bro. Meggy) had been of any use, he was amply rewarded by such an acknowledgment being made. As long as he belonged to the lodge, which he hoped would be a very long time, he would as often as possible come among the brethren to renew his acquaintance with the First Surrey Rifles, and to acknowledge personally the affectionate regard which they gave expression to whenever he met them.

The W.M. next proposed "The Visitors," a toast which was always gratifying to the members of the Macdonald Lodge. He looked back to the time when they did not sit down after business was concluded, but were only called off to refreshment; but, even then, this toast was always honoured. The same cordiality which they had then they had now. Although the affair of to-night was very humble, it was considered better to have it so than to throw themselves into debt for the purpose of showing their visitors hospitality—a hospitality they could not afford. The brethren who were visitors he knew personally as old and tried Masons, who had the same feelings on this subject as himself, and would not desire that in honour to them anything should be done detrimental to the interests of the lodge. They would rather come among their brethren for the society, the comfort, and the geniality they experienced; and the Macdonald Lodge was therefore not ashamed of what it set before them. Bro. Middleton, the London manager of Messrs. Dixon and Son, of Sheffield—who had so ably carried out the wishes of the lodge in the manufacture of the magnificent cup which was to be shot for next month—was one of these, and Bro. Wolpert, a P.M. of the Panmure. For Bro. Middleton he must say that, having followed the views of the brethren with regard to the cup, he was always welcome to visit the lodge to look at the work he had so well carried out. Having spoken in terms of great praise of the other visitor, the W.M. concluded by giving the toast.

Bro. MIDDLETON responded. The W.M. was sorry, in proposing the next toast—"The Wardens"—that the order in which the toasts were given prevented that of the working officers of the lodge being referred to in such terms as it justified. Without a great deal of zeal in the assistance given by these officers it was impossible that the business could be properly done. Without a good army of soldiers a general could do nothing; even with a good army, recent events had proved generals could not always win. (Laughter.) But still there was no denying the fact that, without proper men in the army, generals were powerless, and without good officers in a lodge, the means of carrying the business on would not exist. Bros. Dubois, S.W., and Wagstaff, J.W., were excellent officers. Bro. Wagstaff was, however, unable to be present, but he had sent an apology, which was the next best thing to his presence. Bro. Dubois did more. He had done what put him (the W.M.) in mind of applications for leave on the night of inspection. He had sent a letter saying he could not come, and afterwards came. Bro. Dubois, as W.M. and P.M. of other lodges, knew how important it was for a Master to be well supported, and that he should have notice when an officer was going to be absent. He had, therefore, given him notice, and afforded him an opportunity of temporarily supplying his place. For the assistance which the officers rendered the W.M. he was much obliged, and begged to acknowledge it in the toast which he proposed.

Bro. DUBOIS was exceedingly sorry that he was not present during the working of the lodge; but he was happy to find that his substitute had discharged his duties efficiently. It was a very great honour to be an officer of the Macdonald Lodge, and he hoped that next year he might be in the same office as he was now, and that the present Master, as captain of this lodge, would for another year preside over them. In that case, he (Bro. Dubois) would be but too happy to act as one of his subaltern officers.

The W.M. said he hoped that precedence would not be followed. It was not a desirable rule to establish.

The W.M. next proposed the Treasurer, Bro. Cronin; Bro. Curtis, Secretary, and the rest of the officers, coupling with it the Masonic Charities. These charities were all admirable, and the giant strides they were making were wonderful, even in the annals of this charitable country. They stood foremost and prominent as the finest charities in England, and he hoped they would continue to do so.

Bro. CURTIS replied, and the brethren shortly afterwards separated.

The following is a list of those present: Bros. James Stevens, W.M.; — Meggy, P.M.; J. J. Curtis, S.D.; G. Waterall, S.D.; N. Bridges, J.D.; James Hastie, D.C.; and Bros. Shairp, Larham, Newton, Francis, Williams, Hammerton, and Walton. The visitors were Bros. J. E. Middleton, P.M. No. 29; H. Massey, P.M. No. 619, and J. B. Wolpert, P.M. No. 720.

An account of the geology of the desert of Atacama, in Chili, has been written by M. Pissiz.

A GERMAN translation of "In Memoriam" has appeared, under the title "Frendes-Klage."

THE Granite Lodge, No. 1328, will be consecrated on Saturday next, at the Freemasons' Hall, by W. Bro. James Bennett, G.P., assisted by Bro. R. W. Little, Prov. G. Secretary of Middlesex.

MASONRY IN AMERICA.

SEMI-CENTENNIAL OF OLIVE BRANCH LODGE, LEROY, N.Y.

(Continued from page 374.)

"It is natural in an age like the present, when invention and discovery are constantly opening new sources of enterprise and revolutionising almost everything connected with the modes of labour, of learning, and of pleasure, that we should become intoxicated by the splendid pageant and heed but slightly the conserving influences of old principles. Whatever, therefore, in the social order of things may tend to modify the extravagant excesses of such a tendency in the public mind must ever be a healthful element in the constitution of society. It is this quality of Freemasonry which makes its secret power a public blessing. It embraces within its mystic pale men of all religions, of all politics, of every class of professional, commercial, and mercantile pursuits. It can, therefore, neither hold nor teach what will undermine religion, corrupt morals, or overthrow government, while it maintains principles which every man ought to know, every good citizen ought to believe, and every good Christian ought to practice. The presence of such a Society, for such a purpose—venerable for its antiquity, renowned for the names of the great in almost every land, who have honoured it, and been honoured by it—is surely a sight worth seeing, even in this sight-seeing age.

"But it is not for the purpose of display that we are here assembled to-day; for we would rather avoid than court the public gaze. We have met for a very different and better purpose. We have come up from our homes to celebrate the fiftieth birth-day of Olive Branch Lodge; to keep with our brethren their semi-centennial feast; to extend mutual congratulations; to intermingle the clasping of hands, and the cordial interchange of greetings from the young and blessings from the old.

"Festivals have always had their places in Church and State, and so they have in Masonry. The demand for them has its origin in the necessities of human nature.

"I congratulate you, my brethren, on the completion of the one half of a century in the history of our lodge; on the brightness of that record of fifty years, to the summary of which we have just listened; on our present unity and prosperity; on our future promising prospects; on an occasion which brings with it so much of positive pleasure, gathered from the reminiscences of the past and the anticipations of the future.

"I congratulate you on the completion of this great era in our history, as a period of such prosperity of the Institution throughout the land. Never has Freemasonry had a nobler work to perform than will be imposed upon it for the next half century. Never were its moral teachings, its temperate restraints, its conserving influences more timely than now. Never was its great lesson of charity more needed than in this age and in this land, when Mammon is becoming so mighty among men.

"But on this occasion it is not our chief duty to boast of our pedigree, nor of our prosperity. Our ancient ancestry will surely be of no great credit to us, and of no special benefit to the community, if an old family name is our only recommendation. Our present success will prove but a snare for our overthrow, if we become so far elated by its delights as to forget the dangers and distress, which are such stern realities that cannot be disregarded without perpetual peril.

"I do not know that I can better perform the duty with which you have honoured me than by directing your attention to a few thoughts on the conservatism of Freemasonry.

"By conservatism I mean its power to preserve itself, and its healthful influence upon the community in which it exists, which may be considered in its moral, social, and political aspects:

"Morally, this Society has secrets. They are a necessity growing out of its universality and its obligations to minister mutual relief. It must have a common language which all its members may speak anywhere and under all circumstances—a language readily understood, and which carries with it, not only a meaning, but an obligation to be heard and heeded. This Society could not exist a single day as a brotherhood of the race without some such mode of communication, protected by the veil of secrecy, and secured by the sacredness of a solemn obligation.

"The philosophy of Masonic secrets is simply resolved in their absolute necessity to the existence and activity of a Society whose benefits are broad enough to embrace all nations, whose power is capable of succouring its own wherever found on the face of the earth. These secrets have no essential value.

"But what is the source of the vitality of our Order? its power of endurance; its tenacity of life; the fountain of the sources by which it has so long lived, in spite of its enemies, in lands civilised and uncivilised, surviving fortunes which have wrecked others? Is it to be found in the fact that it has a language of its own which its members may everywhere use, and which they are bound everywhere to recognise?

"Surely not. To something higher than all this is it indebted for its vitality, when persecuted by the intolerant bigotry of corrupt priests, the unscrupulous power of ignorant kings, the insane violence of popular prejudice, which in turn have tried upon it their exterminating power. Yet it has survived all these successive persecutions, and from age to age has gone forth to its work with all the buoyant energy of young life.

"A Society which has lived long enough to see nations rise and fall, to see dynasties come and go—that has survived the great political changes which make and unmake men and nations; that has stood unshaken by shocks violent enough to level in one complete and utter ruin splendid empires—such a Society must have somewhere inherent in its constitution a vital element capable of producing effects equal to such a measure of self-preservation,

and that element is found in its moral power. But what is its moral power? I answer, it is that which is identified with every stone in its foundation, and that is the distinct recognition of the existence of God. 'No Atheist can be made a Mason' is one of the unalterable landmarks of the Institution. This profession of belief must be made at the outset by all who seek to enter its pale. What is thus enjoined in the beginning is recognised at every progressive step. This single feature in its constitution, this one fact in its history, is the seal of that lease of life which it has held, and by which it has survived so many contemporary associations for moral, social, and benevolent purposes.

"The open eye of Omniscience is painted upon the canvas of its carpet, a distinct and perpetual recognition of the Omnipresence of Him who beholds the evil and the good. This is the well-chosen corner stone in that foundation which has proved strong enough to resist the rushing of that tremendous tide of time, and the surges of those violent revolutions among men which have overturned the strongest structures that human wisdom has ever reared.

"Another element of moral power is, that the inspired Word of God is the great light of Masonry. In this light Masonry was born, in it this Order has walked and worked from the beginning; and so long as it continues to walk and work, so long will all human violence be powerless for its overthrow.

"The relation of the Bible to this Institution is such as obtains in no other society among men. While the Bible is recognised by all other associations for moral and benevolent purposes as the Word of God, read in their meetings for instruction and improvement, yet those societies could and would go on if this volume should be withdrawn. Not so with this Fraternity. The Bible is a part of this Institution itself; so that, if it be removed, you put out its light, its great light, by its own confession. An assembly of Masons without it is not, and in no sense can be, a Masonic lodge. No man can be made a Mason without it. This Society has thus honoured God's Holy Word above all things on earth, and the God of Heaven has honoured it by long life. The influence of this single element upon the initiate is abiding. He remembers to his dying day where he beheld this light. In all the instructions of the lodge-room there is a distinct recognition of its supreme authority as an inspired Book, full of the life, the love, and the learning of Heaven. The purity and the perpetuity of its precepts are set forth as the great law of human conduct.

"Thus, in the retreats of this Society is this great honour placed upon the Word of God as the Divine source of its principles, the great chart of life. Never does it hold a meeting in secret, never does it appear in public, without it. It is alike borne in the procession at the celebration of festivities, and when Masons go forth to commit the body of a dead brother to the grave.

"The spirit of infidelity is abroad in the land. There is a growing tendency in the popular mind to think lightly of the Holy Writings, and I am sorry to say that even religious teachers have contributed not a little to this pernicious tendency. Against its prevalence must we guard, if we intend to preserve our Masonic heritage, that it may be to our posterity what it has been to ourselves and our fathers. On the preservation of this element of moral power depends, not simply the greatness and the glory of this Institution, but its very existence. Let no shadow of the outside world be suffered to eclipse, or even for a moment to dim the celestial brightness of this Great Light.

"Every act which diminishes the reverence due the Bible, as the infallible Word of the Living God, diminishes the vital power of this Fraternity, and will smite its organism with a paralysis that will send it to that doom which has become the common sepulchre of societies whose name is legion.

"Conservatism, in its subjective form, as it relates to the preservation of this Institution in its integrity, and also in its objective form, whereby it influences others who are outside of it, demands that this religious regard for the Bible, as the revelation of the will of Heaven, shall not be impaired by any influence either within or without its pale.

"Freemasonry differs from all other Societies in this, that it has come down to our times, holding fast the usages of olden times. Its chief charm and much of its power for good is found essentially in that wherein it differs from all other associations. Modernise it and you destroy it; change its primitive character, remove its ancient landmarks, and you will speedily number its days. There are other organisations for essentially the same end, and will continue to be. Almost all of them are but temporary efforts, ingenious expedients, and destined in their end to follow those that have gone before into the vale of oblivion. I need not remind you of the tendencies of the times, the reacting and revolutionary drift of popular opinion which rushes to extremes, which is enamoured of the new, ignores the past, and at times seems to know no law but its own insane impulses, and calls this progress. Let every friend of Masonry and morals beware of the subtle poison which pervades the atmosphere and seeps into every inclosure, however sacred, and which will manifest itself in the lodge-rooms, as elsewhere, by seeking to lessen the godly regard of the brethren for this volume as a Divine Book, and end in removing it from off the altar, or by allowing it to remain there only as an appendage without meaning—tolerated, but not revered. Depend upon it, when that hour comes, if it ever does, the mission of Masonry will have come to an end, leaving to the world the humiliating record inscribed upon its broken column, that after centuries of successful life—marked by monuments of skill and labour in the Old World—after having outlived all its contemporaries, and triumphed over all its enemies, it found at last one foe, and only one, strong enough to destroy it, and that foe was its own hand, which extinguished the Great Light upon its altar.

(To be continued.)

THE GRAND LODGE OF QUEBEC.

We have great pleasure in publishing the following extracts referring to the recognition of the Grand Lodge of Quebec by several American Grand Lodges, and we rejoice to find that a movement, so just in its origin, and temperate in its progress, is rapidly approaching the goal of a merited success. The brethren of Quebec may rest assured that the ill-advised action of the Grand Lodge of Ireland, in attempting to ignore the legality of the Quebec Grand Lodge, meets with neither the sympathy nor the support of the English Craft, although a formal expression of opinion to that effect has not been pronounced by the Grand Lodge of England.

The Grand Lodge of Quebec has been fraternally recognised by the Grand Lodge of Nova Scotia, and by seven (7) other Grand Lodges in the United States, as a rightfully and regularly constituted Grand Body, and most of these have exchanged Grand Representatives with the G. L. of the Province of Quebec, (which it will be remembered is one of the four Provinces now constituting the "Dominion of Canada.")

"The Most Worshipful the Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia, met in Annual Communication in the Masonic Hall in St. John, N.B., on Friday, the 24th ult. (St. John's Day), at 12 o'clock in the forenoon. The Most Worshipful Grand Master, the Hon. Alex. Keith, M.L.C., in the Grand East, who opened the Grand Lodge in *ample form*. About fifty lodges were represented. The business of the Session was principally of a local nature. The Committee on Foreign Correspondence submitted an elaborate report, and in doing so, recommended the unqualified recognition of the Grand Lodge of Quebec, which was received and adopted. We congratulate our Quebec brethren upon this favourable recognition."—*Montreal Paper*.

"Resolved.—That the Grand Lodge of Iowa recognizes in the fullest sense as regularly formed the Grand Lodge of Quebec, and fraternally welcomes it to the circle of Grand Lodges."

"Resolved.—That the Grand Lodge of Texas recognizes the just and regular organization of the Grand Lodge of Quebec, and that it is entitled to admission into the Masonic Circle of Grand Lodges."

Precedents.

I. Passing by the erection of the Grand Lodge of the District of Columbia, and several other instances in the earlier history of Freemasonry in the United States, of the formation of Grand Lodges in Provinces, then lately severed from the territorial jurisdiction of existing Grand Lodges, such as resulted upon the dismemberment of the N.W. territory of Virginia, the old Louisiana territory, &c., it is deemed amply sufficient, in proof, to submit the following precedents, which are quite familiar to every well-read and intelligent Mason.

II. The territory of the now State of Maine, after a union of one hundred and sixty-seven years, was severed from Massachusetts in 1819, and admitted into the Union early in the year 1820. Shortly after the severance, the Grand Lodge of Maine was duly formed—incorporated by the State, June 16, 1820, and consecrated on the Festival of St. John the Baptist, June 24. Most, if not all, of the Lodges which united in forming it, retained and are to this day, working under their original Warrants received from the Grand Lodge of Massachusetts.

III. In 1849-50, the Grand Lodge of the "territory of Oregon" was regularly formed. In 1857-58 the "territory of Oregon" was severed by the "Federal Government," and the northern portion erected into the "territory of Washington," and in the same year (1858) the "Grand Lodge of the territory of Washington" was duly formed by four of the lodges situated therein, and the G.M. installed by P.M.W. Bro. T. M. Reed.

IV. In the year 1862, the State of West Virginia was duly recognized as a separate State, by the Federal authority, erected out of the western portion of the State of Virginia, in which severed territory the Grand Lodge of the State of West Virginia, in 1865 (three years after the severance), was regularly formed by a minority of the lodges situated therein, and has been recognised by nearly all the Grand Lodges of the world as a sister Grand Lodge.

V. In 1867, the same year in which the territory of the "G. L. of Canada" was severed by the British Government, the "territory of Washington,"—which had previously been severed from Oregon,—was itself severed by the Federal Government of the U.S., and its eastern portion erected into the "territory of Idaho;" and in December of the same year, the lodges situated in the dis-severed territory formed the "Grand Lodge of the territory of Idaho," which was duly recognised by the G. L. of Washington territory at its first subsequent Communication.

These precedents alone are deemed amply sufficient to show the general practice of the Fraternity in regard to the formation of new Grand Lodges in "Territories" and "States" dis-severed by the supreme political authority of the land, from the territorial jurisdiction of existent Grand Lodges; and in all of these cases, with one or two unwise exceptions, the parent Grand Lodges peacefully and fraternally coincided, and bade their offspring God speed.

Testimony of the Grand Lodge of Canada.

In regard to the constitutional regularity of other lodges so formed in politically dis-severed territories, the "G. L. of Canada," from its formation to 1855, till the severance of its own territory in 1867, was a uniform and a consistent witness, and a not incompetent authority; for by reference to the list of Grand Lodges, whom she recognised by holding fraternal communication and correspondence

therewith, there will be found the names of the "Grand Lodge of the Territory of Washington," the "Grand Lodge of the Territory of Idaho," and the "Grand Lodge of the State of West Virginia." Hence it follows that the "Grand Lodge of Ancient, Free and Accepted Masons of Canada," repeatedly approved, confirmed and ratified all the essential principles involved in the formation of the Grand Lodge of Quebec.

International Law of Freemasonry.

The existence in the world of more than one supreme Grand Lodge, created the necessity for limitations of exclusive jurisdiction. Guided by a wisdom beyond human, the Fraternity of Freemasons adopted the principle of coterminousness or coincidence of political and Masonic boundaries; and this has become the "international law" of Freemasonry regarding the establishment, exclusive jurisdiction, and naming of Grand Lodges.

From this great principle, many and important corollaries are deducible, and are adopted for the guidance and governance of the Craft.

Governments fix or alter the limits of Kingdoms, Republics, States, Provinces, Districts, Municipalities, and the like, and a change having thus been made, "the law of Freemasonry makes a corresponding change in Masonic jurisdiction."

In all this there is no political interference with Masonry, and no acknowledgment by the Fraternity, of government or other supremacy.

Also, the cession, or re-cession by political authority, of territories or portions of territories, necessarily causes the transference of Masonic allegiance, as, for example, when the Alexandria portion of the District of Columbia was, by the Federal Government, ceded to the State of Virginia, the allegiance and jurisdiction of the Lodge or Lodges situated therein, were, along with the territory, transferred to the Grand Lodge of the State of Virginia.

Again, the dis-severance by political authority of a portion of the original territory under the jurisdiction of a Grand Lodge, destroys its exclusive but not its concurrent jurisdiction over the territory so dis-severed; as, for instance, the "Grand Lodge of the Territory of Washington" claimed a continuance of exclusive jurisdiction over the "Territory of Idaho," which had by the Federal Government been politically dis-severed from its territorial "area," and for a time made grievous accusations against the G. L. of Oregon for the erection of a new lodge therein, and thus practically declaring that the dis-severed portion of the former Territory of Washington was "unoccupied territory," until such time as the lodges situated in the dis-severed territory should form a Grand Lodge in and for the Territory of Idaho.

The decision of the Masonic world was against the claim of the Grand Lodge of Washington Territory, and in due time she acknowledged her error, and gracefully withdrew her complaint against the Grand Lodge of Oregon.

The Grand Lodge of Texas now exercises exclusive Masonic jurisdiction over that magnificent State; yet no one dreams that should the increase of population and other circumstances cause its political dis-severance into the four States contemplated by the original resolution of Annexation to the United States, that the G. L. of Texas would lay claim to perpetual Masonic jurisdiction over these new States, because they were formerly an integral portion of her territory; but she would regretfully, of course, yet peacefully, and proudly recognise each G. L. when formed as her own offspring; and should any other geographically extensive country in which there was a G. L., be either by the fortunes of war, or by the mutual agreement of its own people, or otherwise, politically dis-severed into two separate States or Provinces, and the name of the original State obliterated and a new one given to each State; then there most of necessity be two Grand Lodges formed, each circumscribed in its operations by its own State boundaries, and the whole Fraternity therein would wisely act and honestly abide by all the consequences involved in or arising therefrom.

Masonic Occupancy.

Masonic occupancy is supreme and exclusive jurisdiction over all regular symbolic Lodges of Freemasons within the territory whose name the Grand Lodge bears. *From Statement of Grand Master Graham, ancient the Grand Lodge of Quebec.*

FRIENDSHIP.—Friendship is traced through the circle of private connections to the grand system of universal benevolence, which no limits can circumscribe, as its influence extends to every branch of the human race. On this general plan the universality of the system of Masonry is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, nature indicates an adherence to the welfare of our own immediate connections; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever country or clime it may spring.

HOLLOWAY'S PILLS.—Comfort and Certainty.—In disordered stomach, liver complaint, indigestion, and headache no medicine bears comparison to these pills. A few doses of them produce comfort; a short continuance with them effects a complete cure. In all cases of dyspepsia, let their origin be what it may, these pills are a perfect panacea. All heartburn, flatulence, shortness of breath, and distension cease to trouble as the blood becomes influenced by these admirable pills, which never entirely fail or disappoint the sanguine hopes of the sufferer. There is no disorder of the digestive organs which is not relieved and almost invariably cured by these pills, the good fame of which royalty itself has appreciated and published.—[Adv.]

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

COCKERMOUTH.—*Skiddaw Lodge, No. 1002.*—The usual monthly meeting was held in the lodge-rooms, Market-place, on Tuesday, 2nd inst. There were present Bros. Robinson, I.P.M.; Puxley, W.M.; W. Taylor, S.W.; W. Williams, J.W.; C. Mayson, Sec.; W. H. Lewthwaite, S.D.; Allison, J.D.; Brown, I.G.; Potts, Tyler; E. Thwaites, Bailey, Smethurst, &c. The lodge being opened in form, and Bro. Smethurst having proved his proficiency, the lodge was opened in the second degree, and that brother was duly passed by Bro. Robinson, who also gave the lecture in illustration of the second tracing board. Bro. Lewthwaite presided at the harmonium, assisted in the vocal department by Bros. C. Mayson, W. Taylor, Jos. Mayson, and Williams.

CAPE OF GOOD HOPE.

PORT ELIZABETH.—On last St. John's Day the members of the Lodge of Good Will, No. 711, Port Elizabeth, celebrated the day in a becoming manner. A large number of them, as also several brethren of the sister lodge of Good Hope, No. 863, assembled at the lodge at high noon, when the annual installation of the Worshipful Master and the investiture of the other officers of the lodge took place, as follows: Bros. S. Bain, W.M.; N. Adler, S.W.; G. Dunsterville, jun., J.W.; W. A. Rennie, S.D.; C. W. Frames, J.D.; H. Schabbel, Treas.; J. B. Janion, Sec.; A. M. Jackson, Master of Ceremonies; C. Dunsterville and J. Riches, Stewards; F. A. Pearson, I.G.; J. Morley, O.G. In the evening there was the usual annual banquet provided by the officers and members of the Lodge of Good Will, to which the Craft generally were fraternally invited. Mr. P. Ryan, of the Restaurant, furnished the spread, which was got up in very superior style and reflected much credit upon his establishment. The band of the Port Elizabeth Rifle Corps was present during the repast, and enlivened the proceedings by playing a selection of appropriate music. Covers had been laid for seventy persons, and about sixty of the brethren were present, including several P.M.'s and other distinguished Masons. W.M. Bro. S. Bain occupied the head of the table, supported on his right by Bro. George Smyth, W.M. of the Lodge of Good Hope, and Bro. F. D. Deare, P.M., and on his left by Bro. J. C. Kemsley, I.P.M., and Bros. H. W. Pearson and F. S. Fairbridge, P.M.'s. Bro. N. Adler, S.W., occupied the head of the west column, and Bro. George Dunsterville, jun., J.W., the head of the south column. The solids having been disposed of, the W.M. gave the following toasts in succession: "The Queen and the Craft," "Bro. H. R. H. the Prince of Wales, the Princess of Wales, and the Royal Family," "The Grand Master of England, Earl de Grey and Ripon," "The P.G.M. the Earl of Zetland," and "The Prov. G.M. Bro. Southey."—Bro. J. C. Kemsley, I.P.M., then gave the toast of the evening, "The newly re-installed W.M.," and in doing so complimented Bro. Bain on his efficient working of the lodge during the previous year, and on his zealous efforts to promote by every means in his power the advancement of the Masonic art, which had secured for him the respect and esteem of every member of the lodge, and the admiration of the visiting brethren.—The toast was received with much enthusiasm, Bro. Hughes striking up, "For He's a Jolly Good Fellow," which was heartily joined in by all the brethren.—The W.M. responded in a neat and effective speech, thanking the brethren for the honour they had done him in electing him for the second time to preside over them. He was a great lover of Freemasonry, which was a grand and noble institution, and with the assistance and support of the brethren generally, and of his officers in particular, would do all he could to promote the interests of the Order and to merit the continuance of their esteem and confidence.—Bro. H. W. Pearson, P.M., then gave "The Newly-installed Officers," which was well received.—Bro. N. Adler, returned thanks.—Bro. F. D. Deare, P.M., gave "The Retiring Officers," which was responded to by Bro. Jas. Whitley, P.J.W.—The Worshipful Master next proposed "The Worshipful Master and Members of the sister Lodge of Good Hope, 863," at the same time expressing the great pleasure it gave him to meet the members of that lodge and other visiting brethren, and to observe the truly Masonic harmony which existed among the Freemasons resident in the town.—Bro. G. Smyth, W.M., Lodge of Good Hope, responded in appropriate terms.—Bro. Smyth then gave "The Past Masters of the Lodge of Good Will, 711," which was responded to by Bro. F. S. Fairbridge, P.M., who in so doing referred in affectionate terms to three respected brethren who were present at their last annual banquet, but whose mortal remains were now lying under the cold turf, viz., P.M. Bros. Bawden, White, and N. Rubidge, M.D. Bro. Bawden was the founder and first W.M. of the Lodge of Good Will. He (Bro. Smyth) therefore, proposed a toast to his memory, which was drunk in silence.—Bro. Fairbridge next gave "The other Visiting Brethren," complying with the toast the name of Bro. M. M. Tait.—Bros. Tait and Wellbelove replied. They both expressed the great pleasure it had given them to be present, especially at the installation ceremony, which had been, they said, very efficiently performed.—P.M. Bro. Pearson gave "The Absent Brethren," and in doing so expressed regret that more had not attended the lodge that day.—Bro. Dr. Dunsterville proposed "Masons' Wives and Sweethearts," which was responded to by Bro. F. Pearson for the spinsters, and Bro. W. H. Pearson for the wives. The latter observed that ladies were now-a-days becoming doctors and preachers, and occupying other positions in life which before had been confined exclusively to the sterner sex. He should not be surprised if ere long they became Freemasons also, and had their Masonic lodges. If they did they

would find in it every encouragement to persevere in those truly womanly virtues, benevolence and charity, and he had no doubt the result would be that a healthy rivalry would spring up between the two sexes as to which could do the most good.—The toasts and speeches were intermixed with harmony and recitations, some of which were marked by high talent, and a very pleasant evening was spent by all present.

ROYAL ARCH.

LIVERPOOL.—*Chapter of Liverpool, No. 292.*—The ordinary convocation of this chapter was held at the Masonic Temple, 22, Hope-street, on the evening of Monday, the 1st inst. Owing, we suppose, to the attractions of the midsummer holidays and fine weather, only a small number of companions was present. Comp. Thomas Wylie, P.Z., took the first Principal's chair; Comp. R. Wylie, P.Z., the second; and Comp. R. S. Williams, J., the third; with Comps. Hamer, P.Z.; Armstrong, P.Z.; Pelham, P.S.; and Hustwick, S.E. After the usual confirmation of the minutes, a ballot was taken for Bros. Hammond, Russell, and Evans, of Lodge No. 292, and all three, being in attendance, were exalted to the degree of Royal Arch Masons, that ceremony being ably performed by the Acting Z., who delivered the symbolic lecture, the Acting H. the historical, and Comp. Hamer, P.Z., the explanation of the plate. Owing to the lateness of the hour, the remainder of the instruction was deferred till the next meeting. There was also a proposition of another candidate for exaltation in October. This concluding the business, the chapter was closed in accordance with ancient custom. From the fact of the three newly-exalted companions being just through their twelve months' probation as M.M.'s, and others of the same lodge having expressed their wish to join when eligible, we augur a brighter future for this old and influential chapter; and as both the young and the majority of the older companions take great interest in this branch of Masonry, we may reasonably hope that the chapter will not only regain its numerical strength, but also set an example of excellency of working worthy of all imitation.

THE FREEMASONS' LIFE BOAT.

The regular meeting of the Committee took place on Thursday, the 4th inst., at Bro. Forster's, the Railway Tavern, London-street, E.C. Present: Bros. A. E. Harris, P.M. 141, President; S. Davis, 141, Treasurer; Gottheil, P.M. 141, Hon. Sec.; N. Gluckstein, 141, P.M. 51, P.P.G.S.W.; T. Kennett, 141; Lacey, P.M. 174; and Bro. Wolf, 554, a visitor. The minutes of the last meeting were read and confirmed.

Bro. the Rev. M. B. Levy, P.M. 1017, was proposed and accepted as a member of the Committee.

The financial statement was as follows:—

	£	s.	d.
Acknowledged in THE FREEMASON			
June 11th	126	16	6
Ditto July 16	1	6	0
Ditto July 23	2	9	6
Additional Subscriptions:—			
Bro. Kennett, 141	0	5	0
„ P. B. Harris, 177	0	2	6
„ J. Joseph, 1178	0	2	6
Per Bro. D. Davis, 141	0	11	0
Bro. M. Joseph, St. John's, Sunderland	0	10	6
„ Fraser, Bargoynne	0	10	6
„ Jones, 174	0	10	6
„ Thomas	0	2	6
„ Deering	0	5	0
„ Newton	0	2	6
„ G. Thomas	0	10	6
„ Burchell	0	2	6
„ Hart, 22	0	2	6
„ Ward	0	2	6
„ Francisco, 485	0	2	6
„ Haster, 788	0	2	6
„ Russell, 22	0	2	6
„ Simmons	0	2	6
„ White, 45	0	2	6
„ Fearweather, 22	0	2	6
„ Brown, 108	0	2	6
„ Rashall, 22	0	2	6
„ Williams, 73	0	2	6
„ H. Muggersidge, 191	0	2	6
„ T. White, W.M. 22	0	10	6
Total	£136	10	0

A vote of thanks to the Chairman closed the meeting, which was adjourned to Thursday, the 1st September, 1870, at 8 p.m.

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, or Linen 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 Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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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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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

BIRTH.

PLUNKET.—On the 1st inst., at the Old Connaught House, Bray, Ireland, the wife of the Hon. and Rev. Wm. C. Plunket, Grand Chaplain of G.L. of Ireland, of a son.

MARRIAGE.

DUNDAS—WOOD.—On the 2nd inst., at St. Paul's church Knightsbridge, by the Hon. and Rev. Charles Leslie Courtney, Canon of Windsor and Vicar of Bovey Tracey, Bro. John Charles Dundas, nephew and heir presumptive of the Right Hon. the Earl of Zetland, P.G. Master of England, to Alice Louisa, second daughter of Viscount Halifax.

DEATH.

TAYLOR.—On the 3rd inst., at Cockermouth, aged 64, Dorothy, relict of the late Mr. John Taylor, and mother of Bro. W. Taylor, S.W. Skiddaw Lodge, No. 1002.

Answers to Correspondents.

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

M.—The creditor of a lodge cannot set off his subscription against the amount due to him by the lodge, unless there was an understanding to that effect at the time the debt was contracted; but surely no body of men would disfranchise a member to whom they were under pecuniary obligations, upon such technical grounds.

BRO. ANTHONY.—We will obtain copies of the rules of the Masonic Charities in England, and send them to your address.

BRO. W. R. SMITH.—Any Present or Past Warden, who has served for twelve months, is eligible for election to the Master's chair.

THE WAR.

General Mellinet, Ex-Grand Master of France, has offered his services to the French Minister of War.

The Duke of Manchester, Prov. Grand Master for Norths, and Hunts, left London on Monday night for the head-quarters of the Prussian army.

On the Committee of the International Association for the relief of the sick and wounded soldiers in the present war, we observe the names of several brethren and amongst them the Rev. G. R. Portal, G. Master of the Mark Lodge, and Lord Elliot, P.S.G. Warden of England.

The Freemason,

SATURDAY, AUGUST 13, 1870.

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2, 3, and 4, Little Britain, E.C.

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

"L'UNION FAIT LA FORCE."

WE believe that few will be found to dissent from the obvious truth of the saying at the head of this article. It is a motto which all can appreciate and commend, but how seldom do we find it assuming its rightful place as a guiding principle in the affairs of life. It is true that at a great crisis the magnificent power of "unity" is occasionally recognised, as, for instance, when we see nations rise as one man to repel aggression, all minor differences being merged in the one sublime impulse of patriotism. But on the other hand, history records the melancholy fact, that intestine tumults and internecine broils have sometimes prevailed in states, even when they hovered on the brink of ruin through the attacks of foreign foes.

Now, the vast Fraternity of Freemasons—a federation of men from the north, east, south and west—presents a splendid illustration of the maxim that union is strength. By a community of feeling and a reciprocity of sentiment, the Fraternity are joined together in one unbroken chain of harmony. The heart of a true Mason in Europe vibrates in accord with the heart of every worthy brother on the face of the globe. By ties that are stronger than those of kindred, he is linked in an "indissoluble bond" of brotherhood to the Free and Accepted Mason of every country and clime; and it is the universality of this friendship and alliance which constitutes one of the greatest charms of Freemasonry, in addition to its being the primary source of her influence and power.

The laws of the ancient Craft are based upon the advantages of association for the attainment of worthy objects. They demonstrate the supreme utility of union to effect those objects, and they deprecate in a corresponding ratio, all attempts to sow dissension or discord between the brethren. It should, therefore, be the constant aim of every Freemason to foster and sustain the spirit of harmony, and, to quote the impressive language addressed to Royal Arch Principals, it becomes his duty to "promote a good understanding and permanent union amongst all Orders or degrees of Freemasonry." With these precepts strongly impressed upon our mind, we have advocated the establishment of amicable relations between the various Masonic Jurisdictions at present existing in England, and the wisdom of adopting such a course of procedure has never been seriously questioned. We are now happily in a position to report that the first step has been taken to accomplish this *desidera-*

tum, and we have equal pleasure in recording that to the Rev. Bro. G. R. PORTAL, Grand Master of the Mark Grand Lodge, the credit is mainly due for initiating the movement.

A treaty of mutual recognition and support, which in no sense whatever compromises the principles, or interferes with the freedom of either jurisdiction, has just been arranged between the Grand Council of the Red Cross Order and the Grand Lodge of Mark Master Masons; the slight opposition which it encountered in the latter body being evidently founded upon a misconception of its scope and design. There are many brethren in this country and in other lands, who although neither Mark Masons nor Red Cross Knights, will yet be disposed to hail this treaty as an omen of union between the scattered Rites or Grades of Freemasonry. There are many who will regard it as a hopeful sign of progress, and as a tribute to that growing intelligence which proclaims that co-operation means success, and that disunion is the forerunner of innumerable evils, both in families and in nations. It is true that the unrecognised degrees in England are not numerically powerful, but it is equally certain that they embrace within their fold a very large proportion of the intellectual men who are found in the ranks of Masonry.

We have no desire to debate the question as to the relative merits or antiquity of the Ancient and Accepted Rite, the Mark Degree, or the Orders of the Temple or Red Cross, but there cannot be a doubt that *all* have been practised in England with more or less success for many years, and that *all* at the present moment are in a highly prosperous position. The distinguished brethren who preside over these unrecognised grades are men of honour and tried Masons, and two at least—Bros. WILLIAM STUART and Lord KENLIS—are Provincial Grand Masters in the Craft. Moreover, the principles by which these Orders are governed are tolerably well known, with, perhaps, the exception of the Red Cross Order, which is not so generally disseminated, although its revival has been attended with unparalleled success. We are now, however, enabled to gather from a document written by the late Bro. Waller Rodwell Wright, the Grand Master of the Order in 1806, that the objects of the Red Cross are these, and all will agree that they are highly commendable: "To draw closer the bond of Masonic union, purify the system of Masonic science, expand its limits, and increase its influence by combining such of its professors as are best qualified by character and principle, respectability and influence, genius and talent, to effectuate this great purpose." "To combat infidelity and treason under whatever form existing, and promote by every human means the social happiness and eternal welfare of our fellow-creatures." The above are *verbatim* extracts from the original document, which has been confided to us for publication, and they will go far to prove that within the

sphere of its influence the Red Cross Order is calculated to cultivate and maintain the principles of unity and fraternity.

We cannot close these remarks without expressing our condemnation of the course which the Supreme Grand Chapter of Scotland has thought fit to pursue with respect to English Mark Masons. Notwithstanding the fact that the existence of the Mark Grand Lodge of England is acknowledged by the Grand Chapters of Ireland and Canada, the Scottish Royal Arch authorities ignore its jurisdiction and invade its territory. This we conceive to be the height of folly and illiberality, and it cannot fail to be injurious to the best interests of the Mark degree. It is folly, because, in the long run, English Masons are sure to prefer a central and *native* authority to the circumlocutory agency of—Masonically speaking—a *foreign* body. And it is illiberality, because it would deny to two or three thousand English Mark Masters the right to govern themselves in the only manner at present practicable or proper. We should be sorry to surmise that the Grand Chapter of Scotland is actuated in this matter by base or unworthy motives, although it is freely suggested that the hope of deriving a large revenue from English dupes is at the bottom of its opposition. Be this as it may, the attitude of the Scottish Grand Chapter—itsself an unrecognised association—is anything but fair, manly, or Masonic, and we do not believe that its proceedings will meet with the approval of the general body of the Craft.

Multum in Parbo, or Masonic Notes and Queries.

R. W. L. AND THE RED CROSS ORDER.

Those interested in the inquiry of late respecting this Masonic degree, and especially respecting the letters by Bros. "R. W. L." and "Lupus," which were written in such excellent spirit by both brethren, will be glad to see a further communication from "R. W. L." on the subject. A declaration of the principles of the Red Cross Order by so eminent a Mason as Judge Waller R. Wright will be of much value and importance, and we shall be pleased to see the whole declaration made known *verbatim et literatim* in these pages.

W. JAMES HUGHAN.

THE MARK DEGREE.

We are already reaping the fruits of the present Grand Master's excellent rule over this degree, for have we not received acknowledgment as a Grand Lodge from the Grand Chapters of Ireland and Canada?

I consider this a great advance made, and one which must carry great weight in influencing the deliberations of the Grand Chapter of Scotland.

The sooner we can agree to hold out the right hand of fellowship to all legitimate authorities the better. I trust England and Scotland *re* Mark Masonry will soon be on good terms.

W. J. HUGHAN.

H.I.H. THE PRINCE RHODOCANAKIS.

A good deal has been said about this brother lately, but if he is in truth a "Prince," how does it happen that he does *not* associate with his Royal brother the Prince of Wales, and is not presented at the British court? On his taking rank at a reception held at St. James's or Buckingham palace, we shall then believe he is a "Prince," but not till then.

A MEMBER OF AN ENGLISH LODGE.

CASE FOR AN OPINION.

A brother hailing from a foreign jurisdiction—say, the Brazils—and who has attained to the rank of S.P.R. +, under the S.G.C. 33° in that country, which is the only governing Masonic body there, presents himself for admittance into an English Craft lodge, in the clothing of the Rose Croix Degree. Query? Is the W.M. justified in admitting him in that clothing, it being perfectly understood that in the A. and A. Rite, a brother is entitled to wear, in every case, the clothing of the highest degree to which he has attained.

QUERIST.

THE "HENRY VI. MS.," AND THE "ANCIENTS."

As there is no authority to *prove* the *forgery* of the Henry VI. MS., I am not prepared to go that length, all that can be safely said is, that it is not now in the Bodleian Library, I may print a pamphlet shortly of about fifty pages showing its *truth*, irrespective of the authenticity of the *document*; and also touching upon the claims of the "Ancients." It is, I may observe, impossible to understand the latter without a thorough acquaintance with the secret life of all antiquity. I hope that the promised account of the "Son of Salathiel" will be impartial, and something new, *based upon documentary evidence*; we have already too much rambling nonsense upon this head.

JOHN YARKER.

ANTIQUITY OF FREEMASONRY (p. 369).

I am happy to find in your correspondent, Bro. C. Goodwyn, one who has carefully studied my letters which have appeared in your paper, concerning the antiquity of Freemasonry, and who appreciates the arguments set forth in them. I may be permitted, however, to point out a slight mistake into which he has fallen as to my reference to the article "Freemasonry" in *Chamber's Encyclopædia*. He says he does not find it to accord with the account which I have given of it. But he mentions that the edition which he has consulted is that of 1743, and from this I perceive that he has looked into an altogether different work from that to which I referred. There is a work by Ephraim Chambers, who, in Watt's *Bibliotheca Britannica*, is described as "a most ingenious and industrious author," entitled a "Cyclopædia, or General Dictionary of Arts and Sciences," containing the definitions of the terms and account of the things signified thereby—one of the first works ever published, and still valuable as a book of reference—of which the first edition was published at London, in 1728, in two folio volumes, and several editions, each in two folio volumes, appeared within the next twenty years, and, finally, an enlarged and improved edition, by Rees, in 1785. But the work to which I referred was the recently-published *Chamber's Encyclopædia*; an entirely new work, issued by the celebrated publishers Messrs. W. and R. Chambers, of Edinburgh, and which is in many respects, I may safely venture to say, the best work of its kind at present in existence, the most convenient for reference, and full of information. The senior partner of the firm of W. and R. Chambers is William Chambers, Esq., of Glenormiston, lately Lord Provost of Edinburgh, a member of the Masonic Craft, and one whose conduct in the Craft affords a worthy example to his brethren. The article in the *Encyclopædia* to which I referred was published before Bro. Chambers became a member of the Masonic Craft, and probably, had it been otherwise, the article would have been of a very different character. Bro. Chambers is a scholar, a gentleman, and a man of high literary attainments, who has admirably illustrated the principles of Freemasonry in charity towards his fellow-man and in endeavours to improve their condition.

CHALMERS I. PATON.

BRO. "W. P. BUCHAN," AND "THE BIBLE," (p. 369).

I am grieved to see Bro. W. P. Buchan attempting to bring up "for serious consideration, whether or not the Bible is the proper book to place upon the altar of a Masonic Lodge." On reference to the landmarks—and all know that these landmarks can never be changed—it is a

landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. It is not absolutely required that everywhere the Old and New Testament shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe." Hence, in all lodges in Christian countries, the Book of Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mahommedan countries, and among Mahommedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God and a future state. The Book of the Law is to the Speculative Mason his spiritual trestle-board, without this he cannot labour; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual trestle-board, and must ever be before him in his hours of speculative labour, to be the rule and guide of his conduct. The "landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge."

I merely point out these facts in connection with the Bible and Freemasonry in its general use in lodges in Christian countries, and do not wish again to refer to it in any controversy which Bro. W. P. Buchan may bring up, believing as I do, that Bro. W. P. Buchan takes it for his "Great Light."

CHALMERS I. PATON.

CUBICAL STONE.

At the building of the Temple of Jerusalem, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest confusion. The G.M. (H. A. B.) had sent to certain F.C.'s thirteen stones, and directed that with these they should complete a small square near the cape-stone, being the only portion of the fabric which remained unfinished. Every stone of the Temple was formed into a square, containing five equilateral triangles, each equilateral triangle being equal to a cube, and each side and base of the triangles being equal to a plumb-line. The space, therefore, which remained to be completed was the last triangle of the last stone, and equal to the eight part of the plumb-line, or $\frac{1}{8}$ of the circle, and $\frac{1}{15}$ th of the triangle, which number is in Hebrew יז or the great name of the Almighty. The thirteen stones consisted of all the fragments which remained from the building, and comprised two cubes in two divisions. In the first was contained one cube in an entire piece, and in the second a cube in twelve parts: viz., $4\frac{1}{2}$ parts in one piece, 2 parts in 4 pieces, 1 part in 1 piece, and $\frac{1}{2}$ part in 6 pieces; total 12 pieces. The F.C.'s carried the broken cube to S.K.I., who in conjunction with H.K.T. directed that they should be placed along with the jewels of the Craft, on a cubic stone encrusted with gold, in the centre of a deep cavern within the foundations of the Temple, and further ordered, that the door of this mysterious court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment. At the re-building of the Temple, however, three F.C.'s lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured cube, and carried the pieces to Z.J.H., who recognized in the four pieces the XXXX., and accordingly advanced the F.C.'s to a new Order in Masonry for having accomplished this discovery.—*Tytler*.

The Catenarian arch is the only arch the bearing of which is true in all its points of the curve. If a slack chain or rope be supported by two hooks, the curve it falls into is what is called the Catenarian curve; and this inverted is the mechanical arch of the same name. Such an arch, truly constructed, will stand independently of any collateral aid whatever.

CHIEF POINT.

The chief point in Masonry is to endeavour to be happy ourselves, and communicate that happiness to others.—*Dr. Oliver.*

DAY'S WORK.

The day's work closed when the sun set in the west. All the expressions used in scripture about hired servants imply that they were hired by the day. This is still the case in the East, where not only labourers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages when the sun goes down. It has never come to our knowledge that they work at any trade after sunset, even in winter.—*Kitto.*

DECORATIONS.

In disposing of the furniture and decorations of a lodge, great discrimination is required; and very frequently the imposing appearance which a lodge ought to present to the eye, is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a lodge room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to propriety, relieves the dullness and vacuity of a blank space; and though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.

DEGREES.

Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially Government officers or tradesmen, can devote to it; the only time they, in fact, can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the lodge at the end of certain determinate periods, or immediately after each other, according to the regulations of the lodge, or the candidate's power of comprehension.—*Gadlicke.*

DRESS.

At the revival in 1717, it was directed—and, that there might be no mistake about the matter, the canon was inserted by Anderson and Desaguliers in the earliest code of lectures known—that the symbolical clothing of a Master Mason was—"skull-cap and jacket yellow, and nether garments blue." After the middle of the century, he was said to be "clothed in the old colours, viz., purple, crimson, and blue;" and the reason assigned for it was, "because they are royal, and such as the ancient kings and princes used to wear; and we are informed by sacred history that the veil of the temple was composed of these colours; and therefore they were considered peculiarly appropriate to a professor of a "royal art." The actual dress of a Master Mason was, however, a full suit of black, with white neckcloth, apron, gloves, and stockings; the buckles being of silver, and the jewels being suspended from a white ribbon by way of collar. This disposition prevailed until the Union in 1813, when it was ordered that in future the Grand Officers should be distinguished by purple, the Grand Stewards by crimson, and the Master Mason by blue, thus reverting to "the old colours" of our ancient brethren.

THE first number of a new art journal will appear on the 1st of September. It is called *The School of Design*, and amongst its contributors are numbered Sir Digby Wyatt and Mr. Redgrave.

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR,—It strikes me that Freemasonry has more to fear from those who profess to be its supporters than from those beyond its pale, and I have arrived at this conclusion, mainly, from what appears in your journal from time to time in the correspondence columns.

I have watched with great interest the difference of opinion respecting what is called the "1717 theory," and, at present, although much valuable space has been taken up in unseemly squabbles, which have even gone as far as personalities, I am not able to say that either side has furnished *convincing* and *irrefragable* proof, although from the arguments adduced, and the courteous manner preserved by many of those who favour the antiquity of the Craft, I am inclined to think they are in the right, for "Truth" is sure to make its way, and does not require "strong language" in its support.

But, sir, judge of my horror and surprise, when I find a Mason doubting whether a Book of Constitutions should not take the place of the volume of the Sacred Law. Could anything more damaging to Freemasonry be suggested. Our brother could not have considered the matter; he must have expressed himself without due thought. Why, sir, the whole of our ritual, our ceremonies, our lectures, are drawn from the Bible, and if that Sacred Book is deposed, all our working must be altered. This result could not have occurred to Bro. Buchan, or he would not have penned the words he did.

It is sad when men use the press for the dissemination of wrong principles; sad, indeed, when they endeavour to undermine an institution that they have solemnly sworn to uphold in its integrity.

When I was admitted into Masonry, I was much struck with the important question, "where I placed my trust," I was the more impressed when I sealed my obligation by as solemn an oath as it is possible for a Christian to take. Why was I so impressed? Because it was on the volume of the Sacred Law. Should I have considered it binding had it been on a book that I had never had the opportunity of studying. Certainly, not; but when I was told that I was to bind my promise on the Bible, I knew at once there was no withdrawing from an oath made on that Book.

Our Order, like Jacob's Ladder, rests on the Sacred Law, and I much regret that any brother should by deed, word or act, endeavour to withdraw so solid a foundation. The Bible is the glory of Freemasonry. From it we draw our splendid lessons on brotherly love; we are taught to regard its solemn teaching, to act up to its glorious truths, so that it may cheer us through life, and when we are called to pass through the Valley of the Shadow of Death it will light us to those blest mansions where sorrow and suffering shall be no more.

I thank you for your well-timed and outspoken article in last week's issue, and am glad to find that you do not endorse Bro. Buchan's opinion, and remain,

Dear Sir and Brother, yours fraternally,
JESSE OWEN.

40, Vorley-rd., Junction-rd., Upper Holloway,
August 9th, 1870.

A QUERY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In a bye-law of the lodge in which I am a subscribing member it states that no brother can either vote or fill an office if three months in arrears. Now supposing that a brother has not paid a subscription for the past twelve months, because the lodge is indebted to him more than ten times the amount of his annual subscription, can he be legally and justly debarred from voting or filling an office to which he may have been elected?

An answer in your journal will oblige,
Yours truly and fraternally,
M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am a subscriber to your FREEMASON, and that is my only reason for troubling you, not knowing who else to apply to.

I desire to ascertain as to the establishment of the Masonic Asylums in your country, how they are supported, how applicants are admitted. I presume they have codes of bye-laws, or regulations, under which they are managed; if so, I would like a copy.

I am willing to pay for any trouble, and would enclose now, but our currency don't go with you.

Trusting you will excuse this liberty, and wishing you every success in your field.

I am, fraternally,

JESSE B. ANTHONY.

Troy, N.Y., U.S. of A., July 21, 1870.

"PRINCE RHODOCANAKIS."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—May I be allowed to express my opinion on the present discussion respecting the claims of Bro. H.I.H. the Prince Rhodocanakis, 33°?

Surely, whatever brethren may say on either side of the question, the illustrious brother should be freed from personalities like those employed by "Common Sense." I say this, without assuming the claims made by H.I.H. are either right or wrong; as I am not able to judge, so I do not pretend to decide.

It may safely be concluded that those who support Prince Rhodocanakis's claims have no authority from H.I.H. to be personal as "Sp," neither would "R.W.L.," or others who have espoused the other side, wish to support any such in advocating their views.

If this subject is to be discussed let it be free from any exhibitions, which to say the least are most un-Masonic and ungentelemanly; e.g., who does not know what "33°" refers to, hence why should that signature be made a subject of ridicule?

If it should be granted that the Byzantine Empire has not existed for 400 years, but that H.I.H.'s father is the legitimate descendant of such an Imperial House, would it not be natural for all friends who support this deposed authority, to still give them the titles appertaining formerly to their predecessors? When Charles II. was no longer in actual possession of his kingdom, I should still have called him His Majesty the King.

Let the proof of H.I.H.'s connection as the legitimate descendant be forthcoming, and then we can decide. I would like Bro. "Lupus's" opinion on this point.

Yours truly,

W. J. HUGHAN.

Truro, Cornwall, 7th August, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Herewith I beg to hand you a letter received from Sir Bernard Burke, the publication of which he authorises.

I remain, dear Sir and Brother,
Yours fraternally, S.

"Sir Bernard Burke presents his compliments, and begs to say that he never gave expression to a single word of disrespect, or supplied any information with reference to the Prince Rhodocanakis. All Sir Bernard said, when applied to on the subject, was that he had no knowledge of the Prince or the case."

"Dublin Castle, 29th July, 1870."

(To the Editor of The Freemason.)

DEAR SIR,—There are some errors in my last letter, two of which I trust you will allow me to correct. Instead of the Baron "De Bliers," read the Baron *De Bliss*. Instead of "talk talk," read *tall talk*.

The utter absurdity of any man's calling himself "Imperial Highness" on the ground of alleged descent from Emperors who reigned hundreds of years ago, is shown by the fact that in countries actually governed by Emperors the title of "Imperial Highness" is restricted to those members of the Imperial families who form the Court. For instance, your readers would observe that Prince Pierre Napoleon, although a first cousin of a reigning Emperor, when challenging the Count de Rochefort, expressly alluded to his not being an "Imperial Highness," and neither was he so styled during his trial at Tours.

It is also a curious circumstance that there are "Two Richmonds in the field," for during the negotiations which resulted in the placing of a Danish Prince on the throne of Greece, a certain "Major Paliaclogus" wrote to the *Times*, stating that *he* was the legitimate descendant of the Byzantine Emperors. The Major did not, however, claim to be a "Prince."

Yours fraternally,

London, Aug. 8, 1870.

J. A. H.

PERSONAL EXPLANATION.

(To the Editor of The Freemason.)

SIR AND BROTHER,—As you advisedly withheld my letter, whilst publicly replying in an insulting manner, I would beg to point out, what you seem to lack the acuteness to discover, that there is a broad distinction betwixt an anonymous correspondent who publishes a slanderous letter against a gentleman of social worth, and a third party who points out that the initials of such anonymous libeller are those of one who lacks such distinction.

With regard to Sir Bernard Burke, to whom allusion is made in the letter of "A Barrister," I need only repeat that a Roman Catholic is scarcely likely to be an impartial judge of a case which necessarily involves a charge against one of the heads of his church.

In reference to the last letter of "J. A. H.," I can only say that Prince Rhodocanakis is altogether

unknown on the Manchester Exchange, but there is no dishonour to be attached to his investing money with one of the most respectable Greek firms in England. An English peer is a partner even in a *tailor's shop* in London—many of them are mixed up in commercial pursuits, and one of the noblest names in the British peerage has recently placed two of his youngest sons in commercial establishments. The charge also involves matter which could be very energetically retorted upon the shameless barbarity of the Turks.

I trust to your impartiality to print this personal explanation in reply to your public attack upon me,
And remain, yours, &c.,
PHILALETHES.

W.M.'S-ELECT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you kindly inform me if the present W.M. of a lodge can propose (and which will no doubt be carried), a brother who has acted as J.W. and resigned his office on account of not being able to attend to his duties, as the W.M. for the ensuing year. The present S.W. refuses to take the chair, but the present J.W., who has always been at his post, and is quite capable of doing the duties, will be left out (but who, I think, should be the W.M.). The brother to be proposed has not attended the lodge for nearly twelve months; do you think him entitled to the chair?

Yours fraternally,
W. R. SMITH, Sec 1136.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reference to the letter signed "Cygnus," in your issue of the 30th ult., I beg to state that no complaint (supposing Bro. "Cygnus" imagines that the complaint emanates from myself) was ever sent to the P.G.M. of Warwickshire. Seeing a report of the proceedings of the Fletcher Lodge in THE FREEMASON, I felt an inclination to report the business of the Abbey Lodge, it being in a very flourishing condition under the Mastership of Bro. Nugent, more initiations having taken place during the present year, than any one preceding since the establishment of the lodge in 1836: and wrote to the P.G.M., soliciting his permission to make such report, presuming the Fletcher Lodge had received the sanction of his Lordship, as, according to the Book of Constitutions, no publication of any Masonic proceedings can be published without the sanction of the G.M. of England, or the P.G.M. of a province. The P.G.M.'s reply was that, personally, he had a very great objection to the publication of Masonic matters.

The brother who wrote the aforesaid epistle, and was unable to attach his real name to it, will see there was no "jealousy on the part of the member in the village."

I remain, yours faithfully and fraternally,
DACRES W. HACKETT, Hon. Sec.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I, with your correspondent "Cygnus," am sorry the Provincial Grand Master of Warwickshire should object to the publication of Masonic proceedings, but as he has objected I bow to his decision.

If the brother who sent the report of the Fletcher Lodge, which appeared in your paper, had devoted more time to reading the Book of Constitutions, (see clause 3—Of members and their duty,) he would have saved "Cygnus" from making his unfounded charge of "a member of the Craft in a village in Warwickshire having complained of it."

The facts are as under:—Several members of the Abbey Lodge, No. 432 (which by-the-bye was never in so flourishing a state since its formation in 1836), wished to see a report of their proceedings in your valuable paper, and wrote to the P.G.M. for his sanction, at the same time sending a copy of THE FREEMASON, containing an account of the doings of the Fletcher Lodge, but his Lordship expressing his strong objection to Masonic matters being published, they did not press the matter further. His Lordship further said, the proceedings of the Fletcher Lodge had been published without his knowledge or sanction.

I think your correspondent "Cygnus" will find that sending THE FREEMASON to the P.G.M. was the only complaint made to him.

I enclose my card, and am, yours fraternally,
M.M., 432.

PROVINCE OF CORNWALL, AND ALFRED NUTT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your report of the meeting of the Prov. Grand Lodge of Cornwall, it is stated erroneously that the candidate we supported for the Boys' School was successful.

Unfortunately, though the candidates we supported for the three other Grand Masonic Institu-

tions were successful—Alfred Nutt, of Leicester, *was not*. Under these circumstances, and fearing brethren who were impressed with his claim on their votes and interests, may really believe he was elected, I write at once to explain the error made by the reporter at our meeting, who misunderstood the three candidates to whom I alluded.

Alfred Nutt is one of *five* totally unprovided for, and as his widowed and bereaved mother is quite unable to provide a suitable education for her children, she implores the kind assistance of the brethren on behalf of her little boy. His father was a subscribing member of St. John's, Leicester, 279, for seventeen years—up to the time of his death, in fact. The Prov. G. Master of Leicester warmly supports this application, and so does,
Yours fraternally,

W. JAMES HUGHAN,
Prov. G. Sec. Cornwall.

Truro, August 6th, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I perceive in the report of the gathering at Truro the other day, the Grand Treasurer is made to say that the Leicester-shire case, supported by the brethren there, was a success.

Such I am sorry to say is not the case, but we shall be glad of all the votes we can get at the next election, as it is a very deserving case, and the widow is left with a very large and young family, none able to earn anything for themselves.

Trusting you will kindly give this insertion in your next, I remain, yours truly and fraternally,

WM. MOOR, 523.

Leicester, Aug. 3rd, 1870.

SCOTCH MASONRY.

(To the Editor of The Freemason.)

SIR,—Your number of August 6th contains several allusions to Scotch Masons, and to certain abuses which are said to exist in the working of Scotch lodges and chapters.

Permit me, as a member and late officer of a lodge (No. 251) working under the Grand Lodge of Scotland, to inform your readers that certainly all Scotch lodges are not guilty in the points alluded to in your last. In my own lodge no person can be balloted for unless he has been duly proposed and seconded, and this proposition must be made at a regular meeting one month before the ballot. Three black balls absolutely exclude any candidate. If elected, he is not initiated the same night, but at a meeting of which due notice must be given. After being admitted an A.P., he must be three months at least before he can take the second degree. After taking the second degree, he must be three months more before he can be raised to the third degree. None but a M.M. can hold office in this lodge. It often happens, as in my own case, that a year or more is passed in the lower degrees before the Master's degree is conferred. The emergency must be very great and unquestionable to get this time even shortened. Not long ago we refused even to dispense with the preliminary notice before ballot in a case where the candidate was about to leave the island, and consequently the nomination was withdrawn.

The fees are as high as in the majority of English lodges. The fee for the A.P. degree is sixteen dollars (£3 6s. 8d.), besides the cost of entertaining the brethren, which usually amounts to a good deal more. The fee for the second degree is ten dollars (£2 1s. 8d.), and for the third twelve dollars (£2 10s.), with a dollar for the rules. This makes a total of £8 2s. 6d., besides two entertainments—one on initiation and one on raising. The annual subscription is six dollars (£1 4s.), and at every meeting the box of benevolence goes round, and every member and visitor is expected to contribute according to his means. Nor should it be forgotten that we have no dinner or supper after our meetings, except on the two St. John's Days, and then we pay for it out of our own pockets and not out of the lodge funds.

Master Masons are not admitted to the Royal Arch degree until they have been a year Master. Although a Scotch Mason, and anxious to vindicate the dignity and honour of Scotch Masonry, I am not a Scotchman, nor have I ever visited a Scotch lodge out of Trinidad. But I have visited two English lodges since I have been at home, and permit me to say that in our little temple, and with all the disadvantages of a tropical climate, we work quite as well as, I think a good deal better, than either of the two lodges I visited. We certainly don't gallop through the three degrees in one evening—we think it quite enough if we manage to confer one; and it takes us three hours, according to our ritual, to confer the third. But it really is a most solemn and imposing ceremony, and one which those who witness it will never forget. It is not interrupted, as I heard in a certain lodge that shall be nameless, by an intimation that "supper is ordered for eight, and there's very little time to spare."

There is no excuse for conferring the three degrees on one person in one night; but there seems to be but little utility in the English practice of interposing a month between each. Every candidate I saw in the two visits I made had to be prompted to answer every question put to him, and not one of them could have worked himself into a lodge opened in the degrees he had passed through.

There is a little sneer in the first column of your 379th page about the small initiation fee in Scotland, which, it states, is only 32s. 6d., and the writer asks, "Is not this the reason we see so many Scotch Masons in London soliciting assistance from their English brethren?" Well, no; I should think not. I cannot see by what process of logic your correspondent arrives at the conclusion that people are more likely to "solicit assistance" because they spend but little money. If a Scotch Mason pays 32s. 6d. and an English one £5, *cæteris paribus*, I should think the man that only spends the smaller sum must be at least £3 7s. 6d. richer than the one who had spent £5.

I suppose what your correspondent meant, if he had been possessed of the power of expressing himself clearly, was that Scotch lodges admit a poorer class of men than English ones, and these poorer men seek admission because the fee is lower, and that when these poorer men are admitted they fall into distress, and then solicit the assistance of their English brethren. All this involves a series of assumptions, not one of which your correspondent attempts to prove.

Whether the fee for initiation is high or low, need make no difference in the class of persons admitted. You might agree to blackball everybody except peers of the realm or their sons, and still keep the fee at 32s. 6d. And even that figure, contemptible as it may seem to your correspondent, is quite high enough to keep out the very poor. Not that I think the "vulgar rich" likely to prove as good members as well-educated but poor men. I know many men who would make excellent Masons, but who are deterred by the expense, and especially by the extravagant sums lavished on banquets.

As I have said before, I am not a Scotchman, but an Englishman; and I should like to know, for the honour of Scotch Masonry, whether it is really the fact that great numbers of Scotch Masons are "soliciting the assistance of," or, in plain English, begging from, "their English brethren."

I observe, too, that Lord Holmesdale, in his address to the Prov. Grand Lodge of Kent, says that "they must be careful not to lower the dignity of the Order by the introduction of men of *low status* in society, as Freemasons had more need of men of *good quality and pure character* than otherwise." (The italics are mine.)

This is rather an unlucky speech, considering the scandals about the aristocracy that have been making such a noise lately. I think we may fairly back the "men of low status" for purity of character against men of his lordship's status.

The fact is, that all this is very snobbish. In no country in the world, except England, is so much respect paid to mere money, and nowhere else do we find money made a passport or a barrier, as the case may be, to entrance into associations like those of Masonry.

The object of an entrance fee ought to be to provide funds. Its amount should be fixed solely with the view of getting money to spend on charity. It ought not to be made so high as to prohibit the entrance of any man otherwise eligible for admission. But, on the other hand, a much closer scrutiny ought to be exercised than is now generally done into the character of candidates. How often is a man proposed by some one who knows him but slightly, and seconded by Bro. B., who knows nothing of him, except that he is recommended by Bro. A.?

In addition to this, I think that the regulation of our lodge, which requires a probation of at least six months before an A.P. gets the third degree, is a very wise one. One advantage it has is to disgust those who do not really care for Masonry, and who get tired of waiting.

I quite agree with what you say in your leader, that we do not want the uneducated classes; but, certainly your high fees do not keep them out, for, as it happened in both the lodges I visited, the W.M. talked about the "fellow of the 'cel."

As Scotch Masonry has been having rather a hard time of it lately in your columns, I trust you will do us the justice to insert this letter. And, in conclusion, permit me to add that there is one of our customs which, I think, English lodges might, with advantage, adopt. We invariably pay visitors the compliment of expressing our pleasure at seeing them, and award them a plaudit. It may be said that this is only a form, but it is a pleasant and graceful one.

I am, Sir, your obedient servant,
A MEMBER OF LODGE NO. 251 (S.C.), and a
COMPANION OF CHAPTER 370
(St. George's, Chertsey).

August 6th, 1870.

SCOTLAND.

AFFILIATION OF THE EARL OF ZETLAND.

A special meeting of the Lodge of Edinburgh, Mary's Chapel, No. 1, was held at the Operetta House, Waterloo-place, Edinburgh, on the evening of Tuesday, the 2nd August, for the purpose of conferring the honorary affiliation on the Earl of Zetland, in recognition of his long services as Grand Master of the Grand Lodge of England, and for the great zeal he has shown for the Craft.

The hall was gaily decorated with bannerets. Bro. Officer, the Right Worshipful Master of the lodge, occupied the chair, and amongst the 200 present were the Earl of Dalhousie, J. Whyte-Melville of Bennoch, the Earl of Rosslyn, Lord Lindsay, Lord Rosehill, Captain Morland, Captain Wright, Brothers Wolf Murray, of Cringeltie; Wm. Mann, Grand Senior Warden; Henry Inglis, Provincial Grand Master of Peebles; Dr. Beveridge, Provincial Grand Master of Aberdeen; Laurie, Grand Sec.; Dr. McCowan, Harriot, Thoms, Advocate; J. Lindsay, Major Mackay, &c. Bros. Gilbert Farie, Sub-Master of St. John's, No. 9, Dunblane, and J.W. of Royal Arch Chapter, No. 2, Stirling; and George Miller, D.M., No. 9, present at Roslin, were formally affiliated by special request.

The R.W.M. requested the Grand Master Mason of Scotland to exercise his privilege by taking the chair; but his Lordship declined, on the ground that the lodge could not be presided over by a better Master than it at present possessed.

The Grand Master conferred, in Grand Lodge, the honorary membership of the Grand Lodge of Scotland on the Earl of Zetland, as Past Grand Master of England, amidst great applause.

The Earl of ZETLAND, in acknowledging the compliment, said that after having twenty-six years' service in Masonry and as Grand Master of England, it was most gratifying to him to be affiliated as a member of the No. 1 Company in Scotland, and he assured the brethren present that he never would forget the reception he had met with on that occasion. (Applause.)

The toast of "The Navy, the Army, and the Volunteers" was then proposed, and it was responded to by Lord ROSEHILL for the army, Captain MORLAND for the navy, Major MACKAY for the Militia, and Bro. BRYCE for the Volunteers.

Bro. OFFICER, R.W.M., then proposed for affiliation, as a member of the Lodge "Mary's Chapel," the Earl of Zetland, Past Grand Master Mason of England, remarking that the Scotch lodges had a peculiar gratification in the knowledge that a countryman of their own had so long occupied that honourable position in the Fraternity in England.

The ceremony of affiliation was then gone through in the usual manner, and loud cheers greeted the noble Earl.

The Earl of ZETLAND briefly replied, expressing the great satisfaction afforded by the honour paid him by the Scottish brethren of the Craft.

Bro. MAXX proposed, in highly eulogistic terms, "The health of the Earl and Countess of Rosslyn," which was received with great enthusiasm, his Lordship replying in felicitious terms.

In reply to the toast of his health, Bro. WHYTE-MELVILLE, Past Grand Master Mason of Scotland, spoke of the good influence of Freemasonry throughout the world, especially in a charitable point of view.

A number of other toasts followed, and the evening was spent in a very agreeable manner, a glee party contributing materially to the enjoyment of the occasion.

MASONIC FETE AT ROSLIN.

At the invitation of the Earl and Countess of Rosslyn, the office-bearers and members of the Grand Lodge of Scotland, besides brethren belonging to daughter lodges in Edinburgh and neighbouring counties, with their wives and daughters, to the number of 800, took luncheon at Roslin, on Tuesday, 2nd August. The office-bearers and members of the Grand Lodge, on arriving at Roslin, proceeded to Rosebank House, where a liberal table was open for them during the afternoon.

Amongst those present at Rosebank were the host and hostess, the Earl and Countess of Rosslyn, who did everything in their power to make their guests happy and comfortable; the Earl of Dalhousie, Grand Master Mason of Scotland; Bros. John Whyte-Melville, Past Grand Master; Lord Rosehill, Grand Sword-Bearer; the officers of the 13th Hussars and 90th Regiment; Lord Erskine, J. T. Oswald of Dunnikier; J. Wolf Murray of Craigeltie; Captain Morland, Prov. Grand Master for the province of Western India; Sir Arthur Halket, Bart., of Pitfern; Peter Gardiner, Poet-Laureate, Trafalgar Lodge, Leith; the Revs. — Grant and — Fraser (Leith); A. S. Muir, Graham (Newhaven); Drs. Furley, Shaw, Nachot, Lilburn, Dickson, Carmichael, Ritchie, McCowan, Veitch, and Heron Watson; Captain McCausland, F. Lind-

say, late Royal Artillery; Goodsir, Aberdour, Mrs. Erskine, Weymss; Mrs. Tytler, Woodhouselee, and a large and fashionable attendance of ladies.

The band of the 13th Hussars, who were stationed in the grounds, played during the afternoon.

Before the company left Rosebank, Bro. Robertson, the Grand Bible-Bearer, proposed, after a few remarks, three cheers for the Earl of Rosslyn, three for the Countess of Rosslyn, for the liberal manner in which the brethren and their friends had been entertained, and three for the Earl of Dalhousie, all of which were most heartily given.

At the Old Inn, at the Chapel of Roslin, the general body of the brethren had a free house, an ample luncheon being provided for them. The band of the 90th Regiment was stationed on the mound behind the chapel, and dancing was engaged in by the ladies and gentlemen present during the afternoon.

About five o'clock the Earl of Rosslyn, accompanied by the Countess, the Earl of Dalhousie, and other noblemen, drove to the vast assemblage at the Old Inn, and the Earl of Rosslyn, in a short speech, intimated the pleasure it afforded him to see so many present, and hoped they had thoroughly enjoyed themselves. Three times three were given for his lordship before he left the ground.

The party returned to town by special train at six o'clock, highly delighted with the manner in which they had been treated.

DESTRUCTIVE FIRE—UITTWA
RELIEF FUND.

We have been requested to publish the following:—

"Bro. J. Stohwasser, has received information from Bohemia that a most destructive fire broke out on the night of the 30th of June last, at Uittwa, a small market-place south of Carlsbad, on the high road from that town to Pilsen. Eighty-one houses, barns, and out-buildings were burnt to the ground, besides the parish church (recently restored), parsonage, and school-house, the Jews' quarter and synagogue (the only one within a circle of ten miles). Owing to the high wind prevailing at the time, the flames spread with such rapidity that little of the furniture or farm implements could be saved; many head of cattle were destroyed, but, fortunately, no human life fell a sacrifice to the flames. Numbers escaped with scarcely any clothing; the whole of their stock of provisions being consumed, great distress consequently prevails. Few are insured, and that only to about a fourth of their loss, the total of which is estimated at about 300,000 gulden. Five hundred persons are without shelter, until assistance is procured from without. The misfortune is further aggravated by the fact that most of the male population, (musicians principally) are absent at this time of the year. They are engaged in most of the watering-places in Germany, performing at theatres and promenades during the season."

"A private meeting was held on the 25th of July, at 39, Conduit-street, Bond-street, by a few gentlemen connected with that part of the country, who formed themselves into a committee to render immediate assistance, in conjunction with the local committee."

"Bro. J. Stohwasser, 39, Conduit-street, Treasurer, *pro tem.*; Mr. C. J. Klaffenberger, 157, Regent-street; Bro. W. Ganz, 15, Queen Anne-street; Mr. T. R. Sachs, 22, Hyde Park-place; Bro. S. Rosenthal, 2, Red Lion-square; Mr. John Rahles, 7, Camden-road; Mr. H. Schirges, 2, Spur-street, Hon. Sec.; all of whom will thankfully receive donations."

"Donations to the above fund may be paid into the London and County Bank, Hanover-square branch."

"Donations received."

	£	s.	d.
H.R.H. the Duke of Cambridge	...	2	0
Prince Edward of Saxe-Weimar	...	5	0
The Earl of Normanton	...	5	0
A Friend of Mr. Stohwasser	...	30	0
Mr. J. Stohwasser	...	10	0
" W. Ganz	...	5	0
" J. Klaffenberger	...	5	0
" J. Rahles	...	2	0
" S. Schirges	...	2	0
" Rosenthal	...	2	0
" Sachs	...	2	9
" George Biggs	...	1	0
" W. Weeden	...	1	0

"Further donations will be announced in the *Times*."

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. Invalids should read Crosby's Price Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist. [Advt.]

Poetry.

LINES ADDRESSED TO THE WIVES AND SISTERS OF FREEMASONS.

Oh! trust and believe, though your faith must be blind,
For secret the links of that chain which can bind
The hearts of all Masons in brotherly love,
And teach them to know their Great Master above.
Have faith in their works, for charity reigns,
And the helpless and poor are freed from their pains;
Good works are their jewels, and proud may they feel
When they reap the reward of their merited zeal.
Yet all are not faultless, but in judgment be kind,
In a beautiful statue a flaw we may find—
Roughly hewn from the marble and worked with great care,
The blemish so small our censure we spare.
Oh! thus may we judge each husband and brother,
And the imperfect lines ever fail to discover;
Believing the while in that mystical tie
Which holds captive the secret that oft make us sigh—
For we are taught from our youth, 'twixt husband and wife
Confidence reigns, or it must end in strife.
Then all Masons forgive the ladies who show
Curiosity keen their secret to know.

July, 1870.

K.

A HYMN,

Sung at the Anniversary Meeting of the Royal Grand Modern Order of Jerusalem Soles, at Kennington Church, July 7, 1875.

The lilies of the field survey,
Cloth'd by the Light's meridian ray:
Not, Solomon, like these thy show,
Though India's lavish treasures glow.

Rear'd, King of Israel, by thy hand,
The Temple's firm foundations stand;
'Tis God who spreads the structur'd mine—
Obedience, Israel's King, was thine.

Thy sons behold! The obedient train
Swell to thy mem'ry Freedom's strain;
Thy happiest wisdom they impart—
The Godhead's Temple in the heart.

Thou radiant Sun, who wak'st the dawn,
Op'ning the flowers that gild the lawn,
Or in declining meekness drest
Sink'st in thy evening cloud, the West;
Thou still, while Justice holds her scale,
While Mercy yields her social veil,
While fearful of the avenging rod,
Humility avows her God;

Thou still thy Sons of worth shalt claim,
Wrapped by Religion's purer flame—
Theirs, from redeeming Truth to prove
The eternal chain of Christian love.

THE FIRST GREAT LIGHT.

We'll not give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light,
O'er every dreary road;
The voice that speaks a Saviour's love
And calls us home to God.

We'll not give up the Bible,
For pleasure or for pain;
We'll buy the truth and sell it not
For all that we might gain;
Though man should try to take our prize
By guile or cruel might,
We'll suffer all that man can do,
And God defend our right!

We'll not give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide—
Till all shall know its saving power,
And with one voice and heart,
Resolve that from God's sacred word
We'll never, never part!

THE Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety. To rule and direct our passions, to have faith and hope in God, and charity towards man, I consider as the objects of what is termed Speculative Masonry.—*Jones.*

Jottings from Masonic Journals.

We are indebted to the July number of *The Mason's Home-Book* (Philadelphia) for the following beautiful extracts:—

THE eye of God is in every place, for the purpose of taking a strict and impartial cognisance of all human actions. This expressive emblem will remind you that the Deity is watching over all mankind, and will weigh in the balance of truth, every action, thought, and word.

FORTITUDE.—By fortitude we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him.

ENVY.—None should discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.—*Ancient Charges.*

DEFAMATION.—To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarce the shadow of an excuse to be found. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, and the poisonous bane of all brotherly love. Defamation is never absolutely, or indeed at all, necessary; for suppose your brother has faults, are you obliged, because you speak of him, to discover them? Has he no good qualities? Sure all have some good ones; make them then, though ever so few, the subject of your conversation, if ye must talk of him; and if he has no good qualities, speak not of him at all.—*Inwood.*

DEPARTMENT.—Since many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the department of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly to display those qualities and virtues so strongly inculcated and warmly recommended in the lodge. To little purpose shall we commend the institution, and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions, and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets; and if no good effects are apparent, they will doubt whether any are produced.—*Harris.*

DIAMOND OF THE DESERT.—Sir Walter Scott, in one of those splendid tales of fiction which have immortalised his name, describes a small spot of verdure amidst an arid waste, which was figuratively denominated the Diamond of the Desert. Amongst Irishmen, too long estranged by political feuds and sectarian contentions, Freemasonry may be esteemed as the moral Diamond of the Desert, within whose hallowed precincts are united men of worth of every class, holding the most antagonistic principles—united by a mysterious and unrevealed bond—joined by a tie of brotherhood which tends to the subjugation of prejudice, the development of charity, and the masterdom of those absurd and irreligious antipathies, which array in hostility creatures of the same God, for all of whom, without distinction, the great sacrifice of Calvary has been consummated.—*O'Ryan.*

DOUBTS.—It is a good rule in all doubtful matters to suspend our opinion at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and even to hope the best of a thing when appearances are against it. Where doubt hesitates, let candour prompt; and where justness balances, let mercy prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general and indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow.—*Harris.*

EDEN.—When God created the first man He placed him in the Garden of Eden, to dress it and to keep it. Horticulture or gardening is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for merely a contemplative life.—*Adam Clarke.*

GOOD MASON.—The good Mason is an example to his neighbours, and his name and character are proverbial. Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle—indeed his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children he is the kind, the providential father, not the domineering tyrant; to his servants he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace; when there he leaves it with reluctance, and when absent his return is expected with a pleasing avidity.—*Inwood.*

METROPOLITAN MASONIC MEETINGS

For the Week ending August 20, 1870.

MONDAY, AUGUST 15.

Lodge 720, Panmure, Loughboro' Hotel, Brixton.
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, AUGUST 16.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 435, Salisbury, 71, Dean-street, Soho.
Chap. 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, 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, AUGUST 17.

Lodge 619, Beadon, Greyhound, Dulwich.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
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.

THURSDAY, AUGUST 18.

House Committee Girls' School, at 4.
Lodge 733, Westbourne, Lord's Hotel, St. John's Wood.
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.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, AUGUST 19.

House Committee, Boys' School.
Rose Croix Chapter, Invicta, Masonic Hall, Woolwich.
St. Luke's Lodge of Instruction (144), Pier Hill, 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, Portugal Hill, Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Hill, 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, AUGUST 20.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
" 1328, Granite, Consecration and Installation, Freemasons' Hall, at 4.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

MR. JAMES BARRETT, Chemist, Smithfield, Birmingham, writes, June 3, 1869:—"Your Pain Killer is gaining many friends in this section. Among the many cures effected by it which have come under my notice, I may mention the case of a lady, who, after suffering long with neuralgia, and trying many reputed remedies without benefit, was at length cured, and that almost instantly, by the first application of your Pain Killer.—To Perry Davis & Son."

EAVESDROPPER.—In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan. "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes." The French rather extend this punishment. "On le met sous une gouttière, une pompe, ou une fontaine jusqu'à ce qu'il soit mouillé depuis la tête jusqu'aux pieds." Hence a listener is called an eavesdropper.

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 the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

Advertisements.

THE FREEMASONS' LIFE BOAT.—Committee Room: Bro. FOSTER'S, Railway Tavern, London-street, E.C.

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Bro. A. E. Harris, P.M. 141, President.
" S. Davis, 141, the Promoter and Treasurer.
" E. Gottheil, P.M. 141, Hon. Secretary.
" John Thomas, P.M. 507, P.G.D.C.
" Jas. Stevens, P.M. 720.
" M. Manns, 188.
" J. Kennett, 141.
" H. M. Levy, P.M. 188.
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BANKERS.
London and Westminster Bank, Eastern Branch.
The following brethren who are not on the Committee have promised their support:—Br. Col. Malet de Carteret, P.G.M. Channel Islands; Br. Prosser, P.M. 244, Jersey; Br. Gardiner, W.M. 84, Guernsey; Br. Ashley, P.M. 254, Coventry; P.G.J.W. Warwickshire; Br. De Grute, Birmingham; Br. Woolf, P.M. 223, Plymouth; and others.
The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

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Strong Plated Dinner Forks and Spoons, 19s. 6d.; Dessert do., 13s.; Tea Spoons, 7s. 6d. doz.; Balance Ivory-handle Dinner Knives, from 10s. 6d. doz.; Carvers, 4s. 6d. per pair; Butter Coolers, Tea and Coffee Sets, Cruet and Egg Stands, Dessert Knives and Forks, Fish-eating do., etc.

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A visit will, at all times, be very much appreciated.

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A Prospectus will be forwarded on application, giving full particulars of the curriculum of studies, terms, arrangements of the establishment, etc., etc., with an account of the distinguished success of the Pupils in the Public Examinations of the last ten years, and extracts from the testimony of the parents of former and present pupils as to the worth of the school.

Summer Banquets,

BRO. WM. HOLLAND respectfully informs the Brethren that he is now prepared to receive LODGES at his Summer Retreat, NORTH WOOLWICH GARDENS. Having catered successfully during the past year, he has such confidence that he will in every respect fully realise all the Brethren require.—For terms, etc., apply to Bro. W. HOLLAND, Royal Hotel, North Woolwich.

Mason's Hall Tavern,

MASON'S AVENUE, BASINGHALL STREET, CITY.

THE above old-established Tavern is NOW OPEN, newly decorated, by Bro. CHARLES GOSDEN, late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark and other degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

"Radley's," Blackfriars.

BRO. JOHN HART begs to inform the Craft he has several open days in each month for MASONIC MEETINGS, and will be glad to submit his terms to Lodges about to move. N.B. No charge for Lodge Rooms, except emergencies.

BRETHREN of FREEMASONS' LODGES contemplating removal are respectfully asked to inspect the Lodge-rooms at the

ROYAL EXETER HOTEL, STRAND,

The lodge-rooms, furniture, banquetting-rooms, etc., are perfect, and for their use no charge whatever is made. The rooms are also suitable for Committees, Glee Parties, Private Theatricals, Subscription Balls, Rowing and Cricket Clubs, etc.

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SPACIOUS Dining-Rooms, Chop and Steak-rooms, Luncheon-bars, and Smoking-rooms, Rooms of all sizes, suitable for Auction Sales, Consultations, Arbitrations, Building Societies, &c.: also for Freemasons' Lodges and Banquets, Private Dinners, etc.

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GEORGE CRAWFORD, Manager and Secretary.

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WELL adapted for Banquets, Balls, Amateur Dramatic Entertainments, Public Meetings, and Arbitrations. The large Hall is capable of seating upwards of Twelve Hundred people.

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This Hotel has been built upon a plan in which much care has been bestowed, both as regards the public bar requirements and sitting accommodation, where persons of the most refined position can be accommodated, there being a separate entrance to the sitting-rooms eminently suitable for Conversations, Dinner, Tea, Cricket Club and other parties. Notices relating thereto will receive immediate attention.

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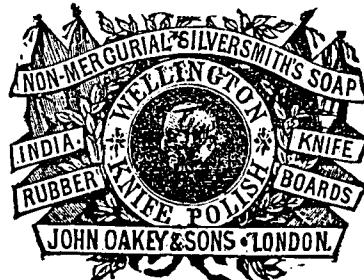
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