

TABLE OF CONTENTS.

	PAGE
FREEMASONRY IN ENGLAND	421
MASONIC CURIOSITIES.—IV.	421 & 422
THE MARK DEGREE	422
LETTER FROM A BROTHER IN ENGLAND TO A BROTHER IN SCOTLAND	422 & 423
AID TO THE SICK AND WOUNDED IN WAR ...	423
GRAND LODGE OF CANADA	423 & 424
MASONRY IN AMERICA— Semi-Centennial of Olive Branch Lodge, Leroy, New York	424 & 425
THE CRAFT	425
MARK MASONRY	425
ANTIQUITY OF FREEMASONRY	425
BIRTHS, MARRIAGES, AND DEATHS	426
ANSWERS TO CORRESPONDENTS	426
PENALTIES OF GREATNESS	426
MULTUM IN PARVO... ..	427 & 428
ORIGINAL CORRESPONDENCE— Masonic Universality	428
Masonry in Jersey	429
Scotch v. English Freemasonry	429
Grand Lodge of Scotland	429
Templar Commanderies.—Errors in Precedence	429
The Rhodocanakis Controversy	430
THE RED CROSS OF ROME AND CONSTANTINE	430
CONSECRATION OF THE ANDREW R.A. CHAPTER, No. 834	430
POETRY	431
MASONIC MEETINGS FOR NEXT WEEK	431

FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 361.)

THE SCHISM.

There can be little doubt that to certain jealousies which unfortunately arose among the brethren who formed the Grand Lodge of England in 1717, may be attributed, in a great measure, the subsequent secession from its ranks.

The superior abilities of Dr. Desaguliers, both in a literary and administrative sense, were viewed with some suspicion by many of his colleagues, and a strong proof of their sentiments towards him was evinced at the Grand Lodge which was held on the 24th June, 1723.

At this meeting the Earl of Dalkeith, having been elected Grand Master, nominated Desaguliers as his Deputy; but some of the brethren objecting to the appointment, it was put to the vote, when 43 members supported the selection, and 42 voted against it—a sufficient indication that even at that early period there was a strong party in Grand Lodge opposed to the learned Frenchman. It is also evident that the opposition party was mainly composed of Operative Masons, who regarded with distrust and uneasiness the transformation of the ancient handicraft society into an association for the cultivation of speculative science. Examples of this distrust had been shown previously when the members of the old Lodge of St. Paul's burnt their manuscript Constitutions and Charges to prevent their being published by Grand Master Payne.

The "domatic" or working Masons resolved, therefore, to make a stand against Desaguliers, whose influence was rapidly becoming supreme by the influx into the Order of men of birth and education who shared his expansive ideas of establishing an universal brotherhood upon the basis of Operative Masonry. A simple benefit society would have better suited the views of the discontented craftsmen than the splendid edifice of Cosmopolitan Fraternity which Desaguliers strove to erect; and so we find that, upon the failure of their attempts to deprive him of power and posi-

tion, some few of the malcontents withdrew from the Grand Lodge, and continued their meetings as Masons without recognising the central authority which they had themselves assisted to create. It is also evident that these irregular assemblies were held at a much earlier period than is generally known, inasmuch as at a meeting of the Grand Lodge on the 15th September, 1730, Bro. Anthony Sayer, Past Grand Master, was publicly admonished—and it was even a question whether he should not be expelled—for taking part in the proceedings of one of these clandestine lodges. At the same Quarterly Communication, it is worthy of note that a petition for relief was presented by a Bro. Pritchard, who had been thirty years a Freemason. This incident appears to afford positive proof that, in 1700, men were made Masons, and it is to be inferred that their reception took place with very little variation from the ceremonies which prevailed in 1730, and up to a later period. The irregular lodges met with scanty success for some years, and it was not until one of their members hit upon the notable scheme of inventing the Royal Arch degree that their progress began to excite the curiosity of the public, and the jealous watchfulness of the Grand Lodge itself. The precise origin of this degree is a *vexata quæstio*, and has never been satisfactorily traced.

It is clear, however, that the innovations in the ancient system which were countenanced by the Grand Lodge, and more especially the ill-advised transposition of certain words in the first and second degrees, first caused the seceders to declare that they alone were the depositaries of true Masonry, and encouraged them to multiply the variations which had thus arisen between the two rituals by amplifying and extending their own rites. The Royal Arch degree, when first introduced, differed essentially from the imposing ceremonial practised under the same name at the present day. It was founded upon an antediluvian tradition, which is still preserved in one of the degrees of the Ancient and Accepted Rite; but the main feature of the legend—namely, the discovery of the Sacred Word—was effected in a somewhat similar dramatic manner.

After a careful consideration of the subject, I have arrived at the conclusion that the Royal Arch was first worked as a separate section of Freemasonry in 1738. In the first place, it was in this year that the title of "Ancient York Masons" was assumed by the seceding brethren, who were reinforced about that time by many others who were dissatisfied with the encroachments on the original system. To have advanced this opinion, however, some years ago, would have been deemed the height of presumption, as nearly all writers on the subject agreed in referring the commencement of the degree to a much more recent date. Dr. Oliver is nearest the mark, as he assigns its origin to the year 1740. The truth is that the degree was conferred before 1739, because in that year formal complaints were made against the so-called "Ancients," or schismatics, that they were giving another version of the "Master's part." The fortunate discovery by the well-known Masonic writer, Bro. Hughan, of a copy of Dr. D'Assigney's work, which was published in 1744, and which refers to the Royal Arch as an established degree, also demonstrates unmistakably that it was known as a branch of Freemasonry long before the "Ancients" arrived at the dignity of being a Grand Lodge.

(To be continued.)

MASONIC CURIOSITIES.—IV.

BY WILLIAM JAMES HUGHAN.

P.M. 131, Prov. Grand Secretary Cornwall, &c.

We have before us just now a copy of the programme issued on May 13th, 1779, for the festival on "The Anniversary Day," &c., as follows:—

The ANNIVERSARY

OF THE

DEDICATION OF FREE-MASONS'-HALL,

On Thursday, May 13, 1779.

ACT I.

Overture, Stamitz.

Duetto for a Violin and Tenor, Messrs. Stamitz & Cramer.

Song, Signor Tenducci.

Solo on the Violoncello, Mr. Crasdill.

Song, Signora Prudom.

ACT II.

Overture, Arnold.

Song, Signor Tenducci.

Concerto on the Violin, Mr. Cramer.

Song, Signora Prudom.

Concerto on the Hautboy, Mr. Fischer.

To begin at Seven o'clock.

N.B.—After the Concert will be a Ball.

Tickets 10s. 6d. each, to be had of the Treasurer and Secretary; at Free-Masons'-Hall, Great Queen-street; at the Thatch'd-House Tavern, St. James's-street; at the London Tavern, Bishopsgate-street; and at the London Coffee-house, Ludgate-street.

N.B.—This Entertainment is not confined to Free and Accepted Masons, yet those Noblemen and Gentlemen who are such are requested to come properly clothed.

(The musical part was under the direction of Dr. Arnold.)

As a companion to the certificates we have reproduced lately we present the following as curiosities in their way, and all tending to throw some little light on the customs of the period to which they refer:—

Holy Royal Arch Chapter.

We, the three Chiefs, whose names are hereunto subscribed, do certify—That in a Chapter of the Holy Royal Arch, convened and held under the sanction and authority of the Warrant of the Worshipful Lodge, No. 267, our beloved Brothers having delivered to us their certificates, and proved themselves by due examination to be well qualified in all the three degrees of Apprentice, Fellow Craft, and Master Mason, were by us admitted to the Supreme Degree of Royal Arch Masons. Given under our Hands and Masonic Mark in Chapter, this — day of — in the Year of Masonry —, and in the Year of our Lord —.

Scribe.

Chiefs.

This certificate was issued by the Royal Arch Chapter, in connection with No. 267, "Old Globe Lodge," Scarborough. The first lodge held in this town was granted by the Grand Lodge of England (London), after which another was constituted by the same body, on the former lodge ceasing to work. The *second lodge* subsequently appears to have joined the "Ancients," was struck off from the list of "Moderns" A.D. 1799, and is No. 267 on the roll in "Ahiman Rezon" A.D. 1807. The certificate was in all probability issued during the latter part of the eighteenth century, and the Royal Arch was worked without a *separate warrant* by the "Old Globe Lodge." This town is noteworthy, Masonically, from the fact that the "Grand Lodge of All England" held at York, constituted a lodge there. The history of this extinct Grand Lodge I am now writing, and it will appear in the "Masonic Annual," to be published shortly.

The next certificate was printed from the plate formerly used by the Chapter called "Volubien," held at Falmouth. The lodge was warranted under the "Moderns" A.D. 1751, and the Chapter itself was constituted many years ago. The certificate is surrounded by two columns, supporting an Arch with the Keystone laid back to admit the "Rays" from the "All-seeing eye," and rests on four steps; square pavement on which are laid the pickaxe, shovel, and crow-bar, and the altar with S.R.I., H.R.T., and H.A.B., thereon. On the altar rests the

volume of the Sacred Law, opened and containing in bold type the words, "In the beginning was the Word and the Word was with God, and the Word was God." It was engraved by T. Harper, 207, Fleet-street, London, and is certainly a meritorious production. On each side of the certificate the Royal Arch Jewel is represented, with the following engraved thereon:—

*Si Talia Fingere Possis Sit Tibis Scire. Nil nisi
clavis Deest.*

Eyphkamen.
Clavis Mundi.
Invenimus.
We have found.
Cultor Dei.

The Light shineth in Darkness, and the Darkness comprehendeth it not. In the East a place of Light where reign, Virtue, Silence and Peace.

To all the Companions of that Exalted and Supreme Degree of Masons, styled THE ROYAL ARCH, Health, Peace and Goodwill.

Be it known and well certified to all and every truly worthy Companion of this *Supreme Degree of Masonry*, that our Loving Brother ———, aged ——— years, has honourably passed the Chair of our Lodge of Love and Honour, No. ———, and likewise been exalted to the Supreme Degree of *Most Excellent Royal Arch Mason*, in our Volubian Chapter of *Virtue, Silence, and Peace*, No. ———, held at Falmouth, in the County of Cornwall, under the sanction and patronage of the Supreme Grand and Royal Chapter of England.

We therefore, the Most Excellent Grand Principals, &c., particularly recommend him to the notice of all worthy Companions, wherever these presents may come.

Given under our hands and the seal of our Chapter at Falmouth, this ——— day of ———, A.L. ———, A.D. ———, and the better to identify our said Brother and Companion, he hath subscribed his name in the margin.

(To be continued.)

THE MARK DEGREE.

BY A SCOTTISH MARK MASTER.

The position of the Mark Degree in this country seems to demand a few words, and more especially at the moment at which we write, when the S.G.R.A. Chapter of Scotland has established under her authority a Provincial Grand Mark Lodge in Lancashire.

One of the lodges in the Province of Lancashire (the St. John's, No. 2, S.C.) received their warrant from the Supreme Chapter of Scotland before the formation of the Grand Mark Lodge of England, and is undoubtedly the oldest warranted Mark Lodge in the kingdom—perhaps in the world. Be this as it may, the circumstances of the establishment of the G.M. Lodge are too fresh in the recollections of most of our readers to need recapitulation; and were this not so, a complete *resumé* of the whole affair has appeared within the last few months in the columns of a certain periodical. Suffice it to say that, at present, we have in England the Mark degree under three different auspices; first, the Grand Mark Lodge of England and Wales, &c.; secondly, the Mark Lodges holding of the Supreme Chapter of Scotland; and, lastly, the independent and time-immemorial lodges who are still autonomous, among whom we may mention the so-called "Grand" Mark Lodge of Ashton, the Newstead Lodge at Nottingham, and many others. Several lodges formerly with Scottish warrants have surrendered them, and have given in their allegiance to the English body, who have also under their control many of the old independent lodges. The lodges on the roll of the G.M.L. of England now number about 110, and possess upwards of 5,000 members. The actual number of Scottish lodges in this country is 9, and their subscribing members are about 500. There are perhaps about twelve independent lodges, who may probably muster 600 members, but owing to the difficulty of obtaining reliable statistics, the writer is unable to authoritatively make a positive statement.

Such is our present; what will be our future? *Che lo sa.* Are we to have union and peace, or disunion, anarchy, and war? The Grand Mark Master in his protest addressed to the S.G.R.A. Chapter of Scotland, states that he "can in no way recognise the warrants or certificates issued by the G.C. of Scotland" until they transfer their allegiance to the G.M.L. of England, but

as all Scottish Mark Masters have been always strictly prohibited from visiting English lodges, and as English Mark Masters when joining Scottish lodges have to be regularly advanced as Master Masons, this ukase still leaves matters *in statu quo*. We also believe that Mark Masters of independent lodges have to be advanced in the usual way when joining either an English or Scottish Mark Lodge.

In justification of the so-called invasion of territory by Scotland, permit us to say that the Scottish Grand Chapter did not interfere with the degree in England until they had been almost forced into it by those English brethren who founded the St. Mark's Lodge, No. 1, the Thistle Lodge, &c., &c., and that they did so, not for the purpose of making a handsome income from the "duped brethren," as insinuated by THE FREEMASON of a late date, but solely for the purpose of protecting and legalising a degree which they consider an essential part of both Craft and Capitular Masonry. As a proof of this, no annual subscription is demanded from members, and the only fees paid or payable to the G.C. of Scotland are 3s. for registration and 2s. 6d. for certificate; the rule in Scotland being—once an initiate, always a member.

With regard to the jurisdiction claimed by the G.R.A. Chapter of Scotland over the Mark degree, we may state that the same claim is made by every Grand Royal Arch Chapter in the world, with the sole exception of England, whose G.C. is simply an *imperium in imperio*.

We think we have fairly stated the evils under which the Mark degree now suffers, and the problem is how to alleviate them, and, if possible, bind up the broken fragments. In our mind this knotty question admits of three probable solutions—which are recognition, union, and concurrent jurisdiction. The first is undoubtedly the best, and could easily be obtained by a motion being carried in Grand Lodge to the following effect: "That while this Grand Lodge fully recognises that clause of the Articles of Union, which states that pure and ancient Masonry consists of three degrees, and three only (Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch), it cannot be ignorant of the existence of other bodies, whose object is the working of degrees which, although not forming part of Ancient Masonry, are connected with it collaterally, and this Grand Lodge understanding that a degree called the Mark degree is extensively worked in England under the authority of a body styling itself the Grand Mark Lodge of England, Wales, &c., do hereby acknowledge this degree as a collateral Masonic degree, but not as a part of pure and ancient Masonry, and do acknowledge the body styling itself the Grand Mark Lodge of England, Wales, &c., as the lawful head of this degree." The writer respectfully offers this idea, crude as it may be, for the consideration of the large and powerful body whom he addresses.

Should this motion be carried—and why should it not?—everything becomes easy. The Scottish warrants are null and void, our past is a *tabula rasa*, and our future roscate and bright.

This is our first and best proposal. Our second—union—may be arrived at by a conference between the representatives of the various bodies concerned in the matter, and would amount to a recognition of the G.M. Lodge of England as the head of the Mark degree in England by the other bodies who claim jurisdiction over that degree. A gigantic stride in this direction has been made of late by the Grand Chapters of Ireland and Canada having recognised as true and lawful Mark Masters those brethren advanced as Mark Master Masons in the lodges holding of the Grand Mark Lodge of England (see clause No. 3 of Protest of the G.M.L.). Should this recognition take place, again will the Scottish Mark warrants cease to be valid, and the G.M.L. will be the only legal jurisdiction in England, and will be on terms of amity with every other lodge or chapter governing the degree.

Our third and last proposition is, we fear, almost Utopian. It is that the Scottish G.C. should acknowledge the G.M. Lodge as a *legit* governing body, and permit visits to and from

Mark Master Lodges of each Constitution, allowing brethren to choose their own head, and arranging that the certificates of either body should be a qualification for affiliation and admission by the other; subject, of course, to the usual ballot, &c., by the various lodges. Although this probable solution of the difficulty would not give us union, it would give us peace, and perhaps, in time, the Scottish brethren, seeing the advantages of belonging to a native jurisdiction, would come under one head. At present, although there is a most kindly feeling among the Scottish brethren towards the English Grand Body—mainly owing to the personal influence of the Grand Mark Secretary, Bro. Frederick Binckes, to whom we are personally indebted for many acts of kindness, and to whose energy and zeal we have much pleasure in thus publicly testifying—still there is a strong feeling that to the Grand Chapter of Scotland their allegiance is due, and until they see fit in some measure to release them, they are in honour and duty bound to adhere to that body.

The Grand Lodge must take the initiative, and we look to them for the solution of the difficulty.

We must personally apologise for having thus obtruded ourselves, but we write in all sincerity and earnestness, only desiring that which may most benefit a degree that we all—whether Scottish, English, or independent—agree in admiring and upholding.

LETTER from a BROTHER in ENGLAND to a BROTHER in SCOTLAND.

PROV. GRAND LODGES IN SCOTLAND.

Evil is like the poisoned fount of a river; it does not confine itself to the parent source, but, with the flow of the waters, spreads desolation and ultimate ruin through the whole length of its course. So is it with Freemasonry. Let demoralisation and lawlessness appear in a Grand Lodge, then the subordinate lodges become demoralised and lawless. This, unfortunately, is the state of Freemasonry in Scotland. The Grand Lodge has no interest in the daughter lodges, beyond what money can be obtained from them; no proper supervision is kept over them, and they are left to their own unguided and unassisted endeavours to conform to the *lex scripta* and the traditions of the Order. That this is altogether wrong, and altogether alien to Freemasonry, Grand Lodge admits; but she shrugs her shoulders at any mention of responsibility in the affair, and thinks that she has done sufficient when she appoints a Provincial Grand Master. This plea might be a good one if she appointed brethren who would seriously discharge the duties of the office, or if she insisted upon an annual report from each province of the working of the lodges therein. This she does not do, but leaves all to chance; and so daughter lodges, having no fear of a superior authority over them, become careless of their duties, and often fall into abeyance from the want of a little judicious oversight.

The following table will give some idea of the state of the Provincial Grand Lodges in Scotland as compared with England. England, although not anything like perfection, is still vastly in advance of almost every other Grand Lodge in Europe, and has a perfect machinery, which, doubtless, in time will prove of the requisite utility for thoroughly improving any laxity in its working:—

Provincial Grand Lodges in England and Wales, 1869.		
No.	P.G. Masters appointed.	Working Order.
42	38	All.

Provincial Grand Lodges in Scotland, 1869.		
No.	Working Order.	Not working.
30	8	22

Taking the list of Provincial Grand Masters for 1869, a single glance will show why they were appointed, and also why Freemasonry is at so low an ebb in Scotland. The men appointed are not particularly renowned in the annals of their country. The six peers, with one exception, have not particularly brightened up the Lords, the M.P.'s have not electrified the Commons—as legislators, their excellence might here reckoned

at ∞ , the indefinite; while the *oi polloi* of country gentlemen possess that amount of common sense and talent, which a wise but merciful Providence bestows upon those who have no occasion for brains to bring them in bread. In fact, the Grand Lodge of Scotland cannot particularly flatter itself upon its roll of Provincial Grand Lodges, and the Provincial Grand Masters, to show their respect for their appointments, their fidelity to the Craft, and their oaths of office, religiously desist in twenty-two cases from holding a Provincial Grand Lodge at all! What is the consequence? The Grand Lodge looks to the Provincial Grand Lodge to direct the daughter lodges in the way they should go; but the Provincial Grand Lodge being a myth, the expectations of the Grand Lodge are never realised. It is notorious that, with one or two exceptions, all the cases which come up from the country for decision by Grand Lodge originate in provinces where the Provincial Grand Master and officers are only names upon paper.

The ordinary manner of election of a Provincial Grand Master, is by appointing, upon application of one or two members of distinct lodges, a brother of some standing in his province, either on account of rank or property. Brains are always a secondary consideration by Freemasons. A son is often appointed to succeed his father. Of course it is desirable to have a brother of position and wealth, if such can be procured, at the head of the province, but these should not be the sole qualifications, and we insist that no brother should be appointed who has not displayed interest in Freemasonry, shown his capability to discharge the duties of his office, and have served some time in a subordinate lodge as a Master. The utter toadyism of Freemasons is a lie to their doctrines, and their boast that worth and worth alone is a passport to their offices and honours is a falsehood.

The provinces should be remodelled, and where there is no Provincial Grand Master, or when, by death or resignation, the office is in abeyance, the Worshipful Master of the Senior Lodge in the Province should act as Master for the time being. The Depute should always be a brother of great experience, and who should reside in the principal town of the province. The Secretary and Treasurer also should have the qualifications necessary for the Depute. All the office-bearers should be chosen from the leading office-bearers of the subordinate lodges, and everything done to draw the bonds of relationship closer between the liege lodges and the sovereign.

Each office-bearer and each lodge should contribute a trifle towards defraying the expenses of the Provincial Grand Lodge, and fines should be exigible from such brethren as fail to be present at the statutory meetings. These meetings should be held at least twice a year, while a committee of management should meet once a month for the transaction of business. The Grand Master, or his Depute, should personally visit each lodge in his province once a year, see its members at work, and fully examine into its affairs for the preceding year, and thus at once guarantee correctness in ritual and the formal business of the lodge. By this means the disgraceful state of many country lodges, which want not only proper instruction in the Craft mysteries but even the ordinary tools, would be remedied, and what must be a blot on our escutcheon removed. The Provincial Grand Master should annually see that the Secretary forward to the Grand Secretary a report of the province, and this report should be embodied in the Grand Lodge Annual Circular. By so doing, not only would a correct view be obtained of the progress of Freemasonry, but a wholesome rivalry would be introduced into the provinces.

Not the least step in the right direction would be for the Grand Lodge occasionally to visit the Provincial Grand Lodges, when its presence would bring a warmer feeling into the relationship of the daughter lodges with it. Grand Lodge isolates itself too much from the subordinate lodges, and thus forfeits not only much of their friendship and esteem, but actually money. It is notorious in some provinces, many lodges are in that humour that they would have no hesita-

tion in joining a standard of rebellion, and sailing under an alien flag.

We have briefly pointed out the causes of much which renders Freemasonry of little account in the provinces, and the manner in which the same could be remedied. Till some such change takes place it is impossible that Scotland can at all rise in the scale of Grand Lodges, and without the assistance of the provinces she must sink. We have legislated too much for the head, and done nothing for the members. There are other places than Edinburgh, and other interests than those of Mary's Chapel and the Celtic, to be studied. These can only be attained by united action on the part of the too long-suffering provinces.

AID TO THE SICK AND WOUNDED IN WAR.

The following letter has been addressed by the Grand Mark Master Mason to the W.M. of all English Mark Lodges, enclosing a list of the materials required for the sick and wounded, as published by the National Association, 2, St. Martin's-place.

Office of the Grand Lodge of Mark Masters,
2, Red Lion-square, Holborn, W.C.

Worshipful Sir and Brother,—I am anxious that the brethren of our Order should take an active part, in their several localities, in the organisation of help for the sick and wounded in the present war. Thereby showing the value we attach to the great principles of "brotherly love and relief."

I should be obliged, therefore, if you would be so good as to call the brethren of your lodge together as soon as possible, and consult with them as to the most effectual steps to be taken.

If no committee exist in your locality for the organised collection from house to house of money and materials, the Mark Masters might at once form such a committee with the help of any friends they can enlist, both ladies and gentlemen. If such a committee exists already, they can co-operate with it. Some central place should be fixed upon at which contributions can be received, and thence forwarded to Bro. Captain Burgess, 2, St. Martin's-place, London, W.C., the Secretary to the National Association for the relief of the sick and wounded.

I enclose a list of the articles which are most needed, and I am, dear sir and brother,
Yours fraternally,
G. R. PORTAL, Grand Master.

FREEMASONRY AND THE WAR.—The following letter has been addressed to Sir Edward Borough, Bart., as representative of the Grand Orient of France, by the Grand Master of the Order:—"Rue Cadet, Paris. Freemasonry has always deplored the calamities which are the inevitable consequence of war. If her aspirations for peace are this day inopportune and useless, at least there remains for her a duty of humanity to fulfil. Incorporating, as it does, in one fraternal solicitude all the victims of the war, the Grand Orient of France takes the initiative in an international Masonic subscription, the proceeds of which will be employed in the succour of all who have been wounded, and in the aid of Freemasons serving on land and sea, as well as of their families, without distinction of race or creed. Our appeal will be responded to by all Masonic authorities. We hope and trust all lodges throughout the world—all Freemasons will, we are satisfied—associate themselves together in carrying out this work of humanity; all will hasten to bring their offerings to this good cause; and that, on this occasion, as on all others, Freemasonry will know how to fulfil her mission.—(Signed) BABAUD LARIBIERE."

THE GOOD SAMARITAN.—It may be in the recollection of many of our readers that Mr. James Gwatkin, of Newport, Monmouthshire, and a Captain Binney, were drowned the other day at Mountsbay, near Penzance, and that the bodies were picked up by E. St. John Aubyn, Esq., M.P. for Cornwall, and the crew of his barge, who were cruising near at the time. These dead bodies were taken to the nearest hotel, and there searched in Mr. St. Aubyn's presence. The cash found was taken possession of by the police authorities, and in Gwatkin's coat-pocket was found a Masonic circular sent to him by Bro. William Williams, of 16, Dock-street, Newport, just before he left home, and it was from this they found who the deceased was. Mr. E. St. John Aubyn, finding that Gwatkin was a brother Freemason, and a member of the Silurian Lodge, No. 471, immediately gave orders to the hotel-keeper to give Mrs. Gwatkin everything that was necessary for her sustenance; and on that lady recovering consciousness, he, in the kindest manner imaginable, waited on her, gave her money to pay all expenses she had incurred, and would incur through the funeral, and handed her over a further amount to pay her expenses home. Thus he proved himself a worthy Freemason and a Good Samaritan; and to each and every one of our Masonic brothers—when placed in a similar position, and who have it in their power—we would say, "Go, and do thou likewise."

ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

(Continued from page 412.)

"During the year a great variety of questions have been submitted to me for opinion or decision, to all of which I gave such attention as the respective cases seemed to require; and it occurred to me, while performing this duty, that if it were possible to preserve and publish, in a condensed form, the various decisions of Grand Masters from year to year, and the action taken by Grand Lodge on subjects not embraced within the scope of the provisions of the Book of Constitution, it would form a very valuable Canadian Masonic Jurisprudence, which might be often referred to, and prove exceedingly useful alike to Grand Lodge Officers and those of subordinate lodges.

"During the past two years several District Grand Lodges of Instruction have been organised within this jurisdiction, which have been attended with most beneficial results. Two of these were held since our last annual communication—one in the district of Toronto and the other in the Ontario district. R.W. Bros. Kerr and McCabe, the D.D.G.M.'s for these districts, conducted the business with great ability, and the marked success which crowned their efforts must have been extremely gratifying to these R.W. brethren, and to all who had the good fortune to be present at those meetings. I trust that the good example set by these zealous brethren will be followed in every district throughout our jurisdiction. I regard such meetings as one of the most effective methods of imparting Masonic instruction, and under proper management they might be made conducive to the speedy accomplishment of what has long been a desideratum—entire uniformity of work.

"The reports of the various District Deputy Grand Masters, on the state of Masonry, are on the whole satisfactory. But for the unhappy differences existing in the Province of Quebec, the Craft might be said to enjoy almost undisturbed harmony.

"The lodges at present working in the Province of Quebec, under our jurisdiction, are eighteen (18) in number, viz:—

Lodge of Antiquity	...	Montreal.
Dorchester, No. 4	...	St. Johns.
Nelson, No. 8	...	Phillipsburgh.
St. George's, No. 19	...	Montreal.
Zetland, No. 21	...	"
Sheffield, No. 53	...	Waterloo.
Yamaska, No. 130	...	Granby.
Shawenagam, No. 134	...	Three Rivers.
Aylmer, No. 138	...	Aylmer.
Quebec Garrison, No. 160	...	Quebec.
Browne, No. 163	...	Adamsville.
Victoria, No. 173	...	Montreal.
St. John's, No. 175	...	Mansonville.
Royal Canadian, No. 187	...	Sweetsburgh.
Mount Royal, No. 202	...	Montreal.
Brome Lake, No. 211	...	Knowlton.
Mount Moriah, U.D.	...	Montreal.
Sutton, U.D.	...	Sutton Flats.

"In resigning into your hands the gavel, with which I was entrusted at the last annual communication of this Grand Lodge, I can truly say, that although conscious of much unworthiness, and deeply sensible of numerous imperfections, yet I have always endeavoured to discharge the duties of my position faithfully and conscientiously, whether those duties were of a pleasant or of a painful nature; and in divesting myself of the clothing appertaining to the office of Grand Master, permit me to indulge the hope that in time to come I may be ever encompassed with the mantle of your Masonic charity.

"A. A. STEVENSON, Grand Master."

(The reading of the address was frequently warmly applauded, and at its close the manifestation of approbation was loud, and long continued.)

Several distinguished visitors from the Grand Lodge of New York, including R.W. Bros. C. E. Young, G.J.D.; W. J. McCredie, P.D.D.G.M.; and John A. Lockwood, P.D.D.G.M.; and W. Bros. W. H. Dee, H. Kleim, John H. Andrews, H. B. McCullough, S. L. Watson, and J. B. King, were received with grand honours, and introduced to Grand Lodge.

W. Bro. Ramsay presented his credentials as representative of the Grand Lodge of Nebraska, near the Grand Lodge of Canada; M.W. Bro. Bernard for the Grand Lodge of New Jersey; and V.W. Bro. White for the Grand Lodge of Nevada. These brethren were respectively received with grand honours, and welcomed in their representative character, a compliment which they each briefly acknowledged.

After a number of notices had been given, Grand Lodge was called off until Thursday morning at 11 o'clock.

SECOND DAY'S PROCEEDINGS.

Morning Session.

M.W. Bro. Alexander A. Stevenson, Grand Master, presiding.

Grand Lodge having been called to order, it was moved by M.W. Bro. Wilson, seconded by M.W. Bro. T. D. Harington, and unanimously

Resolved,—That the Grand Lodge of Canada hastens to convey to the M.W. and Right Honourable the Earl de Grey and Ripon, its warmest congratulations on his elevation to the high and dignified position of Grand Master of the Grand Lodge of England; this Grand Lodge retaining a grateful recollection of the valuable services rendered by Lord de Grey, when acting as its re-

presentative to the Grand Lodge of England, confidently anticipates that his acknowledged ability, coupled with the great zeal which he has ever evinced in the cultivation and promotion of our divine art, will ensure a continuance of that Masonic progress and prosperity which has so eminently distinguished the government of his illustrious predecessor, the Most Worshipful the Earl of Zetland.

It was moved by M.W. Bro. W. M. Wilson, seconded by M.W. Bro. T. D. Harington, and unanimously

Resolved,—That the retirement of the M.W. the Earl of Zetland from the exalted position of Grand Master of the Grand Lodge of England, affords an opportunity of which the Grand Lodge of Canada hasten to avail themselves—to express the regret which they, in common with Masons everywhere, feel on his resigning a position, the duties of which he has ever ably and impartially discharged, and at the same time to express their admiration and appreciation of the great ability and unwearied zeal displayed by his lordship during the twenty-six years in which he so worthily occupied the Masonic throne, and also to assure our Most Worshipful brother that, in retiring from the chair, he carries with him not only the profound esteem and fraternal regards of this Grand Lodge, and of the Craft generally, but also their earnest aspirations that the Great Architect of the Universe may crown his declining years with peace, happiness, and prosperity.

It was moved by M.W. Bro. W. M. Wilson, seconded by M.W. Bro. Simpson, and unanimously

Resolved,—That engrossed copies of these resolutions, under the seal of this Grand Lodge, be now prepared, and that the M.W. the Grand Master be requested to forward them to the distinguished brethren referred to herein.

R.W. Bro. W. A. Manning, D.D.G.M. of the Grand Lodge of New York, and R.W. Bro. Howell, P.G.J.W. of the old Provincial Grand Lodge of Canada West, were introduced and were invited to seats upon the dais.

Afternoon Session.

Grand Lodge having been called to order, the President, on behalf of the Board of General Purposes, submitted its report upon warrants, which, report, on motion, was received and adopted.

R.W. Bro. Dr. Austin, Grand Secretary of the Grand Lodge of New York, was introduced, saluted with Masonic honours, and took his seat upon the dais.

The debate upon the resolutions offered by the Board of General Purposes on the Quebec question was continued.

The first resolution was then put and adopted, with but few dissentients. V.W. Bro. T. White moved the second resolution, when

It was moved in amendment by W.M. Bro. M. W. Wilson, seconded by M.W. Bro. T. D. Harington,

“That the Grand Lodge of Canada, although still adhering to the conclusions contained in the first and second clauses of the report adopted at the special emergency meeting held at the City of Montreal, on the 1st of December last, but having no desire to assert sovereignty over a province in which the majority of the lodges, and so large a majority of the brethren have already declared their desire for separation, and actuated by the true spirit of Masonry, hereby recognises the Grand Lodge of Quebec as a sister Grand Lodge, and cordially extend to her the right hand of fellowship; reserving, however, full control and authority over those lodges in the Province of Quebec which still desire to continue their connection with the Grand Lodge, and requiring also on their behalf a full recognition of all their rights and Masonic privileges.”

In moving the amendment, M.W. Bro. Wilson stated that he entirely concurred in the first resolution; he had always maintained, and did so still, that Quebec was an occupied territory at the time of the formation of the so-called Grand Lodge of Quebec, and that that formation was illegal. He, however, was in favour of allowing the Grand Lodges of the world to be arbitrators in this matter, and as several of them had declared in favour of Quebec, he was ready to extend recognition.

M.W. Bro. Harington briefly supported the views of M.W. Bro. Wilson.

M.W. Bros. Simpson and Bernard spoke effectively against the amendment. One of their strongest arguments being, that by extending recognition to the so-called Grand Lodge of Quebec, even on the ground of expediency, they would be doing an incalculable injustice to those lodges in the disaffected province who had remained true in their allegiance.

After a few remarks from R.W. Bro. Tully, the vote on the amendment was taken, which was lost by a very large majority.

In the evening the brethren were entertained at a magnificent banquet at the St. Lawrence Hall. The room was splendidly and tastefully decorated with flags and banners, and with the bannercets of the different Masonic Orders. The band of the 10th Royals occupied the orchestra, and two tables, extending the entire length of the room, with a cross table at the head, were liberally filled with the

good things provided by the hospitality of the Toronto brethren. Upwards of six hundred Masons sat down, the cross table being occupied by R.W. Bro. Kerr, D.D.G.M. Toronto District, in the chair, the M.W. the Grand Master, M.W. Bro. Bernard, P.G.M., and a number of other influential members of Grand Lodge. The good things having been disposed of, the usual loyal and Masonic toasts were given and enthusiastically responded to, and an exceedingly pleasant evening was spent, the company separating about midnight.

(To be continued.)

MASONRY IN AMERICA.

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

(Continued from page 413.)

“The Masonic history of the late war, were it possible to write it, would abound with the most thrilling instances of fraternal recognition and brotherly intervention when the fallen brave have been left to die, but have been rescued for decent burial, or for a final recovery, and a happy restoration to the fond endearments of home. Members of this Fraternity, whether in the Union or Confederate cause, have been equally true to their Masonic obligations and teachings wherever they have recognised evidence of distress. This has been done in a thousand ways, and in entire harmony to real or supposed duties to which allegiance may be due.

“You will pardon me in giving you an example to illustrate the wonderful power of the principles of Freemasonry, so far as it relates to the nature and charms of the Masonic obligation, when exercised over the baser passions of the human heart, even when charged with the bitterest hatred and violence. It occurred in a seaport town in Florida in 1863. An officer in the navy of the Union had died—he was a Mason. His brother officers desired to bury him with our solemn rites of burial. One of the officers, an intelligent Mason, landed on shore and soon entered a Confederate town in search of a place of burial, and being guided by a rebel brother, he soon found a cemetery; but was informed there was no spot of soil in Florida vile enough to receive the brother. ‘You are here to destroy our property, burn our homes; you are our enemies, and we will not grant your request.’ The brother replied, ‘I am a Freemason, I am your brother, and as such we cannot be enemies, for we are brethren; and as such I come to you to discharge a solemn vow made to him who can no longer plead for himself.’ They received that brother within the tiled precincts of their lodge, where a proper and most searching examination satisfied them of his Masonic claims. Reason and the noble dictates of conscience resumed their rightful sway in the minds of these excited brethren, and his request was granted. The grave was dug in their burial ground, and the body landed, attended by the officers of the ship. But ere those loyal soldiers reached the spot of earth, they were met by a Masonic procession composed entirely of rebellious brethren, who united with them in their march to the grave, and the Master of their lodge performed the Masonic burial services. In this instance, as in hundreds of others, how completely did ‘brotherly love’ overcome and disarm political hate. How beautifully did the enemy disappear in the brother. What a sublime illustration of the power and purposes of Masonry! A parallel cannot be found on the page of history.

“Again, as citizens and as the sons of one common country, who are decreed henceforth and for ever to live under the same laws and to work out the same destiny, it is of the first importance that we set about to restore completely the old feeling of comity, which will unite us as one people throughout the length and breadth of our country in sentiments of filial affection and kindness. One of the noblest and most valuable lessons which the impressive rites and traditions of our Order teach us is the lesson of the brotherhood of men; and one of the most common and frequent results of Masonry is the active practical acknowledgment of this brotherhood in the ordinary transactions of every-day life.

“It needs no exhortation from a voice so humble as mine to urge you to the exercise of this duty. A voice more clear, distinct, and potential is ever falling on our listening ears. The solemn, stately tones of tradition, coming down in slow, measured, and far-off, but eloquent accents from the dim veiled heights of the remotest ages, is with you constantly wherever you go, silently but powerfully impelling you to the performance of quiet but noble deeds of brotherly love and kindness.

“It is not of our obligations to these duties that I would speak. But I would call the attention of the world outside the walls of our mystic temple to the silent, unostentatious, but powerful auxiliary which Freemasonry is to civil society, and to the national Government, in bringing about a return of kindly and brotherly feeling between all the people of these States. Words are inadequate to express the important and beneficent effects of an Institution like this of ours, at such a time as this, upon society at large in circumscribing and keeping in due bounds the angry passions of the hour, in inculcating forbearance and moderation, and in reviving old ties of brotherhood.

“Brethren, when the people of the true God were released from captivity by Cyrus, and returned to Jerusalem to rebuild His Temple, many of our ancient brethren, actuated by the same spirit of piety and zeal for their art which has governed the order, went up with them, and voluntarily contributed their skill and labour in that glorious and noble undertaking.

“That piece of work was not for them, but for the whole people of the children of Israel. Their work was unselfish

and performed without the expectation or hope of reward. And when the magnificent structure, decorated with the choicest works of Masonic skill and art, raised its sublime proportions to the approving Heavens, amid the grateful rejoicings of thousands of the worshippers of the true God, and was again dedicated with solemn ceremonies to His service, they quickly returned to their accustomed associations in other departments of their art.

“As our ancient brethren did then, so we are now called upon, at the return of our ‘kindred and kin’ from the Babylon of civil war, which has laid in one utter and complete ruin the finest portion of our land, to go up with our Masonic implements in hand to aid and assist in rebuilding the social, political and moral temple of American institutions, like those of old, Freemasons comes to this work disinterestedly, and unselfishly.

“They ask no reward, but the consciousness of having done their duty. They seek no personal renown or publicity. They bring to the work the invaluable treasures of skill and science, with which a knowledge of the mysteries of our art has endowed them, and of which they alone are the possessors. And as it was before, so it will be again, when the glorious structure of American Nationality shall tower in unequalled splendour to the heavens, and as the Temple of old, excelled in beauty and magnificence all other structures, so this shall excel all the nations of the earth, in the strength and majesty of its dimensions, the excellence of its design, the purity and justness of its proportions, the beauty and magnificence of its decoration, and when the eyes of the whole world shall be turned to look upon it with admiration and reverence, and the children of every clime shall come to dwell under the protection of its triune flag; it shall again be recorded that the strength and solidity of its workmanship, the rectitude and uprightness of its angles, lines and columns, and the beauty and splendour of its ornaments, were due to the quiet, noiseless labours of the noble Giblmites of our Order.

“I should be untrue to every principle of Masonry were I to close without saying a word directly and earnestly to those whom every Mason regards as the highest ornaments of society, the dearest and most cherished objects of every true man’s regard, and the most holy and precious gifts of God to man, but to whose eyes our mystic circle is and must needs be, an invisible and unapproachable veil. I address you, ladies, in no idle spirit of unmeaning flattery, which would be unworthy of you, and ill-fitting the occasion, but in that true spirit of friendship and devotion which Freemasonry teaches us to cherish and maintain for the pure and spotless name of woman. Respect for her position and sphere, admiration for her many superlative charms, reverence for those higher and holier feminine qualities of faith, truth, affection and devotion in which she so pre-eminently excels man. Many of you have a pardonable curiosity to know at least the nature of that employment which steadily draws your husbands and fathers and brothers from their homes, and in which you are debarred from having any participation, and some of you who are just a little more curious, entertain grave doubts, as to whether that occupation which will not admit of your presence, can be of the most beneficial or moral tendency. It is to oppose those doubts, anxieties, and to better answer those natural distrusts, that occasions like the present are especially devoted. If there are any here to-day who entertain these or similar doubts, I respectfully ask them to ponder and carefully consider what I now utter. There are but two other more sacred and holy associations in which a man can be placed, than those around the altar of Masonry. The first it at the fireside of his wife and family, the other is around the altar of religion. Know then, ladies, that when we are taken away from our homes and from you, in the faithful discharge of our Masonic obligations, that we go conscious in the reflection that we are building up by the genial arts of Masonry a wall of living arms, and warm and brotherly hearts around our loved ones at home, which will ever be an impregnable rock of protection and security to them, a retreat and refuge in the time of bereavement and trouble, which will be as lasting as life and as omnipresent as the clouded canopy of heaven, and as true and vigilant as the sleepless stars of the night.

“The change of half a century, in Masonry and in this country, has been most extraordinary. Our cherished institution, then comparatively in its infancy, with here and there a solitary lodge, now numbers its lodges by the thousand in every portion of our land. When this lodge was instituted, Western New York was almost an unbroken wilderness. In the eloquent words of Webster, ‘the same waters roll at our feet, the same heavens still shine above us, but all else how changed.’ Then our country was as compared with other nations of the earth, weak and feeble in its commercial and financial resources; to-day it stands not only a masterly model for all other governments, but the strongest and most powerful government in the world.

“Our fathers laid the foundations of our Masonic and of our political structure, and we have built thereon the institutions which have blessed and made us so happy as a people. Neither are yet complete.

“It is for each generation to declare by its work whether this noble undertaking shall be accomplished.

“Forty years ago Masonry had its trial, and the question of its preservation was propounded by its enemies, and was answered by its friends. These aged and venerable brethren, who are here with us to-day, helped in their firm devotion and adhesion to Masonry, to give that answer, they have lived to see their attachment to Masonry vindicated, approved and justified in the complete overthrow and dispersion of their enemies. Be assured you have the warmest approval and commendation of those of us upon whom will soon devolve the solemn and imposing duty of reviewing your falling mantles, for the same inflexible integrity that distinguished and made memorable the virtues of the ‘Tyrian King’ may the remnant of your days be peaceful and serene, no

cloud obscuring your mental vision of a blissful immortality as you near the golden shore beyond the pilgrimage of life's changing scene.

We have listened with interest to the able outline of the history of this lodge for the last fifty years, read by Worshipful Wm. S. Brown, our worthily esteemed Master. That history is an honourable record of which we may well be proud. The fact, that during the years of the anti-Masonic crusade the doors of this lodge were never closed, is a fact which testifies of true Masonic fortitude, sterling integrity, and moral courage, with a voice that will never cease to speak your praise.

Let us endeavour to make the record of Olive Branch Lodge as bright and honourable for the next fifty years as has been its history for the past fifty years, and make it worthy of the age in which we live. We must not think of measuring the duties which the future shall demand of us by the standard of the past. We live in an age when the wants of the world, the means of supplying them, and our consequent duties are all on a much broader scale than the world has ever before seen. The world makes marvellous strides in a single decade, equal to centuries in olden time.

"A great work devolves upon us as a lodge, and upon the Fraternity of this country, and that is, to make ourselves and our Institution a blessing on the earth. There will ever be an increasing demand for the full exercise of our highest powers and amplest means. It is our solemn and imperative duty to know something of esoteric principles of Freemasonry, or, in other words, to become masters of moral or speculative Masonry. That our lives may be known and distinguished by the fadeless lustre such a life would disclose, our work should be well done in the lodge-room; but it is more important that we exemplify the highest style of it before the world! Brethren, honour your principles everywhere, and guard well the door of entrance. Do these, and every other duty, and Freemasonry will become a blessing and a power in the land for good."

Another piece of music followed, when Bro. Col. W. H. C. Hosmer was introduced, and read a poem full of beauty and pathetic fire.

The brethren of the choir then sang the Doxology, and the audience was dismissed with the Benediction.

Dinner at Central Hall followed, and was served in excellent style. A brilliant reception in the evening closed the day's doings.

A noticeable feature was the presence of a number of old veterans, among whom were Dr. Wm. Sheldon, Azo Curtis, Lucius Parkes, Consider Warner, O. H. Kendall, A. B. Murphy, Thomas C. Ladd and Bro. Wiley. It was happy day for these old brethren, who may very appropriately exclaim with the patriarch of old, "Lord, let now Thy servant depart in peace." Certainly their aged eyes have beheld the fruition of their most ardent youthful hopes.

Reports of Masonic Meetings.

THE CRAFT.

Acacia Lodge, No. 1309.—An emergency meeting of this young lodge, making the eighth meeting since its consecration last May, was held on Tuesday, August 30th, at the Sebright Arms Tavern, Alston-road, West Barnet, Middlesex. Bro. Frederick Walters, W.M., punctually at half-past five opened the lodge. Ballots were unanimous in favour of the six candidates for initiation. Five sent apologies excusing and regretting their absence, also the candidates for passing sent apologies for their absence. The work was raising Bro. Gustave Pach and initiating Mr. John Earnest West (nephew of Sir Charles Wheatstone, F.R.S.). The ceremonies were rendered in an impressive, correct, and painstaking manner. The lodge was afterwards closed. There were present, besides those named, Bros. G. J. Loe, S. Wand, W.M.-elect; E. Sillifant, P.M. Treas.; C. F. Hall, I.G.; Dr. S. H. J. Hilliard, R. Sinclair, and others. Visitors: Bros. J. Hawker (P.M. 871), F. A. Neatherway (920), and others.

MARK MASONRY.

MANCHESTER.—*Union Lodge, No. 46.*—This once prosperous and successful lodge—especially when assisted by the zeal and energy of Bro. Lyon Wright, whose loss, so far as Mark Masonry in Manchester is concerned, has been severely felt—having been for a considerable time in abeyance, has at length shown signs of vitality, sufficient to encourage a hope that it will regain its former prestige. By the authority of the M.W.G.M., a meeting was summoned at Freemasons' Hall, Cooper-street, Manchester, on Friday, the 12th ult., when the old members of the lodge assembled in sufficient numbers, under the presidency of Bro. F. Binckes, G. Sec., to elect a W. Master, and to discuss the most admirable course to pursue to effect a thorough resuscitation of the lodge. Bro. J. M. Wike, (P.P.G.S.W. in the East Lancashire Craft Grand Lodge), was elected W.M., and earnest promises of support and co-operation were received from many influential brethren, some—unable to be present—giving in their adhesion in writing. Before the installation of Bro. W. Romaine Callender, jun., as Prov. Mark G. Master, it is hoped the "Union" will be in full working order, and that on that occasion—looked forward to with considerable interest—its representatives will prove that in numbers and influence, the Union Lodge will worthily compare with the recently established lodges in the provinces.

ANTIQUITY OF FREEMASONRY.

By BRO. W. P. BUCHAN.

(Continued from page 417.)

In order to save space, I pass over the next three points—merely remarking that nothing has been produced to support them—and come to the 10th, which alludes to the document pretending to have been "wryttene by the hande of Kyng Henrye the Sixthe of the name." (Fifteenth century.) This document was first printed at Frankfort in 1748, and as yet I am not aware of any evidence of its existence before that time—that being, I would suppose, the period of its manufacture. We are told about this document existing in the Bodleian Library, but I have never as yet heard of its discovery there. Referring to it, Mr. J. O. Halliwell, the well-known antiquary says, "A few years since I was at the pains of making a long search in the Bodleian Library, in the hope of finding the original, but without success; and I think there is little doubt but that this celebrated and well-known document is a forgery." The Rev. James Dallaway, Bros. Findel, Hughan, &c., all doubt it, or call it a forgery; I consider it to be either a practical joke or an imposition of the second quarter of last century. It has been published again and again, and as Freemasons, generally speaking, have hitherto been blessed with an extra share of the bump of credulity, it managed to pass muster quite freely. As we perceive by a contemporary lately, which gives a copy of the production, it was included in a long article in the *Observer*—which I take to be one of the London newspapers—but said "article," I am sorry to say, suggests to me the idea of being one of the most transparent sops to catch unthinking and unwary Freemasons I have ever seen; unless, indeed, it has been written in pure ignorance. It seems to me to even border upon blasphemy, let alone speaking of absurdity, as witness the following allusion to its (Freemasonry's) "mysteries," which we are told are "the oldest and the holiest which have ever excited the curiosity of man, or contributed to the enlightenment and refinement of the world." Now, as these "mysteries" are not as yet nearly two centuries old, I should like to know how they can be the "oldest"? And as to their being the "holiest," I shall leave your readers to judge for themselves. The same writer also tells us that the antiquity of Freemasonry is "anterior to the priestcraft of Egypt," and that those who are without its pale "stand dazzled by its brilliancy and glory"! We wonder how many "cinders" it took to produce that last spark? We are also told that the Phœnicians got it from the Jews (who, I may mention by the way, had to borrow masons and carpenters to build their temple), the ancient Britons from the Phœnicians—only the Druids, as we are told, abused it, until St. Alban restored it in all its purity! After that, as this exceedingly clever writer and highly veritable *historian* tells us, St. Augustine got to be "Grand Master," and here we have what most unfortunately suggests to me the idea of another sop being thrown out, this time to Cardinal Cullen and the Catholics. The words are, "it (our Freemasonry) was then eminently patronised by the Church and by Churchmen scarcely less renowned than his Eminence Cardinal Cullen." O worthy prince of courtiers, how I do admire your magnanimity and "soft sawder." Not a word does he tell us about the well-known bull issued by Pope Clement XII. in 1738, when Freemasonry had just attained its majority, being then exactly twenty-one years of age. He recapitulates the usual nonsense about the "Grand Lodge of York," of A.D. 926! And that Westminster Abbey "abounds with those symbols, a knowledge of the true interpretation of which is confined to Freemasons." What humbug! Freemasons, generally speaking, know about as much of "those symbols" as they do of Hebrew. I am sorry to have to admit it, yet, although I am a Freemason myself, when I desired reliable information upon "those symbols," or upon Gothic architecture generally, I have had to consult non-Masons. So much for that last sop. We are also told some further nonsense about the Knights Templar; then that King Edward III. was a "Grand Master," and so on to Henry VI., who, we are told, "joined the Order!" but before doing so, like a cautious king, he asked a number of questions at the Masons, which are all, therefore, *faithfully recorded* in the pretended Henry VI. MS. above referred to! The foregoing article, and far too many like it, appeared to me to be nothing else than mere baits thrown out to catch ignorant and simple Freemasons. However, I, as a Freemason, throw back their paltry sops with contempt, and beg to tell them that the circle is gradually enlarging which will not only treat their pseudo-Masonic *histories* with the scorn they deserve, but will also show up their authors in their true colours as a laughing-stock to the whole world. It may, perhaps, be a profitable thing for self-interested writers—unless, indeed, it proceeds from pure ignorance—to make a tool of Freemasonry by passing off all sorts of high-sound and incredible Masonic Arabian Nights' Tales as genuine Masonic *histories*; but it says very little for either the authors or the readers when such monstrous absurdities are allowed to pass off quietly. Their continued production and support throws a terrible slur upon our Order.

On the 11th point, I observe that, while I admit that Elias Ashmole, during the space of about forty years, attended two meetings of the Masons' Society of the period, and took dinner with the "fellows" present—just as he might also have done with the fellows of the Carpenters' Society of the time—that does not show that the "fellows" of either of these societies either knew aught of, or practised, our system of Freemasonry, but rather the opposite. The plain fact is, that Ashmole, happening to be well known as an antiquary, it was *supposed* he had a hand in the pie at the concocting of the System; but that that is a mistake I need not only point to the few occasions on which he seems to have been present, but also to the fact that we can find nothing to support this notion and

a great deal against it. It falls upon those who bring forward or support this idea to prove two things: First, that our modern system of Freemasonry *existed* in the 17th century in the time of Elias Ashmole, and second that, supposing it did, to prove that it was Elias Ashmole who manufactured it. However, as neither of these have been proved as yet, I hold by my own idea, viz., that our system of Speculative Masonry, or what is now known as "Freemasonry," was manufactured and established in London by Drs. Anderson, Desaguliers, and their friends, about A.D. 1717.

On the 12th point, as the foregoing remarks show, there are several mistakes, in my opinion, in "Chambers' Encyclopedia" upon this subject. However, there is also a great deal of good sense in it—e.g., "It is now certain that during the purest ages of Gothic architecture, both in France and in England, the architects were not members of the Masonic fraternity at all, but either laymen of skill and taste, uninitiated in the mysteries of the Masonic craft, or oftener bishops and abbots." This coincides with what I formerly said, viz., that it is not to any Freemasons (?), real or supposed, of the period, but to the clergy of the Roman Catholic Church that we are indebted for the rise and progress of Gothic architecture during the 12th and 13th centuries. "Chambers's" also goes on to say: "The history of Freemasonry has been overlaid with fiction and absurdity, partly from an exaggerated estimate of its importance in the development of architecture, and partly from a wish to connect mediæval Masonry with the Institution that passes under the same name in the present day. Modern—or so-called *Speculative*—Freemasonry is an innocent mystification unconnected either with the building craft or with architecture. It is of British origin, and dates from 17th century."

As to the 13th point, I observe that it *has* so spread since 1717; and 153 years gives plenty of time for it to do so—e.g., look at the rapid spread of Good Templarism, also of railway, steamboat, and telegraph traffic, &c., &c. If a thing happens to suit the public taste it does not require much time for it to spread. From England it passed into France about A.D. 1725, and about the same time, or shortly after, into some other parts of the Continent and to Ireland. It passed into America about 1733, and into Prussia about 1739, and so on. In short, the system of Freemasonry introduced into London in 1717 is that system which all the world has adopted *since*.

Prove the 14th?

The 15th notion may pass as a practical joke.

The 16th is a dream.

The 17th is a piece of mystification viewed through a magnifying glass.

When Bro. Paton manages the 18th, we may expect a bull's run somewhere.

In conclusion, permit me to observe that a number of small things are coming to light bearing upon the 1717 theory, all in my opinion tending to support it. We have probably now even got the name of the individual who was first initiated *pro forma* into our mysteries, viz., Dr. William Stuckley, F.R.S., who was in London in 1717-8. They (the manufacturers) made him believe that it was an old Society, which had fallen into decay, and that they were "reviving" it. Whereas, the fact was, they were instituting a new Society, and he was the first to be put through the ceremonies which they had manipulated. Like the Highlandman's gun, Freemasonry then got a new stock, lock, and barrel; and just as the wood and iron, out of which the gun was made, existed long before they were adapted to that purpose, so with the "raw materials" out of which our Freemasonry was made. The existence of the raw material, and the existence of the manufactured article, are two distinct things. Few Freemasons, however, have as yet received sufficient light to understand this, while those who have tried to explain it have had to undergo much persecution and suffer many petty annoyances brought to bear upon them in a variety of ways. The sad case of Dr. Krause, of Germany, as related by Bro. Findel, not to speak of others, is a great blot upon our Order. Truth, however, can overleap the obstacles which self-interest, ignorance, and imposition place in its path. The printed works published shortly after 1717 prove what I have been saying about the 1717 theory, and none more so than Dr. Anderson's "Defence of Masonry." We have lots of printed evidence of the existence of our Freemasonry *after* 1717, but how comes it that we have none *before* that date? Had it existed long before then, as is said, no doubt we would—after a search of a century and a half—be in possession of sufficient proof to show the assertion was a fact; but such is not the case. We have had shiploads of fictions and distorted facts, but not a thimbleful of the real thing. The great excuse given for this is, that "various old documents were destroyed in 1720 by scrupulous brethren." Now, supposing this was true, and that these documents contained the necessary evidence, it would show that the Masons before then *had committed a number of things to writing*. However, the thing is little better than a bit of a hoax, or a sly little dodge, perfectly transparent to a discriminating eye; for, as I observed before, there are large numbers of lodge minutes still in existence long before 1717 (and if they cannot give the wanted evidence, where else can it be got?), and many other documents besides—lying in the British Museum and elsewhere. That an immense amount of nonsense has been written, and passed off as veritable Histories of Freemasonry is undoubted; even the Editor of THE FREEMASON, who differs with me on several points, and who holds by the "Guild Theory," which, after careful examination, I have thrown aside, observes (June 11th, 1870); "There can be little doubt that the incredible legends and Munchausen myths, gravely put forth as Masonic narratives by certain writers, have done more to arouse scepticism as to the real history of the Craft, than all the attacks of its wittiest enemies would have been able to achieve."

(To be continued.)

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Births, Marriages, and Deaths.

BIRTH.

BOYLE.—On the 29th ult., at Eaglesham, the wife of Bro. John Boyle, S.M., Lodge Clyde, 408, of a son.

DEATH.

CROW.—On Thursday, 26th ult., at De Montfort-terrace, Leicester, Florence Edith, infant daughter of Bro. Edwin J. Crow, J.W. 279, P.G.O. Leicestershire and Rutland.

Answers to Correspondents.

BRO. ARMSTRONG, W.M. 531.—The candles in the East, South and West must be kept alight in all the degrees, and that in the East should never be extinguished, even during the ceremony of raising. Lamps or other contrivances used as substitutes for the light in the East are an utter abomination, and must have been introduced into lodges by some imbecile, who could not comprehend the beautiful symbolism of the light that "shineth in the valley of darkness, yea, even the valley of the shadow of death." A little thought over these matters would weed many incongruities from the Masonic system, and many of those erroneous arrangements may be said to have arisen from the ignorance of some of the antiquated teachers of the Craft in days gone by.

PHILALETHES.—We are really anxious to give every facility for the fair discussion of the question mooted, but we put it strongly to yourself whether the use of such expressions as "low fellows," "gang of conspirators," can possibly assist in elucidating the points involved. For ourselves, we may safely say that we believe Prince Rhodocanakis to be a gentleman of worth and intelligence, but we must decline giving any opinion upon his claims to the title of "Imperial Highness." With the exceptions noted, your letter is fair criticism.

BRO. DUNCAN WILKIE.—If you send us a brief statement of the facts, it shall appear.

S.P.—As a Dutch Rose Croix, you are eligible to attend an English Rose Croix Chapter upon the production of your 18th certificate, and undergoing an examination.

BRO. WILLIAM WAYNE, P.M. No. 1161.—You are quite correct; the word "two" is wanting, and we find that it was not in the paper from which we copied the explanation—hence, the Reader's sin was not one of "omission." Candidates for the R.A. degree are very frequently proposed by letter to the Scribe E, although the proposition in open chapter is to be preferred, when practicable; but the full particulars, excepting age, should be stated on the summons. A Royal Arch Chapter in England can be opened by the Three Principals, or by Present or Past Principals of corresponding rank, and consequently a chapter can be held by three; but no brother can be legally exalted unless nine companions—to represent the ancient "Chapter of Jerusalem"—be present. In America and elsewhere chapters are not opened exclusively by Principals (there termed High Priest, King, and Scribe); but nine companions must be in attendance to form a quorum for opening and transacting business.

M. M.—We have now given both sides a hearing, and believe it best to close the discussion. We deeply regret, however, to learn that "such things can be" amongst men who ought to practise fraternity and good-will.

BRO. A. F. V.—We have to apologise for having mislaid your letter, which reached us when out of town. It is, however, so much to the point that delay will fortunately not put it out of date.

Several reviews and jottings from Masonic journals, with reports of Lodge of Harmony, 220, and Lebanon Lodge, 1326, and other communications, will appear in our next.

The Freemason,

SATURDAY, SEPTEMBER 3, 1870.

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PENALTIES of GREATNESS.

THE spell of war is upon us; the fearful fascination of blood enthalls our souls—nothing is talked of but marches and counter-marches, sieges and sorties, defeats or victories. Of a truth the present aspect of Europe is enough to discourage the most hopeful; each day seems to add to the bitterness of the struggle between the French and German nations, and every hour that passes appears to diminish the prospect of a speedy cessation of the strife. It was, we believe, Sir James Mackintosh who said that, "unfortunately for the repose of mankind, great states are compelled to consider the military spirit and martial habits of their people, as one of the main objects of their policy. Frequent hostilities seem almost the necessary condition of greatness; and, without being great, they cannot remain safe." If this be so—and history corroborates it to a remarkable extent—our surprise at the sudden outbreak of war between Prussia and France was somewhat ill-founded, as the most superficial observer of European politics for the last four or five years must have noticed the war-cloud that dimmed the horizon from time to time, and must have arrived at the conviction that a contest for supremacy between France and her powerful neighbour was sooner, or later, inevitable.

Lamentable "condition of greatness," deplorable penalty for increasing prosperity and power! Must the nations of the earth ever gird themselves for the fight, and wrestle grimly to the death, like the gladiators of a Roman arena, in order to decide which is the strongest in skill and resources? It is not a question of valour, because valour is to be found amongst every race of men, and the tests of victory in these days are sought in other directions. There must be generalship—there must be foresight—there must be an infinite combination of strategy and tactics, as well as death-defying courage in the field; and, unfortunately for France in her hour of peril, none of the required tests, save the last, are forthcoming. In vain her chivalry rush upon the foe—in vain they sacrifice themselves bravely, but madly—because there is no guiding hand, no calculating brain to measure the chances or to direct their onward course. As we have said before, we have no desire to enter upon the political bearings of the war, and we may add that our chief anxiety is the restoration of peace without the paramount triumph of either party; but we should be less, or more, than human if we could survey unmoved the fall of so many

gallant men, all of whom, whether they be Gauls or Teutons, believe in the justice of their cause, and all of whom are fighting to maintain the fancied prestige of their respective fatherlands.

Now, although Englishmen make good soldiers, we are, happily, as yet very inexperienced in the duties of defending our "homes and altars," as the patriotic phrase goes, and long may we continue so; but as men are said to have learnt to swim without the trouble of entering the water, it would certainly not be out of place were we to attempt the feat of guarding our little island against even possible foes. Ambition is a perilous thing, and the wealth of Great Britain is a somewhat tempting bait to a hungry foe. Let us, therefore, be wise in time, and show the vain-glorious boasters of the Continent that England is still ready to defend her shores against all-comers; aye, and to protect the interests of her children in every sea. "Without being great, we cannot remain safe;" these are words pregnant with meaning for all men who have studied the mighty book of human progress in every age. No nation was ever yet enslaved, until the spirit of cowardice invaded its councils, and the surest way for a great nation to court danger is to abdicate its natural position in the front rank. However, we have no distrust of this kind so far as England is concerned; and in point of fact, unless we have very much degenerated, it would be strange, indeed, to find that the thirty-one millions who inhabit the British Islands in 1870 are incapable of the efforts by which a world in arms was quelled by less than half that number of their ancestors. We would not be mistaken. War is utterly abhorrent to our ideas; but, at the same time, we should for ever regret having uttered a word which could be construed into an acknowledgment that peace is preferable at any price. On the contrary, we hold that every man is justified in fighting for his own home and for the safety of his family and friends; and as nations have wider responsibilities, we hold that England is bound to maintain, pure and unsullied, that flag which has waved triumphantly o'er many a well-fought field. We, nevertheless, sympathise with all those who are enduring the privations and the miseries of war, and we commend the exertions of those true-hearted men and women who seek to alleviate the pangs of the wounded and the anguish of the bereaved. All honour to the Grand Orient of France, who, in the holiest interpretation of their Masonic mission, have come forward with pecuniary aid for the victims of battle, and may every success attend the appeal which they have made on behalf of our common humanity. We have often had to differ with the foreign policy of the Grand Orient—a policy dictated by imperfect information more than unsound views—and we, therefore, gladly greet the opportunity of bearing testimony to the fact that the leaders of French Masonry are ever to be

found in the van of true charity, that their hearts are ever open to the cry of woe, and that they have never ceased to wage an honourable fight with ignorance and superstition. Bear witness, Constantinople—a vote for the sufferers by the recent fire; bear witness the subscriptions for the inundated peasantry of the Loire districts; in each and in all we recognise the same traits of compassion which dictate their present solicitude for the victims of war. The Grand Master of France, Bro. BABAUD-LARIBIERE, has addressed a letter on this subject to our esteemed and Right Worshipful brother, Sir Edward Borough, Bart., P.D.G.M. of Ireland, the representative of the Grand Orient in that country, and the sentiments he expresses do honour alike to his head and heart. Our French brethren are now passing through the crucible of affliction—let us help them in the only way possible, by succouring their sick and wounded soldiers, as well as those of their gallant antagonists in the present gigantic struggle.

Multum in Parbo, or Masonic Notes and Queries.

VARIOUS WRITERS ON SCOTTISH MASONRY.

I am of opinion that the various writers on Scottish Freemasonry who have favoured us with their opinions in regard to the workings, regular or irregular, have failed to explain what is meant by Freemasonry in Scotland, and Freemasonry in the Colonies under Scottish Jurisdiction. It may be one thing abroad, and another thing at home; or rather, they may have better practices in the Colonies than they have at home. I can point to a lodge of Scotland, holding charter of the Grand Lodge of Scotland, where you can get made a Master Mason for 14s. 6d., 7s. 6d. for initiation fees, 8s. for registration and diploma fees, and a bottle of whisky. Their defence is that the Grand Lodge of Scotland only want the 8s. of registration fee for every man they make. And also as the Grand Lodge of Scotland pay no attention to their laws, i.e., the lodges' laws, they see no reason why they should pay attention to theirs.

CHALMERS I. PATON.

BRO. W. J. HUGHAN AND HIS WRITINGS.

From time to time I have read with much pleasure the writings of Bro. W. J. Hughan, and, whatever may be said to the contrary, I am of opinion, that he is the leading authority on English Freemasonry of the present day. That he has instructed the Craft on many points cannot be denied. I have also read with the most profound respect, a quotation from a letter of his to the following effect: "It is my firm belief that no one who does not believe in a God and future reward and punishment, is eligible for Masonry." This is in truth a noble sentence, words written to do much good, and such words, that it will be a sorrowful day for Freemasonry, should any one ever try to deny them. May they be engraven on the hearts of every Freemason throughout the world to all eternity.

M. C. B.

THE MORMONS AND MASONIC SYMBOLS.

The correspondent of the *New York Herald*, at the Salt Lake City, writes that:—"A co-operative store has been started, and the sign of 'Holiness of the Lord' is placed over it, with a painted symbolical All-seeing eye, to notice whether the saints go to the new store of Jesus Christ with all their pharmaceutical prescriptions." Polygamy is a sin of gross turpitude, which destroys marriage and degrades women. Let the Freemasons on the other side of the Atlantic rise *en masse*, and crush this attempt at an unwarranted interference with their symbols, and put in force the already enacted condemnation of a contemptible race.

CHALMERS I. PATON.

MASONIC ARGUMENT.

When certain Masonic writers fail in producing *real* evidence, they resort to the schoolboy practice of calling names. Other brethren again resort to the old-fashioned practice of "putting on the screw."

W. P. B.

THE CANTERBURY LODGE, p. 367.

There were *Operative* lodges in 1429, and, of course, among the masons, as well as among other trades, there were Masters, Wardens, Fellows, and Apprentices; but there were not *Speculative* masons. Even now you may still get Masters, Foremen, Journeymen, and Apprentices in any trade!

W. P. B.

LODGES OF INSTRUCTION.

The importance of meetings under this title is sufficiently apparent by the provision made for their government and regulation in page 90 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, as it frequently happens that business of a general nature, which engages the attention of a lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the lodges of instruction, whose business being confined to the principal discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment. There are several lodges of instruction in London, which are attended by brethren distinguished by their Masonic attainments, the benefits of which all are desirous to impart.—*Mason's Home-Book*, Philadelphia.

CURIOUS LAWS OF THE FIRST LODGE OF PERFECTION.

(Concluded from page 313.)

18th. That every member departing this province, and desiring a certificate of this lodge of his degrees, shall receive the same, attested by the Master and the officers of the lodge, with their degrees in the Royal Craft specified, and the seal of the lodge affixed to the same, paying for the said certificate the sum of sixteen shillings for the use of the box.

19th. That none but members have a right to debate in this lodge, and every one who speaks shall first address himself to the Senior Officer, who shall report the same to the chair, on which the Master calls on such member, who is standing, to deliver what he has to say; and that no member has a right to speak more than once on the same subject, unless he is called upon by the chair to explain himself.

20th. That no private piques, quarrels, or debates about nations, families, religion, or politics, shall be brought within the doors of the lodge, unless it is done by the joint consent of the different parties with a view to settle it amicably through the mediation of the lodge.

21st. That no member of this lodge ever is concerned in forming in a clandestine manner any lodge or lodges of any of the superior degrees, from the Secret Master to the Perfection, or assist in raising any brother Mason in any of these degrees without a proper instrument in writing under the hand and seal of those in whom such power is vested, and if known that any member has executed or attempted a breach in this article, he shall immediately be expelled this lodge, of which a minute shall be made, and he shall never be permitted to enter this lodge, even as a visitor.

22nd. That every member entering this lodge unclothed shall be fined Two Shillings, and each member shall always appear with the cloathing, jewel, &c., of the last degree he has been initiated in under the penalty; unless he make it appear that he could not come in his proper cloathing, which is to be debated by a majority of the members present, and every member take his seat according to the superiority of his degrees, viz., the officers in their proper places, then the 1st brother on the right side of the Master, the 2nd on the left, the 3rd on the right of the 1st, the 4th on the left next the 2nd and so on, in the same manner until the whole are seated and observe a strict silence whenever the Master shall rise, under the penalty of being reprimanded for the first offence, One Shilling for the second, and for the third offence excluded the lodge for that night, and the next lodge night shall make a proper concession, or be excluded the lodge entirely. That at the third stroke of the Master's Hiram, always to be repeated by the first officer, there shall be a strict

silence among the members on the above-mentioned penalties. That any member who shall not regard the first summons and is called to order the 2nd time shall pay One Shilling, and for the third offence excluded the lodge for that night, and make a proper acknowledgement the next lodge night under the above-mentioned penalty. That any member who shall dare say anything impertinent, interrupt the Master, Wardens, Officers or Brother addressing the Chair, or act ludicrously while the lodge is engaged in solemn matters, shall be fined Two Shillings for the first offence, Four Shillings for the second, and finally excluded the lodge for the third. That any member swearing in his lodge shall be fined One Shilling for the first time, and Two Shillings for every other offence of the same nature to be judged by a majority of the members. That if any brother so far misbehave as to render this lodge uneasy, he shall be three times publicly admonished by the Master and the Superior Officers, but if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be excluded as a member of this lodge. That any member that shall dare be so rude as to hiss at a brother or scoff at what another shall say or has said in the lodge, shall be forthwith solemnly excluded the lodge, and declared incapable of ever being a member of this lodge again until he obtains the lodge's forgiveness after a public acknowledgment of his fault, and asking pardon. That as the right of a member of this lodge ought to be looked upon as sacred, whenever a member shall be called upon to answer anything laid to his charge he with what evidence may be produced in a reasonable time shall always have a fair hearing.

23rd. That all members of this lodge shall pay Twelve Shillings per quarter to the fund, and said quarterage shall be advanced to the box, and that no brother shall be deemed a member if he refuses to pay his quarterage, and shall be erased from the report of any member called as an evidence by the Stewards; and that no non-resident member or such whose business carries him abroad shall be deemed a member, unless he pays, notwithstanding his quarterage, as otherwise he would deprive the lodge fund of its full number's income.

24th. That the members of this lodge can never exceed the number of 27 including the Master, but when any of the members should be initiated into the degree of Knight of the East, Prince of Jerusalem, &c., and vacates his seat, then his place may be succeeded by a new member; and said Knight or Prince may come as a visitor on paying Three Shillings for every time he visits the lodge into the box.

25th. That every member shall pay each lodge night into the box Six Shillings and Threepence to defraying the night's expenses, as well those who are present as those who are absent, unless asking in full lodge leave of absence of the Master and for the time limited, of which a minute is to be kept by the Secretary for that purpose, and when said absent member exceeds the time of the leave granted him, he shall be charged Two Shillings for every lodge night he stays away over and above the leave granted him, and if he refuses to pay the said fine of absence, he shall be excluded as a member of said lodge, and even not admitted as a visitor.

26th. That the Tyler or Doorkeeper-in-ordinary shall be paid by the Treasurer, at the rate of Eight Shillings per night when he attends, that he shall presume to come to the lodge disguised in liquor under the penalty of losing his pay for the night's attendance, and severely reprimanded for the first and second offence, but discharged for the third. That on all extraordinary lodge nights he shall carry a summons to each member, and that he shall at all times be diligent in his office and never leave the Tyle in lodge hours, under the afore-mentioned penalties.

27th. That on a night of raising any candidate one or two of the younger brethren shall officiate as Tylers to attend the lodge door, when the Tyler-in-Ordinary shall Tyle the first stairs below the lodge door as shall be directed by the Master, and that he the youngest, or the next to him of that degree into which the candidate is to be initiated shall not refuse to do said duty, under the penalty of being excluded the lodge as a member.

28th. That if any member of this lodge after being regularly summoned by the Tyler, neglect giving their attendance without a sufficient reason, to be deemed so by a majority of voices, he or they so offending shall be intitled to pay into the fund the sum of Four Shillings.

29th. That if any member of the lodge who shall report any of the transactions (requested to be kept secret) though not immediately relative to Masonry, shall on the evidence of two members be excluded the lodge.

30th. That if any person, whether a member or not, who shall be convicted of mentioning anything relative to the Craft not proper to be divulged, shall never be admitted on any pretence within the doors of this lodge, but shall be despised and treated with the utmost contempt by all the brethren.

31st. That if a brother is proposed to be raised, the motion is to be made by himself after he is once initiated in the 4th degree of Masonry and the 1st of this lodge, and is to be seconded by at least one of the members then present, and when unanimously chosen by ballot, he is to pay the before-mentioned sum of his initiation, and for his apron, jewel, and order, provided by the lodge, to the Treasurer before the lodge is closed.

32nd. That as this lodge is instituted entirely for the good and propagation of the Craft, it is therefore especially ordered, that any expenses which may be made after the lodge is closed, shall not be defrayed out of the fund of the lodge, but only those which shall be made during the lodge hours, and if any of the members choose to stay and sup, &c., they shall be obliged to defray such expenses out of their private pockets.

33rd. That every quarter (on 19 Feb., 19 May, 19 Aug., and 19 Nov.) the Treasurer do lay a true state of his accounts before the lodge of what money is in the Treasury, and if there is any to spare, it shall first be employed in the necessary decorations of this lodge, as shall be judged by a majority of voices of the Gr. Elt. Perft. and Sub'me Members. N.B.—It is understood that whenever the Right Worshipful Founder of this lodge shall honour it with his presence, he is always to have the honour of the chair, which he may refuse or accept, and has always two votes in any debates, and in his absence the Master has the same prerogative.

34th. That if a procession is concluded upon, all the members of this lodge who are able to walk, shall have the Badges and Orders of their highest degrees in the procession, and any other brother Masons and members of other regular constituted lodges shall also be allowed to walk in said procession on paying for their tickets what shall be deemed reasonable, the form of the procession to be regulated by the Founder, Master, and Officers of this lodge, according to the seniority and superiority of the members of such procession.

35th. Whenever a Knight of the East, Prince of Jerusalem, &c., visits a Lodge of Perfection and is known that he is a Knight or a Prince, the Master sends some Deputies to know if he chooses to be introduced with all his honours, he answers he expects it by the dignity of his Royal Degree, on which the Deputies report that the Prince or Brother must be introduced with all his honours, then the Master sends 4 Masters of the highest degrees (the Grand Officers excepted) with naked swords to receive him, the Prince enters with his sword in his hand or with his buckler and spear, and stands between the two first Officers in the West, salutes the Master and Brethren with his sword without taking off his hat, after which the Master invites the Prince visitor to come and sit at his right hand; when he advances to the Master all the brethren form an arch with their swords, through which he goes till he arrives to the seat, which he may take or refuse, but if he takes it, &c., he returns it immediately and has a right to go out of the lodge being it is closed, the arch being formed before his going away.

A Knight of the East cannot enter with those honours if a Prince of Jerusalem is present, nor a Prince of Jerusalem if any of higher degree are present, and then only have the arch formed and take their seats according to rank.

A Knight of the East visiting a lodge is styled Illustrious Knight; a Prince of Jerusalem, Valorous Prince; a Knight of the Sun, Sovereign Prince; and a Prince of the Royal Secret, Thrice Illustrious and Sublime Prince.

A lodge is obliged to give an exact account of every one of these transactions to any of the above (in those High Degrees) visitors, and if any coolness subsist among the brethren, he is to reconcile them; but those who are obstinate he has a power to expel them immediately, if they will not conform to the rules and regulations of Masonry.

The visitors of these High Degrees have a right to keep their seats in all operations of the Symbolic Lodge with their hats on, but cannot claim those privileges without their Orders and Decorations.

Five Princes of Jerusalem can form a Grand Council, but no less number; and only one Grand Council can be formed in every Province, and if any Lodges of Perfection established in another Province where no Grand Council is established, such lodges may appeal to the Grand Council where such is established who can finally judge, and no appeal can be had from such judgment as they are authorised by their perfect knowledge in every matter relative to the Craft.

WE have much pleasure in stating that Bro. W. James Hughan will write an article on "Initiations under the Grand Lodge of Scotland" for THE FREEMASON of September the 10th, in answer to the views expressed by brethren belonging to lodges under the Scottish Constitution, with whose views Bro. Hughan entirely sympathises, and only regrets they are not adopted in Scotland itself.

GLOVES.—The Operative Mason cannot use gloves at his work, but we can, and that, too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless.—*Gadick.*

Original Correspondence.

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

MASONIC UNIVERSALITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Cosmopolitanism is the base and keystone of Masonry. It constitutes its main beauty and utility, and every candidate is solemnly assured thereof at his initiation. But, yet, it cannot be denied that Masonry was never entirely free from sectarianism, and that efforts are constantly made, under one pretext or another, to drive the sectarian wedge deeper and deeper.

First of all, the Grand Lodge of England of 1717 was organised on St. John's Day; next, it made it obligatory on Masons, not only to celebrate the Baptist's day, but also that of the Evangelist; next, was palmed off the fiction of the Grand Mastership and Grand Patronage of the Saints; next, the Bible was placed in the lodge; next, quotations from the Old and New Testaments were infused into the work; next, some genius discovered that the third degree is altogether Christian; next, another genius discovered that the two St. Johns were Masonic parallels, and from the earliest time were so regarded by the ancient brethren: and this piling up of all kind of humbug, in order to connect Masonry with Christianity, continued, unchecked, until 1813. It was then, when the Masonic sham of universality became too offensively manifest, that Dr. Hemming was authorised, in revising the ritual, to expunge therefrom the allusions to the saints, and other conflicting elements. These omissions certainly tended to bring Masonry into greater harmony with its professed mission of cultivating a true and sincere friendship among those who might otherwise have remained at a perpetual distance. The reform, however, was only partial. In order to compromise with sectarian prejudices, the Bible remained as part of the furniture of the lodge, and certain far-fetched allusions—such as "Sacred Scripture," "Sacred Law," "Morning Star," &c.—were engrafted on the ceremonies. Upon what ground the continuance of these topics could be justified in a Society which claims "to unite men of every sect and opinion, be they what they may," I cannot tell. If their idea was that "the end justifies the means;" in the first place, such an excuse is abominable; and, secondly, can the desired end be reached thereby? Can a Christian become more intensely Christian by tolerating and encouraging inconsistency and deception, or can an unbeliever become converted through such flimsy devices?

If our over-zealous Christian brethren had, however, remained contented with the concessions left to them, these far-fetched allusions would probably never have been challenged; but it is the nature of bigotry not to be content with partial concessions, and consequently the "irrepressible conflict" between those hankering to sectarianise the Institution and those who are opposed to it, must continue. Again, had those zealots come forth squarely, and demanded from the Grand Lodge a law to exclude all who disbelieve in the inspiration of the Bible, I should not have blamed them so much; but they act underhandedly. Under the guise of Masonry, they endeavour to promulgate sectarian dogmas; and it is this duplicity which deserves condemnation. Duplicity to promote Christianity must eventually tend not only to disparage Masonry, but even Christianity itself must depreciate with it; and if this sectarian hankering and bickering should continue, Masonry must either dwindle down to a mere sect, or the Bible, and all allusions to it, will have to be removed from the Masonic lodge.

Nor can I see that by accomplishing their end that peace and harmony could ensue, even in its more contracted field. Assuming that a law was passed to admit no disbeliever in the inspiration of the Bible, Mahometans and other disbelievers will of course be rejected. As the Bible consists of two parts, and as the Jew rejects one of these parts, the Jew must step aside too, and the Fraternity will then consist altogether of Christians. But here the trouble begins anew. The Catholic and Protestant Bibles differ, and who is to settle which is which? Besides these two, there are about fifty other translations, all differing from each other, and even the three oldest manuscript Testaments existing in the world differ from each other, and from the English version; and that is not all. The Bible is very often obscure both in the originals and translations, and cannot be mastered without the aid of commentators; of these commentaries there are any number, each differing from all others, and how are our Christian Masons going to decide which commentary should be regarded in the lodge as the standard? In addition to all these complications, one Rev. Brother may disbelieve in the inspiration of this or that book contained in the Bible; another may doubt the truth of the Red Sea miracles; while still another may deny the Mosaic cosmogony;

and, besides all these, how shall we reconcile the lesson we teach to the E.A., viz., "The sun is the centre of the system," with the implied astronomy in the book of Joshua?

Narrowing Masonry down to the mere Christian world, without the establishment of an inquisition to nip heresy in the bud, will not extinguish the flame, but will rather serve to add new fuel. The Bible, we all know, teaches truth, morality, &c., &c. About its morality mankind are agreed, but about dogmas there is a diversity of opinion; and however good the Bible may be, in the hands of fanatics it has been the cause of a good deal of mischief. Henry VIII. at one time burnt Protestants for not believing in the Catholic Bible, and afterwards burnt Catholics for not believing in the Protestant one, and between the time of Henry VIII. and the expulsion of James II., the History of England is a history of bible-believers burning and prosecuting other bible-believers; and to these incessant persecutions we are indebted for the establishment and rapid spread of Masonry. Its feature of universality, or freedom from sectarianism, constituted its main claim to popular favour. Now, if the retention of the Bible, with the allusions to it, is to be made the excuse for introducing dogmas and throwing stumbling blocks in the way of conscientious brethren, I think it is no Masonic heresy to believe that it is better to cultivate a true and sincere friendship among the Brotherhood without mention of the Bible, than to have the Bible in the lodge without sincere friendship.

That we are tending one way or another—that a conflict of ideas exists in our midst—is evident from letters which appeared in your paper, July 16th and 23rd. The former, copied from the *Suffolk Chronicle*, complains, that whereas a Rev. brother had been invited by a P.G.M. to address the Brotherhood, and the said brother having introduced sectarian dogmas into his address, and supposing it to have been done unintentionally, therefore suggested to the Rev. brother to revise his address before issuing it in print as a Masonic sermon. In reply to this the Rev. brother, while admitting that Masonry "is decidedly unsectarian," excuses himself on the plea: first, I am a Church of England clergyman; the sermon was given in my church, what else can you expect from me but a Church of England sermon? Secondly, does not the Bible lie open in the lodge, and the ism I preached is part thereof? Thirdly, the doctrine of the Trinity is acknowledged in the Royal Arch; and, fourthly, the G.M. and a number of the brethren thanked me for my sermon.

All which is doubtless true; but yet the Rev. brother should have remembered that he was invited by a G.M., not of Royal Archers but of Masons; that a *decidedly sectarian* sermon should not be preached before a society whose professions are *decidedly anti-sectarian*; and that it smacks of fraud to palm off on the world a sectarian sermon for a Masonic one.

Let us for a moment imagine ourselves in Utah where the people, in addition to the Old and New Testaments, have also a sacred book called the "Book of the Mormons," and probably keep this appendage to their Bible on their Masonic altar; let us also imagine the Grand Chaplain of Utah G.L. delivering a sermon before the Utah Masons, in which Mormonism is declared as the only true religion. Would any one, not of the Mormon sect, acknowledge such a sermon as Masonic?

But we can even illustrate our idea without going to Mormon-land. The Rev. William R. Alger, one of the Grand Chaplains of Massachusetts, is a Unitarian preacher; he is highly esteemed in Boston as a man of culture and benevolence, and his writings, especially his "History of a Future State," are known wherever English books are read. The said reverend brother, in one of his sermons to his congregation, denounced the belief in the Divinity of Christ "as the most monstrous absurdity;" and that and similar sermons were printed in the Boston papers. Now, that is all well enough: Mr. Alger had a perfect right to preach to his congregation what he pleased, and whatever pleased it. But suppose the Grand Lodge of Massachusetts had invited Bro. Alger to deliver an oration before the Masonic Brotherhood, and Bro. Alger would have indulged on that occasion in using such an expression, would not every one denounce Bro. Alger's conduct as highly unmasonic? In vain would he plead that the "Sacred Law," according to his rendering, justified him in saying so; that the G.M. thanked him for it; or that a majority of his hearers applauded him. The cry would naturally be, "What have majorities to do with the case?" and every one to whom it gave offence would be justified in denouncing it as a violation of the assurance he received at his initiation. And, now, where is the difference between the supposed case above referred to and the actual one, of which complaint was made by "A Freemason?" If an Episcopalian can with impunity offend the religious feelings, or even prejudices, of Dissenters, why cannot a parson of another stripe do the same to an Episcopalian?

In conclusion, let us remember that among the conditions of admission into Masonry are those of "mature age and sound judgment." Each man, when initiated, is supposed to have a certain settled idea as to what dogmas (not essential to Masonry) are true or false. In addressing, therefore, a Society consisting of divers religious sects, the speaker has no more business to give prominence to his own religious views than to those of his political ones; and if our Christian brethren would only learn to think a little less of sect, and practise a little more the "golden rule," sectarian discourses in Masonic gatherings would be as rare as political ones; and if errors are sometimes committed through inadvertency, it is much more proper to correct those errors than to endeavour to justify them under such pretences as those of the Rev. Chaplain of the Grand Lodge of England.

Fraternally and respectfully yours,
JACOB NORTON.
Boston, U.S., August 8th, 1870.

MASONRY IN JERSEY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In this dull season of the year the following scrap of Masonic intelligence may not be without interest to some of your readers.

On Friday evening, the 26th ult., the benefit of the lessee of the theatre here was announced to be under the patronage of the P.G. Master, the P.G. Officers, and the W.M.'s and brethren of the various lodges in the island, the bills further stating that the brethren would appear in full Masonic regalia, as a compliment to the beneficiary who was himself a brother. To this, of course, it being sanctioned by the presence of the P.G. Master, no one could make an objection; but, sir, you may judge of my surprise when the lessee appeared upon the stage in the dress of a R.A. Mason, accompanied by a P.G. Officer in full Masonic costume, to sing a duet; after which, another brother, attired as a M.M., came forward and sang two comic songs. While giving every credit to the members of the Craft for supporting a brother, it appears to me that in making such a public show of themselves as I have described, the brethren were certainly doing nothing for "the good of the Craft in general," or of their own lodges in particular; whether they were violating the *Laws* of Freemasonry I am unaware. I cannot remember any special law relating to such conduct, and therefore suppose that those who framed the Constitutions never imagined that they would be called upon to legislate for such a breach of good taste as has been exhibited in the above case.

I am, yours fraternally,
A LONDON W.M.

SCOTCH v. ENGLISH FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Much has been said and much has been written respecting the very loose and careless manner in which many of the Scotch lodges admit candidates to the mysteries and privileges of the Craft—a system that, amongst its many evils, produces a luxuriant crop of the "genus-begging Masons," and permits many other improper characters to join in our sacred rites. Many suggestions have also from time to time appeared in your columns, pointing out various remedies to check the evils complained of; notably, the raising of the initiation fees, and making it imperative that a certain time must elapse between the proposition being made and the ballot taking place, in order that due inquiries can be made touching the moral character and other requisite qualifications which every candidate for Freemasonry should possess. This, no doubt, would be a step in the right direction, and one I should hail with satisfaction and delight.

Whilst acknowledging with feelings of deep regret that the evils above complained of have an existence, I would ask the question: Is Scottish Freemasonry solely responsible for them? The answer, I am afraid, cannot be in the affirmative, for there are innumerable instances in which some English lodges are equally culpable, and who, for the sake of receiving the fees, have admitted improper persons, and thus done great injury to the Craft and assisted in perpetuating those very evils of which they so loudly complain. What, for instance, can be thought of the conduct of the W.M., officers, and brethren of a lodge held in one of the most populous towns in the province of West Yorkshire, in permitting five persons to be proposed as candidates at one time, the whole five being non-resident, but all boon companions from a neighbouring town in the same province within one hour's journey by rail, and where three lodges are regularly held? What can be said of their desire to sustain the high character to which English Freemasons lay claim when they quietly allow a month to pass over without making a single inquiry of the lodges in the town

where the candidates reside, and thus showing some desire to become acquainted with their antecedents, present habits, and moral qualifications? What, I would ask, can be urged in extenuation of the conduct of any lodge who can proceed to ballot for, and accept, five persons who are total strangers to them, and about whom they have never troubled themselves to inquire? Do our Scottish brethren do anything more reckless? Yet such is a recent occurrence in a lodge where the initiation fees are moderately large (six guineas, I believe, and two guineas annual subscription), at any rate sufficiently large to deter any one not possessed of moderate means from becoming a candidate, and also in a province that has a bye-law making it incumbent on the W. Master (in case of non-residence) to make due inquiry of the lodges in the town where candidates may reside, and make known to the brethren the result of such inquiry, previous to the ballot taking place. This is not a solitary instance, but still sufficient to show that something more is required than high initiation fees and a lapse of time between the proposition and ballot, in order to keep out men who, although possessed of the requisite number of "guineas," nevertheless lack the "tongue of good report." It is sufficient to show the necessity of the brethren exercising greater care in the selection of a W. Master, and placing in the chair of their lodge one, who is not only well posted in the Book of Constitutions and the bye-laws of his province and lodge, but one also who will exercise a rigid observance of the same, and carefully watch over and guard its interest with a most jealous eye. Whilst such reckless proceedings as the above are taking place in our very midst, are we justified in continually finding fault with our Scottish brethren? Should we not display more of the true spirit of Freemasonry by looking at home first, and reforming our own conduct, rather than by persistently attributing to others those faults of which we ourselves are guilty.

Yours fraternally,
A COUNTRY W.M.

GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As you favoured your readers with a copy of a circular at page 368, no doubt a good many will be anxious to know what became of that famous document.

When it was brought before the Grand Lodge of Scotland, on 1st ult., it met with a decided refusal, as out of all the members of G.L. about a dozen voted for No. 1 motion, while No. 2 was withdrawn. One of the members considered it a direct insult to Grand Lodge, and that the brother who introduced it ought to apologise—which was done.

Bro. H. states in the copy of letter sent you that he expects the support of all true Masons; I hope he will not consider that the majority of the brethren were not true men, seeing they voted against him. He also states that Scottish Freemasons in the sister countries are viewed "with suspicion and distrust." This I deny. He further states that he "believes that it arises chiefly from the loose system of admitting candidates to our Order, and the conferring of degrees on the same."

Not chiefly from the system of admitting candidates, but principally from the conferring the degrees, and of giving the candidates sufficient instruction; let us examine this matter, and prepare a remedy for the same. It is well known that about two-thirds of the R.W.M.'s in Scotland are incapable of working their lodges, and of imparting that instruction to a candidate which it is necessary for him to receive, so that he may be capable of acquitting himself as a Mason in any country or sphere in which he may be placed. In England no one can attain to the chair unless he has served as a Warden for at least one year, and is found able to conduct the working of a lodge. This is a very good law; but I would have it that every candidate for the chair should undergo an examination before three or more qualified Past Masters, and if found capable of going through the whole formula of working and instruction in the three degrees, let him be installed—if not, reject him until he has qualified himself. And, also, for the purpose of having a lodge properly instructed, they ought to meet at least once monthly as a Lodge of Instruction. Further, no R.W.M. or Warden should hold the office for more than two years. I have known Masters in the chair for four, six, and eight years, and during the whole period never attempting to work the E.A. degree. How could these Masters be capable of instructing a candidate—one going abroad from such a lodge? Could you expect anything but distrust and suspicion? There lies the looseness.

As has already been stated in THE FREEMASON, there ought to be a uniformity of fees. Such is not the case. If the fees were fixed by Grand Lodge at three guineas each, it would be better for the Craft; the present system varies from twenty-six shillings and sixpence up to three guineas—there is one lodge, I believe, charges four pounds. Some will

say it will not be an easy matter to get all to agree to the above figure. If Grand Lodge, in granting all new charters and re-proving old ones, was to fix the fees at three guineas, a very short time would bring them all in unison. With the assistance of Provincial Grand Lodges, a few years would suffice to work it, and in course of time we should be able to boast of as many fine Masonic halls and Masonic charities as our sister kingdoms, and show to the world that Masonry in Scotland was not a shadow left only with the name.

I have no doubt that Bro. H.'s motions were pure and intended for the benefit of the Craft, and as he expresses himself open for suggestion, I beg to draw his attention to the defects pointed out in my letter.

I am, dear Sir and Brother,
Yours faithfully and fraternally,
MONTRA.

P.S.—Since writing the above, I observe that your leader, No. 74, page 378, has been overlooked by me, where I find you endorse Bro. Hamilton's statement. Are you aware that the laws of Grand Lodge bind us to make due inquiries into the character of our candidates? *Vide*, Grand Lodge Laws, chap xxi., sec. iv.:

"And in order to uphold the purity of the Fraternity, it is specially recommended that no candidate for initiation into Masonry be admitted a member of any lodge until his character and qualifications have been fully inquired into, and the brethren have expressed themselves satisfied (by ballot in open lodge) of the eligibility of the candidate," &c.

Sec. vi. also says:

"No candidate for initiation shall be advanced from the degree of Apprentice to that of Fellow-Craft, or raised from the degree of Fellow-Craft to that of Master Mason, at a shorter interval than that of two weeks between each degree, unless it shall be certified by two of the brethren of the lodge in which the candidate is to be passed or raised, that he is about to remove from Scotland within the interval hereby proscribed," &c., &c.

A great many of your readers may imagine that Bro. H.'s propositions were something new, the above quotation of the laws will dispel that idea. If any lodge wilfully breaks the law, let them be punished. It is very strange, yet true, that this same law was broken or departed from a short time ago, and I understand that both the proposer and seconder of the motions referred to were cognisant of it. Oh! consistency, thou art a jewel.

M.

TEMPLAR COMMANDERIES.—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am very unwilling to intrude upon your columns, but, as I think I have good cause to take exception to some parts of Sir Knight Yarker's letter, under this heading, in your impression of Saturday last, I must beg permission to make a few observations thereon.

Sir Knight Yarker says, "The history of this, the Jerusalem Encampment, Manchester, has been gratuitously placed within the reach of every member of the Order, and it is therefore somewhat ungracious of the Executive in London to plead ignorance of its history and status. Yet such is the case in a recent correspondence with the Grand Chancery on the subject."

This history of the Jerusalem Encampment has never been sent to me officially or otherwise. I am not aware that the Executive in London has pleaded ignorance of the history and status of the Encampment. I certainly am not conscious of having done so; and I think Sir Knight Yarker must be under some misapprehension in stating that "such is the case in a recent correspondence with the Grand Chancery."

I might further take exception to the statement that I "have promised that the case of the Jerusalem Encampment shall be looked into and put right." What I stated in my letter to Sir Knight Yarker is, "The dates of the warrants of 1786 and 1795 shall be inserted in the next calendar. An alteration in the number is, however, as you evidently see, a more difficult matter to deal with. The subject, however, shall not be overlooked." If the question is to be raised under which warrant the Jerusalem Encampment is most entitled to take precedence, I never intended to assume to myself the power of deciding it, and I submit that my words cannot fairly bear the construction put upon them by Sir Knight Yarker.

If there be an error in inserting in the calendar the date of the warrant granted in London to the Jerusalem Encampment in 1795, instead of the date of the York Warrant in 1786, which was done for many years before I was appointed G.V.C., the fault has not altogether rested with the Executive in London, as I think the following facts will show. In the bye laws of the Jerusalem Encampment, dated respectively in 1851 and 1859, and deposited in the Grand Conclave archives, the title pages bear these words: "Established by warrant or patent,

dated Anno Domini 1795," and no allusion whatever is made to the York Warrant of 1786. In the list of officers in the bye-laws of 1859, Sir Knight Yarker is described as the Registrar. Again, in the annual return of the encampment, dated 20th February, 1863, and signed "J. Yarker," the date of the warrant is given "20th May, 1795," and even in the annual return received in April last, which return, however, is not signed at all, "20th May, 1795," is given as the date of the warrant. I mention these facts merely to show that the encampment, and even Sir Knight Yarker, have not hitherto attached the importance to the York Warrant of 1786, with which it is apparently now regarded.

I cannot omit to notice the expression "apparent favouritism" in Sir Knight Yarker's letter. Considering that in my first letter to Sir Knight Yarker I disclaimed any thought of dealing unfairly with the Jerusalem Encampment (and I beg to add here, or with any other encampment), and assured him in the strongest terms that on this question no feeling whatever did or could possibly exist, the use of the expression in a letter intended for publication is, I think, to use Sir Knight Yarker's own words, "somewhat ungracious."

Yours very fraternally
WM. TINKLER, G.V.C., K.T.
August 31st, 1870.

THE RHODOCANAKIS CONTROVERSY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—If your correspondents "X. F.S.A." and "Veritas" were not anonymous they would, I think, scarcely venture to make such reckless statements as those contained in their recent letters. By what authority does "X. F.S.A." speak on behalf of "every herald in the kingdom, and all heraldic F.S.A.'s," whatever this latter expression may mean? It is certainly not the fact, that all the gentlemen referred to agree that Burke's Peerage is "the only standard authority of the day;" on the contrary, I know many Fellows of the S.A., and accomplished heralds and genealogists, who consider the volume in question but slight "authority," and it was a most distinguished member of the Heralds' College, London, who first drew my attention to the book mentioned in my former letter. The list of Naturalised Aliens given by "Philaethes" is very opportune. What if it should turn out that Prince Démétrius Rhodocanakis, whose title has thus been recognised by the Home Office, was of the family of the gentleman who has been the subject of so much newspaper correspondence! As regards the letter of "Veritas," he states that Prince Rhodocanakis "used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft," thus making a brace of assertions without an atom of proof. Will "Veritas" repeat them in your columns, adding his real name and address? The reply "Veritas" vouchsafes me is amusing, but I deny having made any "attack" on Sir B. Burke. Your correspondent adds—of course without proof—that Prince Rhodocanakis "dare not submit his claims to Ulster;" why should he do so, when the utmost Sir Bernard could do, would be to recognise the title in Ireland, where the Prince does not live and perhaps has never been?

Lastly, I too say, "let us have the proof," and let "Veritas" set a good example by producing his.

Yours fraternally,
JULIUS A. PEARSON, F.S.A.
August 29th, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have for some time patiently, though with pain, watched the correspondence in your paper, concerning the merits of Bro. Rhodocanakis. Do your correspondents forget that he is a brother? Has "Veritas" made himself quite certain that "the Prince used a title so evidently denied him in his intercourse with the world, for the purpose of taking higher honours in the Craft?" I would remind "Veritas" that when once the cry of "Stop thief" is raised, all the tag-rag-and-bobtail rush after, neither knowing nor caring whether the cry was called for or not.

Surely, Bro. Rhodocanakis is entitled to a certain amount of courtesy, such as is or ought to be shown by one gentleman to another. Whatever be his title, he is, to my personal knowledge, as gentlemanly in his manners as any Mason I have yet had the privilege of meeting. Why then should his name be hawked about, and insult heaped upon insult? Is it because he chooses to call himself, "Le Prince Rhodocanakis?" or is it from envy? At all events, whatever may have excited the wrath of "Veritas" and others, it is to be regretted that brethren should forget the principles which were laid before them on their entrance into the Craft.

Trusting, dear sir and brother, that your influence will put an end to the unfriendly remarks which have appeared and may appear in your paper,

which is my only aim in thus troubling you, believe me,
Very faithfully yours,

A LANCASHIRE P.M.
Liverpool, 29th August, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have to-day the opportunity of taking copy of the following letter, for which I beg insertion. I send it without authority and without remark, merely pointing out that Mr. Spartati is the Consul-General of Greece.

Yours fraternally,
August 30th, 1870. S.

London, 25th August, 1870.
Dear Sir,—I was never more surprised in my life, than when I read that certain answers were given by me to parties who called upon me. In reply, I beg most distinctly to state that I have not seen any one who has asked me about you or your titles, nor, consequently, have I answered any questions, or made any statement whatever. But on receipt of your letter I have made inquiries, and find that a few days back, some persons called at the Consulate, and addressing themselves to the Secretary, asked him whether he could oblige them with any authorised list of the Greek nobility. His answer was, as far as he recollects, "We have neither authorised nor unauthorised lists of the Greek nobility; we have no nobility in Greece, nor do we acknowledge any titles. I do not know personally the Prince Rhodocanakis you speak of, but if he be a Greek subject, he cannot use his title in Greece. He may be a Prince here or elsewhere, but not in Greece." I am sorry that you should have been annoyed in any way, but my Secretary could not have answered differently. The parties after receiving their answers, mentioned (according to my Secretary's statement) that they were deputed by the Freemasons to make the inquiries. Had I been present I should have added that there are many Greek Byzantine Princes, as Prince Mavrogordatos, Soutzos, &c., and Counts from the Ionian Islands, &c., who keep their titles even in Greece, (by courtesy,) though strictly Greece does not acknowledge titles of nobility.

I remain, dear sir, yours truly,
M. SPARTATI.
The Prince Rhodocanakis.

RED CROSS OF ROME AND CONSTANTINE.

The following conclaves of this chivalric Order have been recently formed:—

Holy Land Conclave, No. 26, at Toronto, Canada, by Em. Fratres S. B. Harman (Mayor of Toronto), as M.P.S.; J. K. Kerr, 18°, as V.E.; P. J. Menet, 18°, W. R. Harris, and W. M. Jamieson.

Lactantian Conclave, No. 27, at Kingston, Canada, by Em. Fratres W. B. Simpson, 33° (Past Grand Master of Canada), as M.P.S.; S. D. Fowler, as V.E.; A. S. Kirkpatrick, E. H. Parker, J. Kerr, H. E. Swales, G. M. Wilkinson, J. V. Noel, and G. A. Kirkpatrick.

Bombay Conclave, No. 28, at Bombay, by Em. Fratres J. Percy Leith, 33°, Inspector-Gen.; E. Tyrrell Leith, 18°, as M.P.S.; Colonel L. W. Penn, 18°, as V.E.; Hon. Justice Gibbs, 33°, District Grand Master of Bombay; M. Balfour, 18°; C. A. Langley, 18°; J. Dixon, 18°; J. P. Cornforth, 18°; J. Thomas, 18°; A. F. Shepherd, 18°; A. Swift, Captain B. H. Mathew, 18°; T. Crawford, G. W. R. Malins, and G. L. D'Emden, and A. Hay, 18°.

The M. Em. Frater Colonel W. J. B. McLeod Moore, 33°, Chief Insp.-Gen., has also opened conclaves at Orillia, Trenton, and Belleville—all in Ontario, Canada, and which are numbered 29, 30, and 31 respectively.

It is interesting to note that the Order has been in abeyance in India since the time of Sir Knight Richard Jebb, who was authorised, in 1811, to create Knights "within the limits of British India;" but it is not known how far he succeeded in establishing the Order there. It has now been happily revived under the able auspices of Ill. Bro. Percy Leith, and there is no doubt of its future success.

Indolence should not persuade the foot to halt, or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering man was born for the aid of his generation, and not for his own enjoyments only, but to do that which is good; we should be swift to have mercy, to save, to strengthen, and execute benevolence.—*Old Lectures.*

JOURNEY.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when traveling the same road.—*Gadick.*

ROYAL ARCH.

CONSECRATION OF THE ANDREW CHAPTER, No. 834.

This new chapter was consecrated at the Royal Sussex Hotel, Broadway, Hammersmith, on Saturday the 27th ult., by E. Comps. R. Wentworth Little, P.Z. 177 and 975, as M.E.Z.; Joshua Nunn, P.Z. 820, P.G.D.C., as H.; and James Brett, P.Z. 177 and 975, as J.; and it is needless to add that with efficient Principals, aided as they were by the tact and experience of E. Comp. H. G. Buss, P.Z. 177, as D.C., the ceremony was rendered to perfection. We are indebted to Comp. John Thompson, H. of the new chapter, for a copy of his paper, the *West London Observer*, from which we make the following interesting extracts, in the latter part merely altering the future into the past tense, as the proceedings fully justified the encomiums of our friend:—

The Royal Sussex Hotel, Broadway, Hammersmith, is a house rendered famous in the memory of Masons, because from it issued a goodly assembly of the Craft, headed by the very popular Grand Master of the Order, the late Duke of Sussex, in the year 1825, to lay the foundation-stone of the Hammersmith Suspension Bridge. The brethren on that occasion, clothed, opened a lodge, and proceeded in procession through King-street West, to the then narrow turning known as Angel-lane, there being no other approach to the bridge at that time, as we quote from "Faulkner's History of Hammersmith":—"On the 7th of May 1825, the foundation-stone of the north tower was laid by His Royal Highness the Duke of Sussex, with Masonic ceremony. The coffer dam being fitted up as an amphitheatre in which the stone was suspended. At four o'clock the Royal Duke arrived, the officers of the Grand Lodge assembled at the Latymer School Room, and the lodge was opened by the Master and Officers of the Cavat Lodge, No. 231. The procession then walked from the school-room to the Broadway, down Angel-lane, in Masonic Order. On arriving at the entrance, the procession divided and took their station right and left, and the Duke passed to the platform. The ceremony of laying the stone commenced after three cheers had been given to his Royal Highness. The Grand Treasurer delivered to him a bottle containing the coins of the reigning sovereign; also a brass plate to be placed over the cavity, with the following inscription: 'This foundation-stone of a bridge of suspension over the river Thames, from the hamlet of Hammersmith, in the county of Middlesex, to Barnes, in the county of Surrey, was laid with due Masonic ceremony, by His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, on Saturday, May the 7th, 1825. W.T. Clark, Esq., Engineer; George, William, and Stephen Bird, and Captain Brown, Royal Marines, Contractors.' Mr. Robert Holl, Past Grand Secretary, Clerk and Secretary. On the stone being lowered, the Duke scattered the corn, and said, 'As I have poured the corn, the oil, and the wine, emblems of wealth, plenty and comfort, so may the bridge tend to communicate prosperity and wealth from one end of the island to the other, God bless the King.' The procession then returned nearly in the same order, and His Royal Highness dined with a numerous company at the Coffee house," now the Royal Sussex Hotel. . . . The notice informs us that the new chapter is called the "Andrew" Chapter, in fitting compliment to one of the most accomplished Masons in the Order in general and of this neighbourhood in particular. Such an esteemed godfather will gather good working Royal Arch Masons from all round, and we predict for this chapter a thoroughly successful and happy issue, alike worthy of the Founders and complimentary to Bro. Andrew. The ceremony of the consecration was conducted by Comps. R. Wentworth Little, P.Z.; Joshua Nunn, P.Z.; and J. Brett, P.Z.; while the ceremony of installation of Principals was performed by Comp. Andrew, P.Z., names which guarantee a great treat to Companions. An oration on the nature and principles of the institution was delivered by Comp. Brett; the Dedication Prayer and other scripture portions were all entrusted to proper exponents, and these ancient ceremonies having been observed, the Companions were asked if they approved of the officers named in the charter, and the approval having been signified in Masonic form, the M.E.Z. dedicated and constituted the chapter, and the patriarchal benediction was succeeded by the installation of the Principals and investment of Officers, as follows:—E. Comps. R. S. Lines, M.E.Z.; John Thompson, as A.; and J. Slack, as J. The subordinate Officers appointed were, Comps. S. Millis, S.N.; Bean, P.S.; Read, 1st Asst.; Worthington, 2nd Asst.; Bryatt, D.C.; Horshead and Cole, Stewards. Among other Companions present we noticed Comps. Joseph Smith, P.G.D.C. and P.Z. 177; W. Smith, P.Z. 33; G. King, jun., Z. 1260; G. King, sen., II. 1260; Payne, P.Z. 177; Daly, Lawe, Roche, Simpson, Bray, and Bristo.

At the conclusion of the ceremonies of installation, E. Comp. Andrew delivered some fine addresses to the Principals and Companions, and on resuming his seat was loudly applauded.

It was then proposed, seconded, and unanimously resolved, that the rank of Honorary Member be conferred upon Comps. Little, Nunn and Brett, for their services at the consecration, and these Companions having expressed their acknowledgments the chapter was closed, and the members and visitors proceeded to the banquet, which was exceedingly well served, and there was no lack of really drinkable wine during the evening.

After the cloth was cleared, the M.E.Z. gave the

usual loyal and Masonic toasts, Comps Smith and Nunn responding for the "Grand Officers."

The "Health of the M.E.Z., Comp. Lines," was proposed by Comp. Andrew in a very appreciative speech, and was greeted with extreme cordiality by the Companions, as was also the toast of the "Consecrating Principals and other Assistants during the ceremonies."

Comps. Little, Nunn, Brett and Buss responded. For "The Visitors" Comp. W. Smith returned thanks, and "The health of the Godfather and Founder of the Chapter, Comp. Andrew, P.Z. 19," was then proposed, with many felicitations to that worthy Companion on the successful result of his Masonic labours, the M.E.Z. concluding with the expression of his hope that the Andrew Chapter might last as long as Freemasonry itself. The toast was received with enthusiasm, and Comp. Andrew modestly, but evidently with a high sense of the importance of the occasion, thanked the Companions for the compliment, and for the support they had given him.

For "The Officers" Comps. Millis, Bean, Read and Worthington, responded, and then the "Janitor's" toast gave the signal for departure.

Several good songs were sung during the evening, and Comp. Little's lines, "God, the Almighty Founder, spake," were well recited by Comp. Read, who possesses a fine and flexible voice.

P o e t r y .

A PLEA FOR THE SUFFERERS BY THE LATE CALAMITOUS FIRE AT UTTWA.

Dedicated respectfully to Bro. STOHWASSER, P.M. 435, by one who has personally experienced and will ever preserve a sweet remembrance of his kindness.

Kind and generous-hearted Masons,
Strive to aid the suffering poor,
As ye read the tale of sorrow
All with feeling must deplore.
Time is fleeting, want is pressing,
Misery ravages the land,
And each Mason blest with plenty
Should relieve with liberal hand.

From how many homes hath comfort
Almost wholly disappeared?
And the poor survivors suffer
In their wretchedness—uncheer'd
By one ray of hope or gladness
To illumine their lowly hearth,
Destitute and broken-hearted,
Dark appears their future path.

Then should not the deep compassion
Of the rich and bounteous give
Some relief to sorrow's children,
While in such distress they live?
Kind, benevolent-hearted Masons,
Strive to aid the suffering poor,
Doubt not God will recompense ye
When life's pilgrimage is o'er.

S.

THE "RED-CROSS KNIGHT."

The following is a translation of the poem recently addressed by Ferdinand Freiligrath to his son, on the departure of the youth to serve as a surgeon at the seat of war. The red cross on a white ground, directed by the Geneva Convention to be worn on the arm of such volunteers, suggests the title of the poem:—

I.
This leaf, my boy—soon may it
Upon thy arm alight;
The courier winds convey it;
I trust it to their flight.
Afar to thee it saileth,
Where'er amid our host
The battle's heat prevaileth—
"Twill find thee at thy post.

II.
Well would'st thou in the contest
Strike home for Fatherland;
The Frenchman's ranks thou frontest—
Yet not with sword in hand.
Upon the field thou servest
Yet not in deadly strife;
Thy hero hand thou nerverst
To save, not sever, life!

III.
Thy heart so warmly glowing
Impelled thee to the Rhine;
Thy arm the red cross showing
Within the German line.
Thou step'st among the stricken
Upon the field of gore,
The dying life to quicken,
The wounded to restore.

IV.

The fevered brow thou soothest
With drops of healing balm,
The way-side pillow smoothest
When comes the deadly qualm.
The dying prayer thou hearest
Upon the night-wind swoon,
In dying faces peerest
Beneath the autumn moon.

V.

Sad, solemn thy endeavour!
Yet, boy, take heart of grace;
Though life and death have never
So looked thee in the face.
Let peace be still thy mission
Thy soul aye quick to feel—
War's fierce and fell collision
Can harden it to steel.

VI.

Still keep it warm within thee,
By fortune never swayed,
And golden spurs thou'lt win thee
In human-love's crusade.
While war cries round thee heighten,
This truth thy spirit draws:
'Tis better pain to lighten
Than wanton pain to cause.

VII.

Then still through dead and dying
Thy faithful course pursue,
And keep the red cross flying
Within each warrior's view.
Ne'er from thy pathway swerving
Friends, foes alike to shield—
Thy curse for him reserving
Who forced us to the field.

VIII.

Farewell, my boy! God's favour
Attend thee to the close,
Nor in thy love-task waver—
My blessing with thee goes!
And if we e'er behold thee
In Deutschland's conquering van,
In fond embrace we'll fold thee.
A boy no more—a man!

J. P. S.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening, at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

WE understand that H.R.H. the Prince of Wales has granted permission to Mr. Walford to dedicate his new edition of "County Families" (just published) to His Royal Highness, who figures in its pages as a Norfolk landowner.

INTEGRITY.—As no man will build a house upon a bog or a quicksand, a man of suspicious integrity will be found equally unfit to sustain the character of a true Mason.—*Northwich.*

COCOA AND CHOCOLATE.—This production has become a very popular beverage, and is now taken by all classes for breakfast, luncheon, and supper. It possesses many valuable properties, and is strongly recommended by the faculty for its sanitary and dietetical properties, but, like many articles of food, is greatly adulterated, and in many of the preparations of cocoa and chocolate sold as "perfectly pure," it requires but a very small amount of observation or knowledge to discover that the amount of sugar, starch, arrowroot-husk, &c. (apart from the colouring and many other matters), added, is extremely large, in proportion to the small amount of cocoa contained in the same. In some of the cheaper productions we are informed, by notices on the subject which appeared in the *Lancet*, *Medical Press*, *Food Journal*, and other scientific papers, that the vilest and most deleterious compounds are employed in adulterating these preparations. Passing from the question of adulteration, we feel that we may fairly call attention to a perfectly pure and delicious preparation known as Schweitzer's *Cocoatina*, an *Anti-dyspeptic Cocoa or Chocolate Powder*, which has deservedly met with great success for many years, for its superior flavour, strength, solubility, and nutritive quality. It is also perfectly digestible, the excess of fatty matter objectionable to many persons of weak digestion being extracted by a delicate process without prejudice to the natural flavour and quality of the bean, and is celebrated for its restorative properties in cases of debility, nervousness, &c. Messrs. H. Schweitzer and Co. have also introduced another preparation equally worthy of notice, viz., *Cocoatina* flavoured with Vanilla, a somewhat similar form to their original article. The *Cocoatina a la Vanille* contrasts very favourably with the best French or Spanish Chocolates, both as regards flavour and quality, and is much cheaper, and being deprived of the excess of fat, it is quite as digestible as the Pure *Cocoatina*.—*Vide Illustrated Midland News.*

METROPOLITAN MASONIC MEETINGS

For the Week ending September 10, 1870.

MONDAY, SEPT. 5.

Lodge 144, St. Luke's, Pier Hotel, Chelsea.
Red Cross Premier Conclave, Freemasons' Tavern.
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, SEPT. 6.

Colonial Board, Freemasons' Hall, at 3.
Lodge 167, St. John's, Holly Bush Tavern, Hampstead.
,, 1259, Duke of Edinburgh, New Globe Tavern,
Bow-road.
,, 1261, Golden Rule, Gt. Western Htl., Bayswater.
Chap. 169, Temperance, White Swan, Deptford.
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, SEPT. 7.

Quarterly Communication of Grand Lodge, Freemasons'
Hall, at 7.
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, SEPT. 8.

Lodge 1076, Capper, Marine Hotel, Victoria Docks,
West Ham.
,, 1227, Upton, Spotted Dog Tavern, Upton.
Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
Fidelity Lodge of Instruction (3), Goat and Compasses,
Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42,
Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes,
Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern,
Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach
Tavern, Approach-road, Victoria-park, at 7.30; Bro.
John Saunders, Preceptor.

FRIDAY, SEPT. 9.

Stability Lodge of Instruction, Guildhall Tavern, 33,
Gresham-st., at 6; Bro. Henry Muggieridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s,
Freemasons' Hall, at 7.
Domestic Chapter of Instruction, Metropolitan Railway,
Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of
Orange, Greenwich-road, at 8; Comp. W. West
Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-
street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edin-
burgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl.,
Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-
end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion,
Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-
road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers
Tavern, 25, Goswell-road, at 8; Bro. J. Mather,
P.M. 65, Preceptor.

SATURDAY, SEPT. 10.

Lodge 176, Caveau, Radley's Hotel, Blackfriars.
Star Lodge of Instruction (1275), Marquis of Granby,
New Cross-road, at 7.

The Mohawk Valley Register says:—"Perry Davis's Vegetable Pain Killer, unlike most preparations of the class, possesses a rare degree of merit; and while many others sink early into their primitive insignificance, it is persistently and successfully establishing a wide and enviable reputation."

