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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 421.)

THE SCHISM.

From 1739 to 1752 the history of the “Ancients” is veiled in obscurity, for the very sufficient reason that no record of their proceedings was kept until the last-mentioned year. The Grand Secretary during the latter part of this time was a Bro. John Morgan, who appears to have enjoyed his “otium sine dignitate,” inasmuch as he considered it no part of his duty to take minutes of the transactions of the “Ancient” body which he served. It is but right to state that there was no “Grand Lodge” according to the “Old Institutions” all this while, the ruling powers being the Masters of the several lodges held in London, and for a long period they had no lodges elsewhere, and these worshipful brethren styled themselves the “Grand Committee.”

The first minutes of the seceders are dated 5th February, 1752, and at the meeting to which they refer the representatives of nine lodges (from 2 to 10) were present, being, as it is expressly stated, “all the Ancient Masons in and adjacent to London.” At this meeting, Bro. John Morgan resigned his office of Grand Secretary, in consequence of his having been appointed to some situation in His Majesty’s Navy, and after some discussion Bro. John Morris, P.M. 5, and Bro. Laurence Dermott, a member of Nos. 9 and 10, and a Past Master of No. 26, Dublin, were nominated for the vacant post. The Committee thereupon requested Ex-Grand Secretary Morgan to examine the candidates on “initiations, passings, installations, and general regulations,” which he very agreeably consented to do, and after due trial reported to the committee that the immortal journeyman painter, LAURENCE DERMOTT, was the better qualified man for the position. Therein, as all will be inclined to agree, Ex-Secretary Morgan proved himself to be a judge of character, as no man did more afterwards to establish the “Ancients” on a firm footing than the zealous and indefatigable Irishman, Laurence Dermott. The minutes of the next meeting are so quaint, and withal so important from their relation to

the Royal Arch Degree, that I deem it best to give them *in extenso*. They form an apt corroboration of D’Assigney’s work; the authenticity of which has been seriously questioned, thereby causing considerable doubts in the minds of many enquirers, as to the existence of the Royal Arch Order before 1758, or even later. There can now be no doubt that the “Ancients” worked the degree in a systematic manner as early as 1752, although probably only as an adjunct to the grade of Master Mason.

*Grand Committee at the Griffin Tavern, Holborn, 4 March, 1752.*

Bro. John Gaunt, Master of No. 5, in the chair. The following brethren, viz., Thomas Figg of No. 5, Laurence Folliot of the same lodge, Samuel Quay of No. 2, Richard Prise of No. 3, and Henry Lewis of No. 4, made formal complaints against Thomas Phealon and John Macky, better known by the name of the leg-of-mutton Masons. In course of the examination it appeared that Phealon and Macky had initiated many persons for the mean consideration of a leg of mutton for dinner or supper, to the disgrace of the ancient Craft—that it was difficult to discover who assisted them, if any, as they seldom met twice in the same alehouse—that Macky was an empiric in physic, and both impostors in Masonry—that upon examining some brothers whom they pretended to have made Royal Arch men, the parties had not the least idea of that secret—that Doctor Macky (for so he was called), pretended to teach a Masonical art by which any man could (in a moment) render himself invisible—that the Grand Secretary had examined Macky, at the house of Mr. James Duffy, Tobacconist in East Smithfield, who was not a Mason, and that Macky appeared incapable of making an apprentice with any degree of propriety, nor had Macky the least idea of knowledge of Royal Arch Masonry—but instead thereof he had told the people whom he deceived a long story about 12 white marble stones, &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous. The Grand Committee unanimously agreed and ordered, that neither Thomas Phealon nor John Macky be admitted into ancient lodge during their natural lives.

(To be continued.)

THE MARK DEGREE.

BY BRO. W. JAMES HUGHAN,

*Past Grand Overseer, &c., &c., for the Mark Degree; P.M. No. 78; 87, 94, &c.; P. Prov. G. Sec. Prov. of Cornwall &c., &c.*

A “Scottish Mark Master” has favoured us, in THE FREEMASON for Sept. 3rd, with his views of the present difficulties with respect to the different authorities claiming to work the Mark Degree in this country. “Our present and our future” are noticed by this worthy brother, and various methods are indicated whereby *our future* may be rendered more pleasant than our *present*. The article is well written, and will no doubt receive the attention it deserves from the Grand Lodge of Mark Master Masons. It is evidently the result of much consideration, and offered by a distinguished member of the Scottish Mark Degree in England as an attempt to “fairly state the evils under which the Mark Degree now suffers,” to alleviate them, and, “if possible, to build up the broken fragments.”

Our brother considers that the “knotty question admits of three probable solutions, which are—recognition, union and concurrent jurisdiction. The first is undoubtedly the best, and could easily be attained by a motion being carried in Grand Lodge.” We think the *first* is the best, also, so far as recognition is concerned; but from whom the recognition is to be obtained is quite another matter, and is really the “knotty question,” although a “Scottish Mark Master” passes over that point as an easy matter, and assumes that the Grand Lodge of England would soon grant the excellent proposition which he submits. Our opinion is quite the contrary, because we believe it would be a sheer waste of time to seek the attainment

of recognition by the Grand Lodge of England of the Mark Grand Lodge, or even of the *Mark Degree*. Surely no one can be ignorant of the fact that to admit the legality of one of the *side* Masonic degrees now worked in England would virtually involve several others. It may be said: “But the Mark belongs to the *Craft*, and the Knight Templar, Red Cross, and other degrees are *chivalric*.” Exactly, but at the “Union” it was provided and agreed on, most solemnly, that but three degrees and no more (including the Royal Arch) should be worked as “pure and ancient Masonry,” and therefore to recognise *another* would virtually nullify this important clause, and, ultimately, we should be worse off than before, and then where would the recognition stop? Hence we cannot accept or entertain the idea of asking the Grand Lodge of England to alter the basis of the Union of 1813, which has answered so well. We do not care for “*concurrent jurisdiction*.” That may be seen working in Scotland, as both the Grand Lodge and Grand Chapter have control over the Mark Degree in that country, but certainly not for the advantage of the latter authority. We hear of the “anomaly of a Grand Lodge for the Mark Degree,” and yet in the country which mainly raises such an objection, the Grand Lodge actually has given permission to its members to work Mark Masonry, and claims authority over such as a Governing Body throughout Scotland. So that the Grand Lodge of England for the Mark Degree is not the only Grand Lodge for that part of Freemasonry,

We favour “Recognition” and “Union” together, but not the one without the other. The “Regulations for the Government of Mark Master Lodges out of Scotland” in Grand Chapter Laws of Scotland, 1869 (page 49), declare all warrants “void and null and the holders thereof bound to return the same to Supreme Grand Chapter, in the event of the degree of Mark Master becoming at any time lawfully recognised by a Supreme Grand Body, lawfully constituted within the country or province within which any Mark Master Lodge shall be situated.” Now, we think such a time, in all fairness, is arrived. The Grand Lodge of Mark Master Masons can rightly claim to be the supreme authority for the Mark Degree in this country, *proof* of which has often been given, and such has been recognised by the Grand Chapters of Ireland and Canada, both of which are represented in the Supreme Grand Chapter of Scotland. Why not, then, the latter influential body concede the same recognition as the two Grand Chapters named, instead of waiting for recognition by the Grand Lodge or Grand Chapter of England of the Mark Degree, when both these bodies have never yet acknowledged the Supreme Grand Chapter of Scotland? We simply ask that no higher standard of recognition should be required for the Grand Lodge of Mark Masters than for the Grand Chapter of Scotland, and we make bold to say that *all* the Grand Bodies who recognise the Grand Chapter of Scotland, and exchange representatives with it, would be found to admit the authority of the Mark Grand Lodge of England. The Grand Chapters in unison with the Grand Chapter of Scotland are those of Ireland, Canada, South Carolina, and Tennessee. The two first have already recognised the Grand Lodge of Mark Masters, and we feel persuaded the two last will also. We beg to draw the Grand Mark Master Mason’s attention to this, and believe in these hurriedly expressed views will be found a solution of the diffi-

culty. The Grand Chapter of Scotland is not recognised by the Grand Lodge—we cannot expect our Grand Lodge to authorise what is contrary to its laws—and the Grand Chapter is but a *subordinate* body, after all, as its Regulations are the reflection of the higher authority. Therefore, let the Grand Chapter of Scotland and the Grand Lodge of Mark Masters mutually recognise and support one another.

In conclusion, we hold out the right hand of fellowship to a "Scottish Mark Master," and thank him for his timely remarks. We have not entered into the historical part of his article, else we could show that the Grand Chapter of Scotland was not the first in authorising the working of the Mark Degree by lodges, as we have a list of some twenty, from A.D. 1798 to 1802, for United States, *subordinate* to Grand Chapters, and without connection with Chapters.

### Reviews.

*Masonic Lectures*; by R.W. Bro. Col. ALEX. J. GREENLAW, 31<sup>o</sup>, D.G. Master, British Burmah, &c. London, Trübner and Co., 60, Paternoster-row.

The zeal, energy and ability of Bro. Greenlaw in the cause of Freemasonry are so well and widely known that it would be quite superfluous to recal examples of his Masonic labours to the minds of our readers. Whatever our Right Worshipful Brother has undertaken, he has so admirably performed as to utterly disarm all adverse criticism. In British Burmah, Col. Greenlaw may be said to have literally sown the seeds of the Craft, which has since flourished so exceedingly in that distant region under his able sway; and in every branch of our Order he has distinguished himself by a love of work, and a determination to achieve success. The uttered thoughts and researches of such a man are therefore entitled to our utmost attention and respect; and we are glad to say that the lectures which Bro. Greenlaw delivered on Masonic subjects before appreciative, but necessarily limited, audiences in India, are now published for the benefit of the Craft at large. It is to be observed that the R.W. brother gives full credit to the Masonic authors from whose writings he had obtained valuable information of a Masonic character, but the work is also rich in knowledge and instruction which may be justly attributed to the varied experience of Bro. Greenlaw himself. There are twelve short and eight long lectures on the Craft, one on the Mark degree, three on the Royal Arch—including the magnificent explanation of the jewel worn by the companions, and reprinted, as our readers will remember, at page 154, vol. ii. of THE FREEMASON—five addresses on the Rose Croix and Chivalric Degrees, and a concluding lecture on Masonry in general. We hope to have the pleasure of reproducing one or two of these very excellent dissertations in our columns, and in the meantime heartily commend the work to our readers. It will interest Colonel Greenlaw's many English friends to learn that his return to his native shores is almost daily expected.

We have great pleasure in recommending our readers to become subscribers to the *Mason's Home Book*, which is published in numbers by Bros. Leon Hyneman and Alfred T. Jones, of Philadelphia, as a better opportunity of obtaining reprints of our Masonic classics at an extraordinarily cheap rate cannot well be imagined. Collectors of scarce Masonic works who are acquainted

with the fabulous prices now exacted by the trade for standard editions, will hail these re-issues as a boon; and we may safely add that no reading Mason should be without them. In the August number Dr. Oliver's "Dictionary of Symbolical Masonry" is continued, and other valuable reprints are promised. We shall be happy to receive the names of subscribers for the work, which will form a complete Masonic library in itself. The price is about 1s. 1d. each monthly part, postage included, or 13s. for the annual volume. From a circular announcing that Bros. Hyneman and Jones are now the joint proprietors of the "Mason's Home Book" we extract the following observations, in which we heartily concur:—

"Every Freemason, if he would be true to his obligations and to the Masonic Institution, ought to avail himself of every opportunity to acquire a knowledge of its history, its principles, its laws, and its symbolic teachings. That knowledge he can only acquire by reading the publications in the interest of Freemasonry. Freemasonry, as a science, has a literature peculiar to its mystic teachings; and men of the highest culture amongst its membership are exercising their pens and brains in every range of thought to inform and instruct those who will avail themselves of the opportunity. There is and can be no excuse for any Freemason remaining in ignorance on any subject of Freemasonry. The Masonic periodicals published in this country and elsewhere are of a high standard, and are generally as ably conducted as in any field of literature; and the Freemason who will not give his support to at least one publication evidences an unwillingness to acquire Masonic information, and a most reprehensible degree of selfishness."

We have received copies of the *British and Foreign Mechanic*, conducted by Bro. E. H. Todé, and published weekly, price two-pence, at 46, Tavistock-street, Covent-garden. It is a well-illustrated record of mechanical and scientific progress.

Part LVII., vol. 13, of the *Gardener's Magazine* (for September) has also reached us. It is conducted by Shirley Hibberd, F.R.H.S., and is replete with valuable information for all lovers of horticultural pursuits, and will be found as useful and suggestive to the poor man who cultivates his "bit o' garden ground" as to the scientific florist or learned botanist.

THE Prince of Wales has consented to lay the foundation-stone of the new hospital at Edinburgh. The ceremony is arranged to take place on the 12th of October, and is to be made the occasion of a great Masonic demonstration. His Royal Highness will be installed as Patron of the Masonic Order in Scotland.

THE Prince of Wales, it is well known, takes great interest in Freemasonry, and especially in the Masons of Cornwall. It has been stated that, should a fitting opportunity present itself, it is not unlikely the Duke of Cornwall may visit the Western Peninsula. A hearty Masonic reception would be accorded to him.

SICK AND WOUNDED.—The Shakespeare Lodge of Freemasons, 426 (Spilsby), have forwarded five pounds to the fund in aid of the sick and wounded in war.

THE Freemason Mark Lodge at Stowmarket has, in consequence of the Grand Mark Master's recent circular, given an entertainment in the Town Hall in aid of the sick and wounded, which was a brilliant success.

We are glad to learn that Br. Duganne's great Masonic poem, "King Solomon's Temple," one of the finest pieces of Speculative Masonry in the literature of any nation, is about to be republished in a neat pamphlet by Tweedell and Sons, of the Cleveland Printing and Publishing Offices, Stokesley and Middlesbrough, who calculate on a good sale for the work in the United Kingdom.

FREEMASONRY AT SEA.—At a meeting of the Liverpool Marine Board on Thursday se'night, a presentation of a splendid telescope was made to Captain Sharp, of the Jeff Davis schooner, of 237 tons, for rescuing the crew of the waterlogged barque Albert, when about 200 miles from Cape Hatteras, at the eastern edge of the Gulf Stream. A frightful gale prevailed at the time of the rescue, and the crew of the Jeff Davis had for 34 days subsequently to go on half allowance, till the schooner reached Bermuda. Captain Sharp said that the other captain having passed the Freemasons' sign, he felt himself doubly bound to rescue him if possible.

### CONCLUDING LETTER from a B.R.O. in ENGLAND to a B.R.O. in SCOTLAND.

#### RELIEF IN SCOTLAND.

The principal doctrine of Freemasonry is charity. Taking charity out of the Order and from the instructions in our ritual, is to play "Hamlet" with the part of the philosophic Dane cut out. Charity is written above the portals of our lodges; it enters largely into our services. Our principal business, apart from the reception of candidates, is the consideration of the petitions for charity, and the opening of our treasure-chests for the relief of the worthy distressed. Apart from this, Freemasonry as at present understood is a purely charitable institution, and its members pretend to the instruction of the initiates neither in science nor in art. Undoubtedly this is a crass error, but such is the present understanding. We must accordingly take what good we can from it, and hope for that day when our lodges will be something nobler, and our objects somewhat more extended than mere charity, however commendable the exercise of that virtue may be in man. For charity, in its wide signification, does not consist only of the doling out of a small sum of money to indigent brethren; there are higher motives in the word than that. Ignorance is the poverty of the mind, and should also claim no inconsiderable share of our attention.

The errors which overlay our social Freemasonry have not spared even our fundamental principle of charity, as well as of brotherly love. We have still a remnant, small and feebly flickering we confess, of charity, which, however, we cannot boast very much of, as sympathy with human distress is to be found in every bosom of a noble character; but as for brotherly love, few, very few, of the brethren seem to understand its importance; and no more serious crime can be committed in the eyes of God and man, than the wilful and systematic breakage of a vow which tends to unite men in so close a fellowship and communion, especially when we remember that we are all sons of God, all creatures of the hand of the same Creator, all born into the world, and all doomed to death. The ancient societies looked upon brotherly love as the major virtue, relief as the minor; and while charity was ever held in esteem among the ancients, cases of friendship have been sung by poets, and been used as telling effects by orators. Without this brotherly love existing and potent we cannot expect charity to be flourishing, for the one is the stalk, the other the flower; the one the seed from which springs the useful and beneficent fruit.

In the popular mind Freemasonry is closely allied to charity and brotherly love. It is supposed that to be a Freemason is to have a wide and influential circle of friends, and that a Mason in every clime and under every sky finds friends and a home. This is a beautiful fallacy. Undoubtedly, there is some tinge of truth in it, but there is also much error, and Freemasons do less for one another than what a cowan would do. If we consider for a moment the number of Freemasons in Scotland, and then contrast with that number the numerous charitable institutions in the kingdom, it will be a matter of surprise to many to find that with all our boasting we have no institution that can favourably compare with the least of them. Private individuals have done more for the poor and distressed than Freemasons; small and isolated bodies have brought together larger sums, and done more lasting good than Freemasons; and, in short, as a charitable institution Freemasonry is a failure. The English Freemasons support three institutions—the Boys' and Girls' Schools, and the old men and women's Freemason Institution. We have nothing of the kind in Scotland, and although several hundred pounds were collected some years ago to form the nucleus of a Freemasons' institution for the daughters of brethren, who were to be trained as governesses, except getting the money, nothing more was done. That money was at last placed in the hands of the late Bro. Anthony Traill, W.S., a Past Master of the Lodge Canon-gate Kilwinning, but although some years ago

enquiries were made as to this fund through the columns of the "Scottish Freemason's Magazine," no information could be got, and, as is the custom in all Scottish Masonic matters, it was quietly evaded, and laid on the shelf. Can no brother even at this time give any information as to this fund, and in whose hands it is now; or inform us what has become of it, or if there is any chance of the object for which it was instituted being carried out?

The annual test of membership of each Mason is a cardinal point in England; all must subscribe, or else forfeit the benefits of the institution. The sum exigible in some lodges is a guinea, in others three, and even higher. Of this amount four shillings is annually paid to the Grand Lodge; and this forms no inconsiderable revenue. In Scotland, we have no such aid to our small revenue—there is no test of membership except in a few isolated lodges; but we think that the sooner this is done the better it will be for the Order. No one can deny that the Grand Lodge property is heavily burdened with debt, which not only cripples its action in the present, but threatens to destroy it in the future, or at least to reduce it to the condition of having no local habitation, if it succeeds in retaining its name. Now, a quarterly fee of half a crown from each Mason, payable to his lodge, and each lodge to pay to Grand Lodge for the Benevolent Fund a fee for each subscribing member out of that amount one shilling quarterly, would be only a proper and a just act. By this means not only would daughter lodges be benefitted, but Grand Lodge would have her revenue increased and her opportunity for bestowing charity extended. Furthermore, as in England, only brethren who have subscribed for two years should be eligible for charity from the Benevolent Fund, or, in the event of his death, his wife or family. We cannot see the use of an institution in Scotland such as they have in England for boys and girls, in the face of so many of the like already existing, but we decidedly think that annuities should be established, and largely, for old Masons and their wives. This, we are aware, has been attempted on a small scale, but it should be very largely developed, and this can only be done by large supplies of money.

The English Masons spend no small sums in their quarterly banquets, a procedure which may be reprobated. An annual dinner is all very well, but when it comes to a quarterly, it degenerates into a guzzle. The money thus taken from the funds of the lodge might be more profitably spent, and not more so than in forwarding the charitable institutions, in the foundation of a good library, and in teaching the brethren something of those facts and truths so glibly introduced into the ritual by name but not in reality. We have little doubt that in England this could be done if certain influential brethren would take the initiative. Money is not wanted, but we fear there is a sad lack of will, if not of brains. We admit the English brethren to be zealous in their way, but they have not been by any means friends to the purity and integrity of the Order; and to them, and their unhappy schisms and disputes, we owe many innovations which disfigure the broad tressel-board of the Order. In time, and under better influences, we trust to see these blots disappear; if, however, not in our day, the time will come when a reform will take place, and our successors will wonder at the mass of absurdity which we have submitted to so long.

In Scotland, then, we have only the Benevolent Fund, which depends upon a very precarious source for its revenue. A test of membership from every brother is imperatively required, and we trust that the day is not far distant when this will be ordered. It is only the sacrifice of a tumbler of punch now and then, which, while helping to do good, will also tend to the health of each brother. We fearlessly say that there is more money squandered in drink in our lodges from year's end to year's end than in England. The English have four feasts in the year, but the Scots are always at it; and we confess, it does look curious to preach in lodge the doctrines of temperance and absti-

nence to a candidate, and give him a specimen of their reality in fuddling one's-self with a dozen glasses of whisky toddy. It has not been the first time, nor will it be the last, unless a radical change takes place, that a Master has been so drunk as to be incapable of closing his lodge; and on one occasion, the officers of the lodge, Master, Wardens, Tyler, and all, that the lodge was not closed at all. This produces an inevitable result. Sots become Freemasons, and when thrown out of employment turn to the brethren for alms. We make bold to say that Scotland produces more Masonic cadgers than all the other countries put together; and we know for a fact that in England the very name of a Scots Mason is allied to pauperism and beggary. In England, in each town, there is an almoner, who dispenses the alms to needy brethren, and thus prevents an universal raid upon the members of the district. In Scotland there is no such system, and the brethren, especially new Worshipful Masters, have to run the gauntlet of the Masonic cadgers during their active participation in Freemasonry. Nor do those who have been regularly initiated alone prey upon the fraternity; but outsiders, getting hold of a deceased brother's papers, drive a profitable trade with his certificate, among the brethren. It will, perhaps, be remembered that some years ago an Ancient Dragener's certificate was so used, and we confess to some little pride in being the humble means of having the impostor arrested and punished, and his trade stopped. We know of no greater nuisance than these habitual beggars; and we know of no better plan than by having the names of those relieved sent to Grand Lodge, who, in the case of confirmed cadgers who have adopted begging as a means of livelihood, should intimate their names in the annual circular, and thus guard the brethren from imposture. By this means really deserving brethren, under temporary difficulties, would be relieved in a good manner, and the scoundrels' occupation be gone. Till some other means, however, are adopted by Grand Lodge, we cannot hope to see these faults eradicated from our system, and our precepts put into practice in their entirety.

#### ANNUAL COMMUNICATION OF THE GRAND LODGE OF CANADA.

(Concluded from page 424.)

The Masonic Grand Lodge continued its session with closed doors on Friday.

Grand Lodge having been called to order, V.W. Bro. T. White, in the absence of the President of the Board of General Purposes, submitted a further report upon the address of the M.W. the Grand Master.

The Board of General Purposes recommended that the following re-division of the Masonic districts be adopted:—

1. St. Clair District, to consist of the counties of Essex, Kent, and Lambton,
  2. London District, to consist of the City of London, the counties of Middlesex and Elgin, except the township of Bayham.
  3. Wilson District, the same as before, including the township of Bayham.
  4. Huron District, as before.
  5. Wellington District, as before.
  6. Hamilton District, to consist of the City of Hamilton, and the counties of Wentworth and Halton.
  7. Niagara District, to consist of the counties of Lincoln, Haldimand, and Welland.
  8. Toronto District, as before.
  9. Ontario District, as before.
  10. Prince Edward District, as before.
  11. St. Lawrence District, as before.
  12. Ottawa District, as before.
- And that any lodge opened in the territories lying north of the present districts be added by the Grand Master to such district as he shall consider the most convenient.
13. Montreal District, to consist of the City of Montreal, with the Chateaugay and LaColle Lodges.
  14. St. Francis District, to consist of that portion of the late Eastern township district, comprising the Judicial district of the Eastern townships and all the territories east of the district, and all the territory east of the river St. Francis and south of the river St. Lawrence.
  15. Bedford District, to consist of that portion of the late Eastern townships' District west of the St. Francis district.
  16. Quebec District, to consist of the City of Quebec and the lodge at point Levis, and the territory lying to the north and south sides of the St. Lawrence river below the City of Quebec.

In the afternoon the election of the Grand Master took place, when Lieut.-Col. A. A. Stevenson, of

Montreal, was re-elected Grand Master by a large majority—he having received 370 out of 500 votes. (The announcement was received amid thunders of applause.)

Bro. Stevenson briefly returned thanks for the high honour which had been again conferred upon him, and was pleased to appoint the following brethren as Scrutineers of the ballot for Grand Officers and for members of the Board of General Purposes, viz.:—R.W. Bro. McCabe, V.W. Bro. F. Menet, and W. Bro. Smith.

The ballots having been distributed, the election was proceeded with, and the Scrutineers reported the result as follows:—

M.W. Bro. A. A. Stevenson, Montreal, re-elected Grand Master.

R.W. Bro. Jas. Seymour, St. Catherines, re-elected Deputy Grand Master.

V.W. Bro. Thos. White, jun., Montreal, Grand Senior Warden.

V.W. Bro. Hy. Robertson, Collingwood, Grand Junior Warden.

R.W. Bro. Rev. V. Clementi, Collingwood, Grand Chaplain (unanimously).

R.W. Bro. Hy. Groff, Simcoe, re-elected Grand Treasurer.

V.W. Bro. D. McLellan, Toronto, re-elected Grand Registrar.

R.W. Bro. T. B. Harris, Hamilton, re-elected Grand Secretary.

Bro. John Sweetman, Grand Tyler (By an open vote of Grand Lodge).

The following D.D.G.M.'S were nominated by the representatives of lodges of the various Masonic districts as District Deputy Grand Masters, and approved by the M.W. the Grand Master:—

R.W. Bro. John E. Brooke, Chatham, St. Clair.

R.W. Bro. J. Billington, Strathroy, London.

R.W. Bro. Peter J. Brown, Ingersoll, Wilson.

R.W. Bro. Isaac F. Toms, Goderich, Huron.

R.W. Bro. Charles Hendry, Conestogo, Wellington.

R.W. Bro. E. Mitchell, Hamilton, Hamilton.

R.W. Bro. Isaac P. Willson, Welland, Niagara.

R.W. Bro. J. K. Kerr, Toronto, Toronto.

R.W. Bro. R. Kincaid, Peterbro', Ontario.

R.W. Bro. E. H. Smith, Conway, P. O., Prince Edward's.

R.W. Bro. J. F. Chamberlain, Morrisburgh, St. Lawrence.

R.W. Bro. E. C. Barber, Ottawa, Ottawa.

R.W. Bro. M. Gutman, Montreal, Montreal.

R.W. Bro. H. D. Pickle, Swetsburg, Bedford.

R.W. Bros. Charles D. Macdonell, Henry Macpherson, V.W. Bro. James Bain, M.W. Bro. W. B. Simpson,

R.W. Bro. Otto Klotz, and M.W. Bro. A. Bernard, were elected members of Board of General Purposes.

It was moved by V.W. Bro. T. White, seconded by R.W. Bro. I. P. Willson, and

*Resolved*,—That the M.W. Grand Master be requested to take such steps as he may deem necessary, either by the appointment of a committee, to draft a statement setting forth the position of Grand Lodge, or in any other way to place the position of Grand Lodge in relation to that portion of its territory known as the Province of Quebec, before the Grand Lodges of the world.

Credentials were presented by the following brethren: R. W. Bro. J. K. Kerr, from the Grand Lodge of Texas, R. W. Bro. Thos. B. Harris, from the Grand Lodges of Missouri and Oregon, and M.W. Bro. A. A. Stevenson, from the Grand Lodges of Connecticut and Minnesota, which having been found satisfactory, were accepted by Grand Lodge, and the brethren were saluted with the usual Masonic honours, and invited to take their seats upon the dais.

Resolutions were unanimously passed thanking the Toronto brethren for their magnificent entertainment to the members of Grand Lodge; to the railway and steamboat companies; to the scrutineers of the ballot; to the Committee on Credentials; and to the Directors of the Toronto Mechanics' Institute for the free use of their reading-room and library.

Grand Lodge was closed in ample form.

**JOURNEYMAN.**—Three or four years since, a paragraph went the round of the press, deriving the English word "journeyman" from the custom of travelling among workmen in Germany. This derivation is very doubtful. Is it not a relic of Norman rule, from the French "journee," signifying a day-man? In support of this, it may be observed that the German name for the word in question is "tagelohner," day-worker. It is also well-known, that down to a comparatively recent period, artisans and free labourers were paid daily.—*Notes and Queries.*

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Stanhope Lodge, No. 1269.*—This lodge met on Tuesday at Bro. Lassam's, Thicket Hotel, Anerley, under the presidency of Bro. H. W. Lindus, W.M. There were also present: Bro. J. Kench, J.W.; J. Hart, S.D. and Sec.; T. E. Hardy, J.D.; Seymour Smith, Org.; J. C. Ring, I.G.; T. Linfield, H. Wood, J. W. Lassam, W. F. Goddard, H. Webster, T. Marriott, Walter J. Thicke, F. Croydon; and visitors: H. Massey, P.M. No. 619; Thomas Goodman, No. 463; and James H. Rabson, No. 463. After the opening of the lodge, and the reading and confirmation of the minutes, the W.M. passed Bro. Henry Wood and raised Bro. J. H. Rabson. The election of the W.M. for next year gave the unanimous choice of the brethren to Bro. Kench, who replied to the compliment, and assured his electors that he should follow the example of Bro. Lindus, as he was sure there was no better example to be had in governing the lodge and sustaining the high reputation it had acquired during the past year and a half as a well-worked and admirably conducted body.—Bro. Lindus was chosen Treasurer, Bro. Woodstock Tyler, and Bros. Thicke, Webster, and Saunders were elected Auditors. Bro. Kench afterwards rose to move, "That a P.M. jewel of the value of ten guineas be presented to Bro. Lindus, W.M." and reminded the brethren that, although five-guinea jewels were ordinarily presented, the services of Bro. Lindus to the lodge in founding it, in sustaining a large portion of its expenses, in acting as Treasurer, and in performing the duties of the chair with such great ability, were extraordinary services, and consequently deserved more than ordinary recognition.—Bro. John Hart, S.D., seconded the motion, and the brethren, without the slightest hesitation, adopted it.—Bro. Lindus made a very modest reply in return for the kindness of his brethren, and assured them that their ready perception of his desire to give satisfaction was an ample reward for any services he had been the means of rendering.—As there was no further work remaining to be done, the lodge was closed, and a banquet, which deserved the highest praise in every respect, was provided in an adjoining room by Bro. Lassam, and the remainder of the evening was passed most cheerfully, with the assistance of the organist, Bro. Seymour Smith, and other musical brethren.

*Beacontree Lodge, No. 1228.*

The conclusion of the second and commencement of the third year of this lodge was celebrated on Wednesday, at the Cannon-street Terminus Hotel, by the installation of Bro. W. A. Tharp, S.W., as W.M. There was a capital attendance of the brethren on the occasion, consisting of Bros. W. Wrenn, W.M.; W. A. Tharp, S.W.; R. J. Chillingworth, J.W.; George E. Snow, P.M., Secretary; C. Vile, Treasurer; Thomas Alcock, S.D.; Ulysses Latreille, J.D.; W. Morris, D.C.; Robt. J. Chappell, I.G.; W. Masterman, G. Muggleston, T. Fisher, J. Chapman, C. Gifford, W. Mundy, George Jones, Anthony Wadson, A. Day, P.M. 861; H. G. Oldham, S.W. Excelsior, Colchester; W. Kilble, No. 715; F. Y. Latreille, P.M. 1056; A. Robbins, J.W. 1056; W. Ashby, S.D. 1056; R. P. Atkins, W.M. 55; H. Massey, P.M. 619; and J. Tisen, No. 1056. A letter from the Earl of Carnarvon, D.G.M., and a telegram from the Earl de Grey and Ripon, M.W.G.M., were received, granting permission for the holding of the lodge at the Cannon-street Hotel, in consequence of the Archery Subscription Rooms at Leytonstone, where the lodge had always been held since its consecration, having been disposed of by the proprietors. Before the next meeting of the lodge, however, which takes place in May, the members of the lodge are promised a Masonic Hall of their own, in Leytonstone, no way inferior to their former habitation.

Bro. Wrenn, having opened the lodge and disposed of the usual routine business, passed Bro. C. Gifford to the second degree; after which Bro. Barford, I.P.M., presented to him Bro. W. A. Tharp, S.W. and W.M. elect, to receive the benefit of installation. Bro. Wrenn formally placed him in the chair of the lodge, and the brethren having saluted Bro. Tharp in the various degrees he appointed the undermentioned brethren as his officers: Bros. W. Wrenn, I.P.M.; R. J. Chillingworth, S.W.; T. Alcock, J.W.; C. Vile, Treasurer; G. E. Snow, P.M., Secretary; Robert J. Chappell, S.D.; W. Mundy, J.D.; L. Angell, I.G.; and — Hoare, T. After the charges had been delivered, the whole of the ceremony having been performed in an exemplary manner, Bro. Barford proposed that a guinea be taken from the charity fund and given to the Aged Freemasons' Institution, and a like sum to the Girls' School. The motion was seconded by Bro. Wrenn, and carried *nem. con.* Bro. W. Masterman proposed that a guinea be taken from the general funds of the lodge and added to the benevolent fund, and then the sum of two guineas be taken from that fund and given to the Society for Relieving the Sick and Wounded in War. Bro. Wrenn seconded this motion also, and the W.M. having put it, it was unanimously agreed to.

The W.M., before closing the lodge, rose and said: A duty devolves upon me, of which all the members of the lodge who were present when the minutes were read are aware. A resolution was come to at last meeting that a P.M. jewel should be given to Bro. Wrenn for his valuable services in the chair. I am sure it is a vote in which every member of the lodge concurred, and I am rather pleased, in one sense, that the duty of presenting it has fallen to me. The jewel in itself is a handsome one, but it is no better

than others he has fairly earned before; and, therefore, he can only wear this in conjunction with them. I only hope he will be spared for many years to the Beacontree Lodge, and that he will wear this as a mark of the respect and gratitude of the brethren for the services he has rendered to Masonry in general, and to this lodge in particular.

Bro. Wrenn: W.M. and brethren, I thank you.

The lodge was then closed, and the brethren adjourned to a choice banquet supplied by Bro. Sydney Spencer, the manager of the hotel. At its conclusion the customary toasts were given and honoured.

Bro. Wrenn in proposing "The health of the W.M.," informed the brethren that for the next twelve months they would enjoy themselves very much under his rule.

The W.M. said in reply, that his position was one which every member of a lodge ought to aspire to. When he first joined the Beacontree Lodge, he aspired to the Master's chair, and he hoped every initiate would look forward to the time when he too might sit in that exalted station. The more the initiates knew of Masonry the better they would appreciate it, and they had it in their power to sustain the high character of this lodge. It was a young lodge, but he believed it had such elements in it that its future would be very far superior to its brilliant past and present. He viewed with confidence the lodge's position. He saw brethren coming up after him, who would carry the lodge to a far greater point of excellence than he could during his year. However, he was exceedingly obliged to Bro. Wrenn for the information he had given the brethren, and also to the brethren for their response to the toast.

The W.M. proposed "The Visitors," a body of brethren whom lodges were always pleased to see. The interchange of visits between lodges swept away many of the abuses and prejudices in Masonry. It was natural, that if a brother confined himself to his own lodge, and was always working round in the same circle he would come to look upon it as the lodge *par excellence*, and no other lodge like it. Hence they had the Smithfield fire, and the Ludgate-hill fire, and the various fires lodges were pleased to indulge in. But by visiting other lodges, and comparing them with one's own, all narrow prejudices were overcome, and excellence was attained.

Bro. A. Day replied, and complimented the lodge on its excellent working.

The W.M.: We have now a special duty to perform, and therefore I hope every brother will be charged. The next toast I have to propose is that of your Past Masters. Of course in a lodge so young as ours, we cannot say much of the duties the Past Masters to a very great extent have performed; but if we only take as a sample the P.M.'s that preceded me, we have a specimen of P.M.'s such as few lodges possess. The P.M.'s are only two, but they have rendered essential service to Masonry and this lodge. The Master who has just left the chair, you are all witnesses of what he can do. He has performed his duties up to the latest moment of a Master's life, he has installed his successor. Some of you have visited other lodges, some of you have passed the chair in other lodges, and you know how the ceremony of installation is usually performed. I say without exception, that that ceremony has been performed by Bro. Wrenn, as well as I have heard it worked in my life. He has discharged his duties in a most admirable manner, and I hope that any future Masters we may have, will be able to perform it in a like creditable way. I know I shall not. ("Oh!") It is all very well to say "oh," I have tried it and I know exactly where I shall break down. I give you, "The Past Masters of the Beacontree Lodge," and may they be spared several years to see many other Masters rise up, and do better than they have done.

Bro. Wrenn: On behalf of myself and Bro. Barford, allow me to return you our best thanks for the very kind terms in which, you sir, have proposed, and the cordiality with which the brethren have responded to the toast of our health. When I say that I shall always be ready to render every possible assistance in my power, I know I am expressing Bro. Barford's sentiments as well as my own. We shall always be prepared to do our duty as Past Masters.

Bro. George Snow, replying as Secretary to the toast of "The Treasurer and Secretary," said: I am very much obliged to you, and am deeply sensible of the effect of some of the remarks you have made with reference to the office I hold. Your by-laws state that the reward of the Secretary shall be something; they say he shall be free of his subscriptions; but ever since I have been into this lodge I have paid my subscription, and I think the sooner all the emoluments of Masonry are abolished the better. As regards the duties of Secretary, they are onerous. I think since last meeting I have sent seventy or eighty letters out, besides messages to Freemasons' Hall and our D.G.M., Lord Carnarvon, for permission to meet here. I hope in future to see a clear course before us, and when we meet under our own roof—our own freehold, where we care not for any society—out we don't go; we are our own landlords, and anybody else may be our tenants—that we shall commence our labour next year, in six or seven months' time, with plain even sailing. Any man understanding the duties of Secretary of this lodge cannot do so without much trouble; but that no doubt will be to him as it has been to me, a source of greater pleasure than anything else. I do say this much—for the kind and hearty way in which my name has been received, I thank you sincerely. Anything I have asked for has been given with the greatest kindness, and our Bro. Treasurer will also tell you that as far as his office is concerned the members of the lodge have always been most ready in the payment of their subscriptions.

The S.W., responding for himself and brother officers, said: Permit me to return our sincere thanks. I assure you that no effort on our part shall be wanting to uphold the working of the Beacontree Lodge; and so far as our

attendance is concerned, the punctuality we have hitherto observed will be maintained during the W.M.'s year of office. We are pleased that our visitors are kind enough to have noticed the good working of the lodge, and we promise that we will at least try to maintain that good working, and we hope we shall succeed in doing so.

## PROVINCIAL.

*EWELL, SURREY.—Grove Lodge, No. 410.*—The last meeting of the year of this prosperous lodge was held on Saturday, September 10th, at the Spring Hotel, Ewell, Surrey. Bro. Parsons, W.M., opened the lodge, when the minutes of the previous meeting were read and confirmed. Bro. H. Dumas, P.M. and S.W., took the chair, and in an admirable and faultless manner raised Bro. Sercombe. Bro. Parsons then resumed the chair, and the lodge was closed. Banquet and dessert was served up under Bro. Goddard's personal supervision, and proved how well he was able to cater—it reflected the greatest credit upon him; the wines also were excellent. The usual loyal toasts were given and responded to, when, after a few hours spent in an agreeable manner, coffee was served and the brethren separated. Present, besides those named: Bros. Leitchfield, P.M.; C. Greenwood, P.M. and Sec.; J. Hart, P.M.; Blake, jun., P.M.; Captain Hastie, P.M., and others. Visitor: F. Walters, W.M. 1309, P.M. 73, P.M. 871.

*Chigwell Lodge, No. 453, Woodford, Essex.*

The last meeting for the season of this lodge was held on Saturday last, at the Castle Hotel, Woodford, Essex. Bro. Raynham W. Stewart, W.M., presided, and opened the lodge, when ballots were taken, after the reading and confirmation of the minutes, for Mr. W. N. Trent and Mr. John Egan for initiates, and for Bros. C. Saunders and Gabriel Pinedo for joining members. The ballots having been favourable to the reception of all, the W.M. ceded his chair to Bro. Joseph Tanner, Prov. G.D., whose friends the proposed initiates were, and that brother, in an efficient manner, entrusted those gentlemen with the earliest of the Masonic mysteries. This having been done, the W.M. resumed his seat, and passed Bro. Clench to the second degree. The installation of Bro. C. R. O. Tatham, S.W., as W.M., was the next business on the paper, and this duty was also ably discharged by Bro. Raynham Stewart, who was, on its completion, invested as I.P.M. by the W.M. After salutation in the different degrees, the W.M. invested the following brethren as his officers: Bros. Joseph Tanner, S.W.; F. J. Cox, J.W.; Store, P.M., Treasurer; R. W. Motion, P.M., Secretary; Day, S.D.; Hogard, J.D.; Jeffrey, I.G.; Read, D.C.; and George Smith, T. The ceremony was afterwards completed by Bro. Stewart entirely to the satisfaction of the brethren, as was evinced by the applause which greeted him on his taking his seat. He immediately afterwards proposed, and Bro. Jager, P.M., seconded, that a five-guinea P.M. jewel be presented from the lodge funds to Bro. Giles, who had filled the office of W.M. twice since he had been a member of the lodge. Bro. Joseph Tanner proposed to take the office of Steward for the Girls' School Festival next year, and Bro. Motion volunteered to represent the lodge in the same capacity at the next festival of the Boys'. This concluded the lodge business, and the W.M. immediately closed down.

The brethren then repaired to an admirably selected banquet, and at its conclusion adjourned to the room where the dessert was arranged, and there drank those loyal, patriotic, and Masonic toasts with which it is the practice of the Craft to conclude their proceedings.

Bro. J. Wright Carr replied for the Prov. G.M. and officers, and stated that Bro. Bagshaw had so late as the previous Monday expressed to him the gratification he felt at the hospitable reception given by the Chigwell Lodge to the Provincial Grand Lodge at its visit in May, and how heartily he wished all the brethren prosperity. The name of Bro. Andrew Meggy, the D.G.M., had been named in connection with this toast, and he (Bro. Wright Carr) would not omit to inform him of the kind and hearty way in which this toast had been drunk.

Bro. Raynham W. Stewart proposed "The Health of the W.M.," a brother whom he had had the happiness to know for some time past. Bro. Tatham had won the esteem and regard of the brethren of the lodge, and all were delighted at his preferment. To digress a little, he (Bro. Stewart) would appeal to the newly-initiated brethren to take the earliest opportunity of becoming members of the Masonic Institutions. Masonry was a Society which did not live for itself, but for the benefit of others. This lodge had been very liberal to the Institutions; it had thus given Essex a proud place in the list of their supporters, and he trusted that charity would always be its predominant principle. Returning to the toast of the W.M.'s health, he might inform the initiates that the W.M. was a man of large heart, who would always follow that principle, and would faithfully discharge his duties while in the chair.

The W.M.: Brethren, I cannot thank you sufficiently for the kindness you have evinced in drinking so warmly the toast proposed in such flattering terms by our Bro. Stewart. I hope I shall be able, as Master of this lodge, to carry out his views in as full a manner as he could wish.

The toast of "The Visitors" elicited a reply from Bro. H. Muggerridge, and that of "The Initiates" one from Bro. Trent, in which he assured the brethren that the ceremony which he and Bro. Egan had gone through would make a lasting impression on his mind.

Bro. Raynham W. Stewart, responding for "The P.M.'s," said: If I did not know the brethren of the Chigwell Lodge, I might be at a loss to find words to express what I meant; but having occupied the chair for two years (not two successive years, but having been elected to preside over this lodge for a second time), I

think I cannot do better than say that by your election of me for the second time, I believe I may infer that I pleased you during my first year of office. I hope I have in the last. I believe it has been one of the most successful years that ever the Chigwell Lodge experienced; and I may say this most undeniably, I never met with more kindness, or greater forbearance and assistance, than I have during the past year. Brethren, I thank you most sincerely. If you will afford the same kindness to our W.M. as you have afforded to me, he cannot but have a very happy year of office. Brethren, my sole desire and wish is prosperity to the Chigwell Lodge and God bless you all, and I say so on behalf of myself and my brethren Past Masters.

Bro. Store, P.M., replied, as Treasurer, to the toast of "Treasurer and Secretary." They had only one motive, the welfare of the lodge, as far as they could promote it; and he trusted the younger brethren who were coming forward would have a similar object. He had been much gratified at Bro. Stewart's performance of the duties of Master during the year, and it was an additional pleasure to find him instal his successor. As far as possible, the practice of the retiring Master performing this ceremony should be followed, but for many years this duty had fallen on him (Bro. Store), through the various Masters not being capable of doing it. He had heard an observation made about that duty being cast on a visitor, but except when it had pleased the Almighty to afflict him (Bro. Store) with sickness, and he was absent, he had always stood upon his right as a P.M. to perform it, and he wished to disseminate this principle among the Craft, that a P.M. of a lodge is entitled before any one else to perform the ceremonies attached to the working of his lodge, if he is capable of doing so. For twenty years he (Bro. Store) had at times done this work, he trusted, to the satisfaction of the brethren, and, he believed, to the benefit of the lodge. After thanking the W.M. for proposing his health, he wished him a very happy year of office, and that for many years the brethren might enjoy his society.

Bro. R. W. Motion replied, as "Secretary," and Bro. Joseph Tanner for "The Officers." Both these brethren solicited support for their steward's lists for next year.

The brethren then separated, and returned to town.

The lodge was well attended both by members and visitors, and every effort was used to make them comfortable. A delightful meeting was the result, and the brethren expressed themselves highly satisfied with the proceedings of the day. Among the members were: Bros. C. R. Tatham, F. J. Cox, Store, Motion, William Giles, Dr. John L. Bunce, G. G. Gardiner, H. Jager, John Glass, Dudley Rolls, C. Sanders, C. F. Hogard, John Egan, James Clench, W. N. Trent, Joseph Jeffrey, D. Read, G. Pinedo, F. D. Cates, and Alfred Day; and the visitors were represented by Bros. Leopold Ruf, No. 12; A. Snelgrove, No. 12; W. A. Tharp, No. 49; George J. Shepherd, No. 49; J. Wright Carr, Prov. G. Sec.; F. Giles, No. 108; H. Muggerridge, No. 192; H. Massey, No. 619; George Loch, No. 858; and R. J. Tucker, No. 933.

HOLYHEAD.—*Ibernia Lodge, No. 597.*—This lodge held its regular monthly meeting at the Marine Hotel on Monday, the 5th inst. Mr. William Evens and Mr. Robert Evens were duly initiated into Masonry, the ceremony being ably performed by Bro. John Peters, W.M., other brothers assisting. Bros. Thomas Hughes and Edward Jones were examined, and successfully passed to the second degree. After this Bros. John Roberts and Owen Richard Ellis passed an examination in the second degree and were raised to the sublime degree of M.M. The lodge was then worked down to the first degree; and after giving intimation of certain measures to be brought forward at the next meeting of the brethren the W.M. closed the proceedings of the evening in due form. It will be gratifying to the Fraternity at large, to know that this lodge is in a prosperous and satisfactory condition, and this, no doubt, is to be attributed in a great measure to the valuable exertions of the worthy W.M. and his colleagues.

MANCHESTER.—*Blair Lodge, No. 815.*—This lodge was held on the 9th instant, after a vacation of two months, in the suite of rooms at the Hulme Town Hall, which have been recently chastely decorated. There was a numerous attendance; the members included Bros. Jos. Hine, P.P.G.S.W.; J. D. Kennedy, P.P.G.T.; Jos. Eltoft, P.P.G.R.; and Dr. Dill, P.P.G.P.; and the visiting brethren Bros. Reddish, P.M.; Capt. Lathbury, R.A., P.M.; Davies, S.W.; &c. The Lodge was opened in due form in the three degrees, and in proper order examinations were undergone. Bro. Lowe was passed to the second degree, and Bros. Blum and Pierce were raised to the sublime degree of M.M. by the W.M., Bro. James Redford. The lodge was lowered to the first degree. Bro. Worthington, S.W., was voted the W.M.-elect, and other business was transacted. The charity box showed a good subscription, which, with the addition of £5 from the charity fund of the lodge, was set apart for the relief of a distressed brother. Hearty good wishes were expressed by the visitors; the lodge was closed in peace and harmony, and the brethren adjourned to a substantial repast. After the loyal toasts and the health of the M.W. Grand Master and the V.W.D.G.M. were given, Bro. James Redford, the W.M., alluded to the recent decease of the late M.W. Prov. G.M. of East Lancashire, and said the next toast, to his memory, was a sad one. Many changes had occurred since last they met at their social board. Europe, then in a state of tranquility and smiling with plenty, was now convulsed with war, and had some of her fairest land laid waste and deluged with the blood of thousands of God's noblest creatures. Thankful ought we to be, in our sea-girt isle, that we enjoyed the blessings of peace and liberty; could meet as we liked, and return to our home in quiet, without dread for

the morrow. And yet in our peaceful land, Death had been amongst us; we were wearing the garb of mourning, and had to regret the loss of one who, a few meetings back, occupied that chair, and cheered us with his genial face and kind advice and encouragement. Little did we think then, when we drank his health and wished him many years to preside over us, that we should never see him again, and that we should have by now stood at his graveside. The Craft under his rule had increased enormously, for he had ever the cause of Masonry at heart, and prospered that cause not only by words, but deeds. Among many acts of charity he had given one thousand guineas towards relieving the Masonic Boys' School from its heavy debt, and had bequeathed the munificent sum of thirty thousand pounds to further the great principles of our Order, by founding an infirmary in his native town of Bolton. The "Blair" Lodge was perhaps attached to him by stronger ties than any other lodge in his province; its charter was granted under his rule; their P.M. Kennedy was his last acting P.G.T., and, above all, their lodge was called after him, and was the only one that bore his name in the province, or indeed throughout England. They had every reason to be proud of that name, and he prayed the G.A.O.T.U. might grant that the "Blair" Lodge might ever prosper, and be the means of perpetuating and handing down to Masons of succeeding generations the memory of the late Stephen Blair—of a good old English gentleman, a true friend, a kind employer, and a Provincial Grand Master who can never be surpassed or more beloved in the province. (The toast was drunk in solemn silence.) Other toasts followed, including "The M.W.P.G.M.-elect of E.L., Bro. Lieut.-Col. Nicholas Le Gendre Starkie," "The W.M.-elect of the Blair Lodge," given by Dr. Dill, P.M., P.P.G.P., and suitably responded to by Bro. Worthington, S.W. 851. The toasts were interspersed by songs and accompaniments given by Bros. Captain Lathbury, Knight, Royle, and Winning, and which in no small degree added to the enjoyment of an agreeable and fraternal evening.

LOUGHBOROUGH.—*Howe and Charnwood Lodge, No. 1007.*—This lodge held its first meeting after the recess, on Tuesday, the 6th inst., when the following brethren were present: The W.M., Bro. J. Wilson; Bros. W. G. Palmer, P.M.; C. H. Capp, J.W.; Henry Deane, P.P.G.R.; F. Amott, W. C. Cartwright, W. G. Palmer, jun., John Taylor, J. W. Greenwood, J. J. Fairfax Scott, Henry Dougherty, and, as visitor, Bro. W. Rowbotham, 279. The lodge having been opened in the first degree and the minutes of the last lodge read and confirmed, Bro. Cartwright was examined, received the test of merit and retired, and the lodge having been opened in the second degree, was passed to the F.C. The working tools having been explained by Bro. Deane, Bro. Taylor was then examined as to his proficiency in this degree and being approved, retired. The lodge was then opened in the third degree, and Bro. Taylor duly raised to the sublime degree. The ceremony was, by command of the W.M., performed by the Acting S.W., Bro. Deane, who also gave the lecture on the tracing board. The lodge then resumed in the second and first degrees. A circular from the Prov. G. Secretary was read, asking the brethren to elect a member as P.G. Steward, and Bro. W. G. Palmer, jun., was unanimously elected to that office. The W.M. impressed upon the brethren the desirability of a large attendance at the Provincial Grand Lodge at Market Harborough, on the 16th inst. The brethren were then called to refreshment, and general satisfaction was expressed at the steady improvement in the position and working of the lodge.

LIVERPOOL.—*Duke of Edinburgh Lodge, No. 1182.*—The third anniversary of this flourishing lodge was held in the Lodge-room Coffee-house Hotel, Wavertree, on Wednesday, the 17th ult., the lodge was opened in due form and solemn prayer by Bro. W. Woods, I.P.M., W.M. *pro tem.* The minutes of the previous lodge meeting having been read and confirmed, Bro. Hamer, P.G.T., then presented Bro. Samuel Cookson, S.W., to Bro. Woods for installation, assisted by Bros. Wylie, P.G.R.; J. Thornton, P.M.; and T. May, P.M. 673. The installation was then proceeded with, and upon re-admission of the brethren under the direction of Bro. Woods, the full ceremony of installation was gone through in a most perfect manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested: Bros. J. Thornton, I.P.M.; P. R. Thorn, S.W.; W. Pughe, J.W.; W. Brown, re-elected Treas.; J. G. Bales, re-elected Sec.; R. G. Lupton, S.D.; J. W. Williams, J.D.; J. A. Elginton, I.G.; A. Vaughan and S. F. Parker, Stewards; W. Crawford, Tyler. Business being ended the lodge was closed in due form and with solemn prayer.—The Installation Banquet of this lodge took place in the Lodge-room, Coffee House, Wavertree, on Wednesday, the 31st ult., the lodge was opened in due form and with solemn prayer by Bro. Samuel Cookson, W.M. About fifty of the brethren assembled, amongst the visiting brethren were Bros. Mott, P.G.D.; H. Hornby; T. C. W. May, P.M. 673; J. Scott, P.M. 594; and P. Lawson, P.M. 594. Bros. Booker and Story were examined as to their proficiency to be passed to the degree of F.C. Freemasons, which was satisfactory; they were then passed to that degree in a very able manner by the W.M. The brethren were called from labour to refreshment, when about fifty of the brethren sat down to a dinner on the most liberal scale and splendid style of the hostess, Mrs. Thomas Wright. The usual loyal and Masonic toasts were given, Bros. F. Parry and T. Mowbray, added greatly to the enjoyment of the evening, by singing several songs in their usual good style. The last toast of the evening having been given, the lodge was closed in due form and with solemn prayer by the W.M.

WESTERHAM.—*Amherst Lodge, No. 1223.*—The regular monthly meeting of this lodge was held on Thursday, 8th inst., at the Kings Arms Hotel, at three o'clock in the afternoon. The W.M., Bro. R. B. Newson, P.M., Prov.

G. Purst., was supported by Bros. Col. Warde, S.W.; J. H. Jewell, J.W.; John Bowes, P.M., Past Prov. G. Reg., Cumberland and Westmorland, as P.M.; J. T. Bowen, as Sec.; Fox, Clark, Stanard, Blackman, and other brethren. The lodge was opened in form, when the minutes of the previous meeting were read and confirmed. The W.M. announced that the first duty of the brethren was to elect a W.M. for the ensuing year, and requested the Acting Secretary to supply the brethren with voting papers. This being done, the W.M. declared Bro. Col. Warde unanimously elected. The W.M.-elect having thanked the brethren, a committee was formed to make arrangements for the annual meeting, which (considering the high esteem in which the W.M. for the ensuing year is held promises to be very largely attended. After the lodge was closed the brethren adjourned to the banqueting-room. The usual loyal and Craft toasts were proposed and duly honoured, so also was the toast of "The Visitor," Bro. Bowes.

SCARBOROUGH.—*Denison Lodge, No. 1248.*—The annual Masonic ball of this lodge in aid of the Masonic Charities, took place on Wednesday, the 31st ult., at the Grand Hotel (the place of meeting of the lodge), under the distinguished patronage of the Right Worshipful Bro., the Earl of Zetland, P.G. Master; Bro. the Right Hon. Lord Lindsay, W. Bro. Sir Harcourt Johnstone, *Az.P.*, P.P.G.S.W.; C. Sykes, Esq., *Az.P.*; R. W. Bro. J. P. Bell, Esq., *Az.D.*, D.P.G.M.; the Worshipful, the Mayor of Scarborough, Bro. R. Foster, Esq., and the Old Globe and Denison Lodges. The company assembled between 9.30 and 10 p.m., and dancing then commenced, to the inspiring strains of Bro. Pritchard's band. The capacious dining-hall of the hotel, tastefully decorated, was the ball-room on this occasion, which presented a very gay and animated appearance, the clothing of the brethren and military uniforms of a few greatly added to the scene, which was rendered complete by the array of grace and beauty (seldom met with in many ball-rooms,) which honoured this ball, the dancing was most spirited throughout the evening, and the excellent arrangements of Bro. Fricour, (the esteemed manager,) for the comfort of the guests, met with merited universal approval of all, while Bro. Scidenstriker's usual attentive and untiring zeal at the supper-room, prevented the most fastidious from experiencing the slightest inconvenience; indeed everything was the theme of universal delight, and the committee may well be proud of their exertions being crowned with complete success. As over 300 patronised the ball, a good sum will be realised to hand over to our much prized charities, and we sincerely hope it will inspire other lodges to use similar means to raise the funds of the Masonic Charities.

## ROYAL ARCH.

### METROPOLITAN.

*Beacon Chapter, No. 619.*—This young and flourishing chapter met on Thursday, September 8th, at the Greyhound Inn, Dulwich. Comps. J. W. Avery, as M.E.Z.; J. W. Halsey, P.Z., as H.; H. Massey, J.; and F. Walters, P.Z., opened the chapter. The minutes of the former meeting were read and confirmed unanimously. Ballots were unanimous in favour of the candidates for exaltation, and apologies were received for their absence. Comp. F. Walters, P.Z., installed Comp. H. Massey as the H; who installed Comp. C. A. Potter, as J. Comp. J. W. Avery being M.E.Z. of 73, was formally placed in the M.E.Z. chair. The officers appointed were: Comps. A. Avery, P.Z., Treas.; G. A. Smith, S.E.; W. H. Green, S.N.; R. H. Williams, P.S.; W. J. Laing, Janitor. The chapter was then closed; banquet followed, at which the usual toasts were given. The companions, after some hours of pleasure spent in each other's society, retired. Visitors: Comps. H. Potter, P.Z. 11, &c., and H. Bartlett, 169.

## MARK MASONRY.

### BOMBAY.

*Lodge Sirius, No. 90, E.C.*—The regular meeting of the lodge was held on 14th July. Present:—Right Wor. the Honourable J. Gibbs, Prov. Grand Master; W. Bro. H. H. Avron, P.M., as W.M.; Bros. T. Crawford, as S.W.; E. Gleave, as J.W.; W. Stephens, as M.O.; M. B. Cohen, as J.O.; J. Thomas, as Sec. and Org.; J. O. Weeks, as S.D.; A. Swift, as I.G.; J. W. Seager, Tyler; also Bros. J. P. Leith, E. T. Leith, J. Dixon, J. W. Hunter, &c. The lodge was duly opened, when the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The first business before the lodge was the installation of Bro. J. P. Leith, W.M.-elect; this ceremony was performed by Wor. Bro. H. H. Avron in his usual masterly style. Wor. Bro. J. P. Leith expressed his regret that, owing to the absence of many of those whom he intended to appoint to office, he was compelled to postpone the investiture of most of his officers. Bro. Thomas was appointed Secretary and invested with the collar of his office; Bro. Seager was invested as Tyler. The By-laws were next considered, when on the motion of Wor. Bro. Avron, seconded by Bro. C. A. Gumpert, it was unanimously carried, "That the By-laws as amended be adopted, printed and distributed." Bro. E. T. Leith proposed, and A. C. Gumpert seconded, Bro. J. H. Hunter, for joining. The lodge was closed at 8 p.m.

TIC DOLOREUX, Neuralgia, Rheumatism, Lumbago, and all singular complaints, cured by Dr. Gee's Anodyne (embrocation). Price, 2s. 9d., or sent for 3s. It has never yet failed. Read testimonials and judge for yourselves. Agents, T. Barton and Co., 269, Strand, W.C.—[Advt.]

## TO ADVERTISERS.

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## The Freemason

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

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## Births, Marriages, and Deaths.

## DEATHS.

CATES.—On the 7th inst., at Wilton Mews, Belgrave-square, Bro. Henry Cates, P.M. Lodge 192, deeply lamented.

FISHER.—On the 12th inst., at his residence, No. 2, St. George's-road, Bro. Henry Fisher, of the Manchester Lodge, No. 179, and of Victoria Station Pimlico.

LANE.—On the 9th inst., aged 18, Arthur, youngest son of Bro. John Edward Lane, of Lodge 504, The Nurseries, Great Berkhamstead.

## Answers to Correspondents.

E. COLLINSON.—We confess that we never heard of the "Black Masons" or the "Grand Black Institution" before, but if you will favour us with a few particulars, we shall be in a better position to judge.

PHILALETHES.—We must decline any further correspondence on the subject, having already given every scope and facility to a fair hearing of both sides.

A DOMESTIC DRAMA.—To whom are we indebted for this mysterious production? Who is Alchemia, with his *mitrailleur* of expletives? and who Andronicum, with his *olla podrida* of maudlinism and Masonry?

A P.M.—Yes; the change was effected by the Grand Lodge of England on the 27th November, 1725, when the motion being made that such part of the 13th article of the General Regulations relating to the making of Masters only at a Quarterly Communication might be repealed, and that the Master of each lodge, with the consent of his Wardens and the majority of the brethren, being Masters, may make Masters at their discretion, the same was agreed to without a dissentient voice.

BRO. JOHN YARKER.—We deeply regret to inform you that by some untoward accident your "Templar" letter, and notes on the "Son of Salathiel's" article have been mislaid.

## BOOKS RECEIVED.

Our fraternal thanks are due to R. W. Bro. George S. Blackie, M.D., Assistant Grand Secretary of the Masonic Bodies of Tennessee, for copies of the Proceedings of the Grand Lodge, Chapter, Council, and Commandery of that State.

Also to Ill. Bro. Thevenot, Grand Secretary (Chef du Secretariat) of France, for a copy of the Calendar of the Grand Orient for 1870.

Also to E. Sir Knight W. Tinkler, Grand Vice-Chancellor of England, for a Calendar of the Masonic Knights Templar and Knights of Malta, 1870.

Also to E. Sir Knight R. Wentworth Little, Grand Recorder, for a copy of the Annual Report of the Masonic Order of Knights of the Red + of Rome and Constantine, with Statement of Accounts and List of Conclaves, 1870.

## The Freemason,

SATURDAY, SEPTEMBER 17, 1870.

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

## TRUE FRATERNITY.

THERE is no taunt more freely flung at the Masonic body than the one which attributes to Freemasons selfishness in the exercise of their benevolence. The superficial observer of the fraternal feeling which cements and compresses the whole Masonic structure together almost invariably arrives at the somewhat illogical conclusion that because

our special care is for the "household of the faithful" we are utterly oblivious of the griefs and necessities of all the world beside. "I grant you," says one of these Solons, "that the Freemasons are a very charitable association, but their solicitude is confined to members of their own fraternity, and their finances are disbursed only to those who possess the shibboleth of Masonry." Now, supposing this charge were true, is it such a heinous offence after all? Do we not see instances every day of societies being formed to produce certain definite results, and of hospitals being founded for the treatment of special diseases? We might just as well quarrel with the English Church Union for not circulating tracts in favour of Socinianism, or with the authorities of the hospital for consumptive cases if they refused to receive fever patients, as to find fault with charitable or benevolent societies for restricting the appropriation of their own funds to the benefit of their own members. This is, we submit, the common-sense view of the matter; and, moreover, no one will venture to deny that there must be set rules for the due administration of all funds, whether they be dedicated to general or specified objects or not.

But as there are exceptions to every rule, so we find that when great emergencies occur, the gold and the silver of the Craft and of other kindred sodalities, are willingly poured out for the good of the greater number, irrespective of the interests of the few. Leaving private benefactions entirely out of the question, can it be gainsaid that the Grand Lodges of Freemasonry—and we may quote as a conspicuous example our own "venerable mother," the Grand Lodge of England—can it, we repeat, be denied that they have ever been ready to contribute their quota for the relief of sufferers in many a sudden and terrible calamity? One thousand pounds for the Patriotic Fund—one thousand pounds for the Indian Mutiny Fund, a similar sum for the succour of the distressed Lancashire operatives, and a lesser donation for the victims of an earthquake in Peru—these are some of the most recent instances of that large-heartedness which prompts English Freemasons to deeds of kindness and mercy. Let it not be said that we boast of these acts, or that we wish to parade them before the world as a palliation for our supposed manifold crimes. They are, as every Craftsman knows, only the natural fruits of those sublime teachings which are found in every branch of our ancient Order. They are but the visible signs of that developed intelligence which regards the nations of the earth as one brotherhood—of that spirit which vibrates to the joys and the griefs, to the happiness, or the misery, of the whole human race. Therefore to those who taunt us with the special consideration which is ever manifested towards their brethren by members of the Craft, we may very fairly say, "Suspend your judgment until you are really in a position to judge; study the history of our fraternity in every age, and then reproach

us with selfishness—if you can." At the present moment our sympathies as men and as Masons are peculiarly aroused by the war which desolates a neighbouring country; we are all truly sensible of the woes and horrors which afflict many a Continental home. The Terror of blood stalks through the fairest fields of France, and Europe stares aghast at the gloom which overhangs her future. Be it ours to shed a gleam of light upon the darkness of the strife; be it ours to pour the healing balm of consolation into the bosom of the afflicted. This is the true mission of Masonry, and of that genuine religion which looks with an eye of adoration towards God and of compassion upon His creatures.

We have already urged upon our readers that the work of aiding the sick and wounded is one in which ALL can assist, and we have now the gratification to announce that the Grand Lodge of England is prepared to do its duty. Our estimable Deputy Grand Master will propose, at an especial Communication this week, that the sum of five hundred pounds—an amount identical with that contributed by Her Majesty the Queen—shall be granted towards the relief of the "victims of war." Would it were more; but when we take into consideration the necessarily enormous expense of our new buildings—an outlay partly met by a loan from the Fund of Benevolence, which is still unpaid—it will be generally conceded that no larger amount could, with propriety, be voted at the present moment for any object not strictly Masonic, however praiseworthy.

We write these lines before the brethren assemble for this beneficent purpose, but we feel as assured as though the event had passed that the representatives of English Masonry will, with one mind and voice, sustain the Earl of Carnarvon in the initiative which he has assumed, and cheerfully vote the sum he has named to a "Society" which is doing the good Samaritan's work among the maimed and shattered soldiers of Germany and France. Doubtless the Grand Lodges of Scotland and Ireland will follow suit, and beyond question an impetus will be given to private lodge subscriptions throughout the empire by this action of the parent body.

Happily, secure ourselves, at present, from the dreadful calamities of war, let us pity those who suffer in other lands. No one can, however, foretell the future, and it may yet be the painful lot of Englishmen to experience those woes which they now view at a distance, and which they are anxious to soothe and alleviate. This epoch of enlightenment has vomited forth blood and tears—this era of education and progress has astounded us with scenes of unparalleled slaughter—but, notwithstanding so vast a retrogression of civilisation, may it be said that, in the midst of all, the spirit of humanity still glided on its errand of mercy, and that the light of fraternity never quite died out.

Every lover of peace throughout the

universe should now uplift his voice—every nation should proclaim its horror of this most cruel and sanguinary war. The happiness and prosperity of peoples must no longer be destroyed at the will of kings or rulers, nor must the glorious gift of life be thrown away in obedience to their insane behests. All our efforts—all the force of intellect and the might of persuasion—should be unceasingly directed towards the annihilation of the fearful scourge of war. And in the meantime let us, as much as possible, mitigate its horrors and circumscribe its sphere.

#### WAR NOTES BY THE EDITOR.

We have received a circular letter from the Grand Master of France (similar to that addressed to R.W. Bro. Sir E. Borough, Bart.) respecting the war, and from a post-script we learn that the Council of the Order have decided to establish an ambulance near the Rue Cadet—the seat of the Grand Orient. The latter body has headed a subscription for the sick and wounded with 3,000 francs, and a first list of contributions from the members of the Council amounts to 1,100 francs. A large sum will doubtless be raised amongst the brethren in France.

His Highness the Prince de Solms, who so narrowly escaped sharing the fate of the Emperor Maximilian in Mexico, was killed at the battle of Rezonville, on the 18th ult. The unfortunate Prince was a member of the Masonic Fraternity, and represented the Grand Lodge of England at the *ci-devant* Grand Lodge of Hanover up to 1866.

General Mellinet, Past Grand Master of France, commanded the troops at the Tuileries at the time of the Emperor's deposition, but very wisely refrained from employing the force under his command against the newly-organised Government of the Republic. When the National Guard entered the gates, the General was standing on the terrace, and was addressed by M. Ravenez, who demanded that the palace should be surrendered as the property of the nation, upon which General Mellinet handed over the post occupied by his troops to the National Guard, and bloodshed was thus happily averted.

The following is the circular convening the Special Grand Lodge:—

*United Grand Lodge of Ancient Free and Accepted Masons of England.*

W. MASTER,—Your attendance is required, together with your Wardens and Past Masters, at an especial Grand Lodge, to be holden at this place on Friday, the 16th of September next, at six o'clock in the evening, for the purpose of considering and deciding upon a motion which will be proposed by the Deputy Grand Master, the Right Hon. the Earl of Carnarvon, for a grant of £500 towards the fund now being raised, under the auspices of H.R.H. the Prince of Wales, K.G., P.G.M., for "Aid to the Sick and Wounded in War."

The Grand Lodge will be opened at seven o'clock precisely.

By command of the R.W.D.G.M.,  
JOHN HERVEY, G.S.

Freemasons' Hall, London, W.C.,  
9th September, 1870.

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

The article on Freemasonry by "The Son of Salathiel" at page 205 of THE FREEMASON for April 30th, 1870, appeared to me to mark an era in the Masonic career of the writer. At the time I was much pleased with it, and wished him good speed; I trust that, without fear or favour, he will be enabled to bring his Masonic researches to a successful and definite issue. His late remarks at page 421 are especially valuable and interesting.

Seeing the "History of Freemasonry," by Bro. Thos. L. Fox, advertised in THE FREEMASON, I sent for it, but was woefully disappointed when I got it. Its get-up is fine, so is the gilded motto on its *outside*, "Sit lux, et lux fuit," but upon examining the inside I found the motto appertaining to that to be, Sit lux, sed non lux. However, there is one thing I am highly pleased at, and that is the manly tone of the editorial critique, given at page 434 of THE FREEMASON. Bro. Fox's compilation is in great measure a collection of our Masonic fairy tales, which may have been very useful when Freemasonry was in its infancy, but as it has now, we trust, reached manhood, such childish productions do not suit its taste, as Bro. Fox would find when he read the remarks at page 434. The laurels of Masonic authorship are not to be won by such a simple production as Bro. Fox has laid before us.

W. P. B.

#### VARIETIES OF FREEMASONRY.

We hear of various varieties of Freemasonry, such as Christian Freemasonry, Jewish Freemasonry, Mohammedan Freemasonry, and so on; but what, I ask, are these? Not one of them, I venture, to say is true Freemasonry; they are all mere shams. To speak of Christian Freemasonry, e.g., is a pure contradiction in terms. The only true Freemasonry is the Freemasonry shadowed forth in the 1723 Constitutions (the great foundation of our "landmarks"), viz., Universal Freemasonry. This acknowledging God the Great Architect of the Universe as the Father of all, hails all men, Christian, Jew, and Mohammedan alike, as brethren. It is this idea of an universal human brotherhood that is the great charm of Freemasonry. It is Universal Freemasonry alone that can fairly and honestly admit all men *on the level* into its ranks. It alone can fairly and honestly hold out the right hand of fellowship to the Christian, the Jew, or the Mohammedan alike.

W. P. B.

As everything relating to the "1717" MASONS is interesting I send you the following lines, which appear in a curious old poem called "Isabella, or the Morning."

VIATOR.

"I hope," says he, "your Grace is well to-day,  
And caught no cold by vent'ring to the play."  
"Oh, sir, I'm mighty well—won't you sit down?  
Pray, Mr. Stanhope, what's the news in town?"  
"Madam, I know of none; but I'm just come  
From seeing a curiosity at home;  
"Twas sent to MARTIN FOLKES, as being rare,  
And he and DESAGULIERS brought it there:  
It's called a Polypus."

#### AID TO THE SICK AND WOUNDED.

Are the Freemasons of England justified in voting Grand Lodge funds for the above purpose?

There are several brethren of opinion that the money might be better applied in assisting our own charities.

Again, many Masons are contributing as individuals, and ought not to be called upon for more as a corporation.

SAPIENTIA.

The King of Prussia is a subscriber to the Royal Masonic Institution for Girls, and possesses two votes.

NOTA.

The Craft will be glad to learn that Frederick Tennyson, brother of the poet laureate, and himself a bard of great power and originality, has lately become a member of our ancient Order.

NOTA.

#### Original Correspondence.

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

#### ELECTION OF W.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your report of the proceedings in Grand Lodge held on Wednesday last, there is a case of appeal brought forward, concerning which I should wish, with your permission, to make a few remarks. Although I am a strong advocate for more stringent regulations than those which now prevail in every branch of Masonic practice, yet I do not think that the enforcement of a rule making it obligatory for the S.W. to succeed to the chair would be by any means a wise or a salutary provision. At the same time, I am considerably surprised that a brother who is the founder of a lodge should be so little acquainted with the "Constitutions" as "to be under the misapprehension that it was consequently binding that the S.W. of the lodge should be elected to the office of Master." In the majority of lodges, it is tacitly admitted, it is in fact a *lex non scripta*, "that the S.W., provided he be in other respects a fit person for the position, succeeds to the chair on the retirement of his predecessor." Were it otherwise, it is not easy to perceive what inducement there would be for any brother to accept office. He naturally looks upon each step, from I.G. upwards, as bringing him nearer and nearer to that goal, the attainment of which ought to constitute the object of every young Mason's legitimate ambition. But on the other hand, to assert that the S.W. *must* of necessity occupy the vacant chair *suo jure*, whether he be fit for it or not, and in spite of the voice of the majority of the lodge, displays a complete ignorance of the laws of the "Constitutions" which govern "the election of officers." I do not mean to maintain that the law, as it now stands, which vests in the W.M. the sole power of electing his own annual officers, is a good one. On the contrary, I consider it a very bad one, and, like a host of others relating to Masonic matters, might be altered to great advantage. But that is not the point. At present it is the law, and until altered must be adhered to. In practice it is almost a dead letter, as the system of seniority, combined with merit, is that which prevails in all really good lodges, and is the only principle which will ever ensure the promotion of *bona fide* working Masons, and make the working of our lodges what it ought to be, and what in ninety-nine cases out of a hundred it is not. The system of patronage, and the notoriously abused privilege of nominating men to the duties of positions of which they were hopelessly ignorant, have at last nearly exploded in every department of our civil and military institutions. Let the scandal no longer remain in a society so ancient and so honourable as Freemasonry.

I regretted to perceive, as I continued the perusal of the report in question, that the whole election of W.M. was a miserable example of "bungling." I candidly confess that had I been either the S.P.M. or the Secretary of the lodge, I should have infinitely preferred leaving matters *in statu quo*, than attempt to alter them at the expense of so flagrant an exposure of the manner in which the business of the lodge was conducted. The whole account reads like a farce. To elect a W.M. by a majority—partially install him—subsequently discover that the majority was a minority, and then endeavour to eject him, furnishes an episode in the annals of Masonic practice which is, fortunately, as unusual as absurd. As the case rests, the appellant, to use parliamentary language, has no *locus standi*, unless he can prove a conspiracy existed to exclude his *protégé* from the chair. It is needless to state that this is barely possible, for even if there did exist among a certain party or clique in the lodge an agreement to vote against the election of the S.W. to the chair, it would not come under the term conspiracy. Besides, the brethren can vote as they please, and have a perfect and legitimate right to join one another in any question before the lodge. At the same time, I quite agree that provided the S.W. was in all other respects an eligible person for the post, he ought morally to have been elected. But the fact that he was not, is no breach of the "Constitutions," and supplies no possible excuse for an appeal. Here it is where the appellant has fallen into error. He has made out a *casus belli*, where none in reality exists. In all probability he was urged towards the rock on which he split, by feelings of private chagrin and disappointment—ever a fallacious monitor and guide in instances of this description.

I now come to the decision of the Provincial Grand Master, a portion of which is directly at variance with the laws of the "Constitutions" governing the election of officers, and consequently interferes with matters beyond his jurisdiction, and over which he has no control. In his decision there is the clause: "Secondly, that the officers

who had been in office during the past year should continue in office during the coming year." With all due deference to the authority of the Provincial Grand Master, it is not his prerogative to select the officers of any lodge, but the sole prerogative of the W.M. of the lodge itself. If the W.M. on the present occasion chooses to accept the dictum of his superior officer, well and good; but if he stands upon his own right, as he is entitled to do by the express words of the "Constitutions"—"he shall appoint his Wardens and other officers, except the Treasurer"—it is clear that no power in Masonry can enforce the decision alluded to. Contradictions and inconsistencies in the practice of Masonry, whether they concern the administrative, executive, or ritualistic departments, will always occur until we have a better and more stringent régime of promotion, qualification, and admission.

Apologising for trespassing so much on your space,

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

London, September, 12th, 1870.

#### A BELIEF IN GOD AND A FUTURE RESURRECTION, &c.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with much astonishment the letter of Bro. J. E. Wilson in THE FREEMASON of 20th August, 1870, and, it would seem, he is entirely ignorant of Masonic jurisprudence. I know not what right Bro. J. E. Wilson has to interfere in the question between Bro. James Wallace and me. Bro. J. Wallace is surely able to maintain his own cause, if it is capable of being maintained; I dislike the interference of a third party. This third party takes a side at once, and expresses himself in a style more indicative of strong passion than of Masonic brotherly feeling. What does he mean by saying, "In Scotland we have P.M.'s and P.M.'s, but I had fondly hoped that those who could anonymously traduce a brother's character had passed away, or been 'stamped out,' like cattle plague or those P.M.'s who make sailors Freemasons in their tavern cellars"? Bro. J. E. Wilson writes apparently in the height of passion, but will probably come to common sense by-and-by. He attempts the facetious, and supposes M.M. to stand for *Mischief Maker*. I am willing to allow him the full benefit of his joke. The question of the truth or falsehood of the charge made by me against Bro. J. Wallace is not to be decided by Bro. J. E. Wilson's assertion "that it is utterly false, as the least inquiry would have shown to any one." Bro. J. E. Wilson says there are *P.M.'s and P.M.'s*. He puts in a most unnecessary apostrophe; but he omits to observe the distinction between P.M. and Pr. M., which every Freemason ought to understand.

I remain, yours fraternally,  
A PAST MASTER OF THE SCOTTISH CONSTITUTION.

#### FOREIGN TITLES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am bound to believe that you will do me the favour of inserting this note in your journal, as it bears very importantly on the recent Rhodocanakis controversy, as will be seen by the following extract addressed to H.I.H. the Prince Rhodocanakis, by the Minister of Greece at the Court of St. James; and which proves that even were an English Royal Duke (for example) to become a *naturalised Greek* subject, he would forfeit all his titular distinctions, but that on his renouncing such naturalisation, his titles would be revived. The inference is obvious, especially when we mark the style by which the Minister addresses the Prince. As I have, perhaps, trespassed on the prerogative of a friend, and made my extracts without permission, I may be excused giving the *date* publicity—although, for your editorial satisfaction, I enclose it.

Yours fraternally,  
S.

[EXTRACT.]

Londres.  
MON PRINCE,—Je m'empresse à répondre à la lettre que vous m'avez fait l'honneur de m'écrire en date d'hier.

D'après l'article 3 de notre Constitution aucun titre de noblesse n'est accordé ni reconnu aux citoyens Hellènes. Mais ceux qui se sont naturalisés en pays étranger auraient à mon avis invoquer à ce sujet la décision des autorités de leur nouvelle patrie. Si vous êtes né ou naturalisé sujet Grec vous êtes naturellement soumis aux dispositions de l'Art 3. Mais si par la suite vous avez obtenu une autre naturalisation c'est aux autorités du pays que vous avez adopté qu'il appartient de décider si votre titre héréditaire peut vous être reconnu.

Veillez, agréer, cher Prince, . . . les assurances de ma parfaite considération.

[Minister's signature.]

A Son Altesse Imperiale  
Le Prince Rhodocanakis, &c., &c., &c.

#### "A COUNTRY W.M." AND "SCOTCH V. ENGLISH FREEMASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I think if Bro. Hughan had read my letter over a second time, instead of "writing at once," he would have seen that I was perfectly acquainted with the regulation violated; as it contained the *substance* of the by-law, which he gives *in extenso*. However, I trust good may arise from its publication, and that every province may be led to see the propriety of at once adopting a similar law.

I would also inform him that the whole case had been laid before the Prov. G. Sec. of West York previous to my letter appearing in THE FREEMASON, and I have every confidence that the P.G.M., or his excellent Deputy, will deal with it according to its merits; and however sceptical Bro. Hughan may be about the truth of the "statement" pending the decision of P.G.L., I cannot furnish further particulars.

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

September 12th, 1870.

#### SCOTTISH MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. Hughan asks me for a copy of the By-Laws of Lodge United Brethren, No. 251, S.C. I regret that I cannot lay my hand on my own copy, which has got mislaid in my removal from the West Indies, but he may be assured that the fees are what I have said. He would probably be able to assure himself on this point, by asking the Secretary of the Grand Lodge of Scotland. Our own W.M. is now in England, I believe, and if this catches his eye, he will confirm my statement.

I am, yours fraternally,  
A MEMBER  
of Lodge United Brethren, No. 251, S.C.  
Hendon, N.W., Sept. 8th, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Before any man can become a Mason, he has to declare that he is uninfluenced by mercenary or other unworthy motives; why then should such be imputed to him?

As to the "labourer" being initiated, I can see no objection to him merely as a labourer. If what I have been taught in lodge is true, then a great many labourers have been Masons.

Bro. Hughan thinks that Masonry is not intended for such men. There I differ, though I make no pretensions to being a learned Mason, which Bro. Hughan is without doubt; still I think he has made a mistake there. When kings "exchanged the sceptre for the trowel," I believe they meant to honour Masons, not to honour labourers by admitting them into an Order of which kings were members.

I thought Masons make no distinction; here is a very great one. If a man joins the Foresters, Rechabites, or Oddfellows, he can demand a certain sum in case of illness; but that an Order, "whose distinguishing characteristic is charity," is to be composed of the middle and upper classes only, I conceive to be an anomaly. Who are to be the recipients of their charity? And why a working-man is to be excluded from the beautiful teachings of Masonry, I cannot make out.

On one point I agree with Bro. Hughan, and that is, that proper inquiry should be made before a candidate is balloted for, and that, at least, one month should elapse between the proposition and the ballot. Such inquiries to be limited to his moral and intellectual qualifications; not as to whether he is in receipt of 14s. per week, or £14,000 per annum. I once thought that the degrees in Freemasonry were "conferred according to merit and ability." I was wrong. I now know that they are conferred according to rank and influence, and I have become resigned to the situation.

Any person can buy and read THE FREEMASON; do you think he will have a favourable opinion preconceived of the institution when he sees the bickerings of Masons? When Masons will agree to accept the teachings of the Craft without discussion, and to act up to their O.B., then, and then only, will it take that dignified position in the world to which it is entitled.

I am, &c.  
S. P. R. +

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I noticed the communication of "A Country W.M." in your publication of last week (page 429), and should have commented thereon had I not felt certain that some well-known brother in this province would take up the matter, and deal with it more practically and fully than I could hope to do myself.

Our justly esteemed and indefatigable Bro. Hughan, of Truro, with that fairness and courtesy

which distinguish him, has not allowed such an occurrence to be mentioned as having taken place in a province so careful in such matters as West Yorkshire, without expressing astonishment at so grave a charge. As a West Yorkshire Mason I can assure Bro. Hughan, that besides the action of the By-Law he appends, every lodge in the province has been supplied by the Prov. G. Lodge with printed copies of By-Laws No. 47 and 48, which questions annexed. Hence he will see that although the offence named is still more unjustifiable, the Prov. Grand Lodge of West Yorkshire is not undeserving his good opinion.

Bro. Hughan's remarks are otherwise so much to the point that I can only endorse his hope, that "A Country W.M." will at once forward the name of the offending lodge to Bro. Henry Smith, Prov. G.S. for West Yorkshire, St. John's, Wakefield, in order that the matter may be inquired into and dealt with accordingly.

I remain, yours fraternally,  
JNO. R. RILEY,  
Sec. Airedale Lodge, 387, Shipley.  
Bradford, Sept. 10th, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Within the present month four applications have been made to me for relief by Scotch Masons; two of the four had diplomas, which on the face seemed perfect. I examined the applicants casually in working, and they were imperfect. The last one, to my surprise, told me something as follows:—That about eight years ago he and several others left a neighbouring county and went into Scotland; that they were initiated in a lodge there, and on account of a number being together, were admitted, with the consent of Grand Lodge, for a reduced fee—viz., 30s. That he was initiated and took the other two degrees three years since, and only obtained his diploma lately—dated April, 1870. He appeared in want, was ostensibly seeking work, and told a brother Mason who relieved him that he had not been able to get anything to eat since the previous day.

Is there some imposture actively afloat; or can it be true that men are admitted into Scotch Masonry under such circumstances? As a Mason under the Grand Lodge of England only, I do not know much of Scotch Masonic arrangements, yet I may reasonably expect that there is some similarity in the two institutions in the vital principle of financial selection. Yet if the above statement is correct, the reverse is the case; as, with us, it is specially prohibited in the *Book of Constitutions* to make any remission of the prescribed fee, or even receive it in instalments. I may observe that within the past few months, of seven applications for relief to my lodge, six were self-styled Scotch Masons, and were relieved.

Yours fraternally,  
A W.M.  
31st August, 1870.

#### GRAND LODGE OF IOWA.

The Grand Officers elected for the ensuing year are as follows: M.W. Grand Master, John Scott, of Nevada; R. W. Grand Senior Warden, O. P. Waters, of Muscatin; R.W. Grand Junior Warden, W. E. Miller, of Iowa city; R. W. Grand Treasurer, J. W. Wilson, of Newton; R.W. Grand Secretary, T. S. Parvin, of Iowa city.

The next and most important proceeding was the recognition of the newly-formed Grand Lodge of Quebec, which called up considerable discussion between Bros. Langrange and Gilbert—the former advocating the proposed resolution offered to the consideration of the Grand Lodge, the latter advocating its immediate recognition in an amendment, which was finally carried by a vote of 75 to 58, which, we think, is an honour to the Grand Lodge of Iowa and to the brother introducing the amendment. We subjoin the resolution and amendment, the latter of which was adopted:—

*Resolved*—That while this Grand Lodge considers the Grand Lodge of Quebec to have been regularly formed, it deems it but courtesy to the Grand Lodge of Canada, with which it is in fraternal intercourse, to await its recognition of that new Grand Lodge, which it does with the sincere hope that it will so recognise it at the next annual meeting.

Bro. Guilbert moved to amend the second resolution by substituting the following:

*Resolved*—That this Grand Lodge recognises in its fullest sense, as regularly formed, the Grand Lodge of Quebec, and fraternally welcome it to the circle of Grand Lodges.

BRO. WYNDHAM S. PORTAL will speak at the Church Congress, at Southampton, on 10th Oct., on "The Organisation of Charitable Relief in its relation to Church Work."

ROYAL ARCH MASONRY.—A preliminary meeting of the Founders of the proposed Chapter of Improvement, will be held at the Caledonian Hotel, Robert-street, Adelphi, at 7 p.m., on Saturday, the 24th inst.; Comp. Brett will be the President of the new chapter.

### AID TO THE SICK AND WOUNDED IN WAR.

We have pleasure in giving publicity to the following:—

#### ORDERS OF THE TEMPLE AND HOSPITAL.

*Proposal to raise contributions towards Fund for Relief of the Sick and wounded during the present War.*

The Order of the Hospital, afterwards combined with that of the Temple, had originally for its principal object the spiritual and physical ministrations of the wounded on the battle field.

The present war between France and Prussia affords an opportunity of demonstrating the practical utility of our Order.

Personal service is impossible; but, were a voluntary fund raised and placed at the disposal of the Grand Master, who would take proper steps for its application, well merited credit would accrue to the Order, combined with great benefit to the recipients. I am, therefore, authorised by the Grand Master to bring this under the notice of the Encampments generally through the official channels, and to invite contributions from the Encampments towards the Fund for the Relief of the Sick and Wounded during the present War.

Subscriptions, which will be duly acknowledged, may be forwarded to the Grand Treasurer, Sir. Knt. J. Tepper, care of the Grand Vice-Chancellor, Sir Knt. W. Tinkler, 15, Portugal-street, Lincoln's-inn, London.

P. COLQUHOUN,  
Grand Chancellor.

September, 1870.

### KNIGHTS TEMPLAR.

*Extract from the address of the Grand Prior of the Orders of Knights Templar and Hospitallers of St. John of Jerusalem for Dominion of Canada, at the Annual Assembly, Quebec, August 30th, 1870.*

I have been lately applied to for permission to confer in Encampments the *Babylonish pass*, or as it is called in the United States "*Red Cross*." I would wish it clearly understood that this degree is in *no way* connected with the ancient Order of the Temple, or is it recognised by the *Grand Conclave* of England, being merely a continuation of the Royal Arch, referring to the *rebuilding* of the Temple by Zerubbabel; and there is no reason why it should be made an *appendant* degree, but as our Brothers of the *Temple* in the United States, lay great stress on its being *conferred* as a pre-requisite to the *Templar*, there can be no objection to commanders of Encampments communicating it.

The Grand Conclave of England to whom I referred the matter, some years ago, decided I should use my own discretion as to its introduction into Canadian Encampments, and a former Grand Master of the *General Grand Encampments of the United States*, the late Eminent Sir Knight William Hubbard, in a correspondence with me, recommended strongly its adoption by us, and the issuing of the necessary authority by me to private Encampments. I have therefore on several occasions when applied to granted dispensations to form Councils of the Degree in connection with the *Templar* warrants. It may not be out of place here to mention that this "*Red Cross*" has *no affinity whatever* to the Order of the "*Red Cross of Rome and Constantine*" lately revived in England, which is purely Christian. Its revival gave rise of late to much controversy, as to its authenticity and connection with Freemasonry, but this has been fully and satisfactorily proved, and the Order is now flourishing under the rule of the Grand Sovereign, the Right Honourable Lord Kenlis, who has been pleased to authorise its introduction into Canada, and appoint me as his representative, "Chief Intendent or Inspector General" of the Dominion. The Scottish *Templar* Encampments have always exercised the power of giving the *Novitiate Cross* of Constantine. In England it appears to have been incorporated with Freemasonry, being

conferred on *Master Masons* about the middle of the last century, and there is no question that it has equal claims with the Masonic *Templars* and *Knights of Malta* to be classed amongst the Orders of *Chivalry* recognised by the articles of Union of the Grand Lodge in England in 1813, all of these orders in their Christian teaching blending naturally and harmoniously together. It is well known that the old Orders of *Knight-hood* were during the last century much prized in the higher degrees of Freemasonry, which induced not only the formation of many Masonic degrees quite unknown excepting to Masons, but also the attributing *Masonic secrets* and ceremonies to *Military Orders*, of which those who originated them never dreamt; amongst these is the "*Red Cross of Rome and Constantine*," the true but, *totally un-masonic order*, being a State Order of the Byzantium Empire.

### CHAPTER WORK.

By JOHN P. LITTLE, Grand High Priest Grand Chapter, Va.

#### THE DEGREE OF MARK MASTER.

This is one of the most beautiful of all the Masonic degrees, and in the hands of a competent Master can be made most instructive and interesting.

It applies Masonic truth and brings it home to the daily life and practice of every true Mason. Having its origin at the building of the First Temple, when it was connected with, if it had not really been a part of the Fellow Crafts Degree, its application and use may be met with in every part of our Masonic life.

It is necessary to the Craft, for it was instituted in order that imperfect work might never be received and unfaithful craftsmen never be rewarded. It prevents or at once remedies confusion among the Craft, and inculcates order, regularity, and discipline. Upon the efficiency of this Order at the First Temple depended entirely the prosperity of that mighty work, and to their skill and faithfulness was due its completion.

Mark lodges at first consisted only of the overseers of the Craft, yet in the course of time, as the Craft became more skilful, one and another were selected from the body of the workmen, who, from their skill and faithfulness, were thought worthy to be advanced to this degree. Of course, all were Fellow-crafts. Josephus informs us very plainly that there were two classes of workmen employed. The apprentices were the common labourers—the quarrymen—whose duty it was to separate the rough ashlar from the massive stone, and place it before the Fellow-crafts that, by their skill, it might be rendered into the perfect ashlar fitted for its place in the Temple.

An Entered Apprentice might, by diligence, qualify himself to become a Fellow-Craft, and of these there were two classes. One performed the work of beginning to square the rough stone, the other finished it. The first class were the most numerous, and assembled in their proper place to receive wages of corn, wine, and oil as the reward of their daily labour. The other class were entitled to place a mark upon their work, were called "*Mark Masters*," assembled in their respective Mark lodges, and, at a proper time and in a peculiar manner, claimed and received such wages as were their due.

There were then the finishers of the work that had already passed through the hands of others, and each one was entitled and required to mark his own work, and by the mark both the man and his work were known.

We see here the beauty and the good result of division of labour. The skilled workman did not haul up a stone from the quarry, and with infinite labour, reduce the rough mass into the perfect ashlar. It passed through many hands, and was partly shapen into form before it came under the chisel and mallet of the finisher. He completed and perfected the work which others had begun, and placed finally his mark upon the perfect stone, so that if any defect was afterwards found, the careless or faulty workman could be at once detected. Thus every skilled workman was made directly responsible for all that passed through his hands.

During the seven years of labour on the Temple there were gathered in and about Jerusalem 80,000 Fellow-Crafts, men collected from every portion of the land of the Hebrews, and doubtless from other lands also. Now, among so many strangers congregated together there would have been great disorders but for the wise provision and forethought of our Grand Masters. These 80,000 were divided into lodges of thirty each, under the command of skilful workmen; all their wants provided for, food,

clothing, lodging, work, and wages, and the most strict Masonic discipline kept up, both during the hours of labour and refreshment, just as in a police force or in an army divided into companies. Over these lodges the Mark Masters presided, and ruled the other craftsmen when at work and controlled them at all times, and all, of course, were under the special control of him who was the chief architect of the Temple. Each Mark Master had under his special orders a set of inferior workmen, whose labours he was to superintend, whose morals examined he was to direct, whose ignorance he was to instruct, and whose work he was to finish.

They were only assembled in lodges of Mark Masters for the purpose of advancing worthy craftsmen to this degree or for receiving wages. They were called *Harrodim*, that is, Prince Rulers or Masters; and *Mevratshim*, that is, overseers and comforters of the people. Their subordinates were the *Ghibbin*, stone squarers, polishers and sculptors; the *Ish Gotsab*, men of hewing; and the *Benai*, settlers or builders—all able and ingenious Fellow-Crafts. Below these were the *Ish Sabbal*, or men of burden.

Whenever a craftsman had made suitable proficiency and could furnish a piece of work that stood every test, he was advanced to this honourable degree and became Master of a mark. This was like a diploma in a modern university, it was a *passport or proof of skill when travelling in foreign countries*, and entitled its holder to an honourable position and to profitable employment wherever he might go to work.

A graduate of the Temple, after seven years of work and study, was sure to be everywhere received and gladly welcomed.

"By the use of this degree every Operative Mason at the building of the Temple was known and distinguished by the Grand Senior Warden.

"By its effects the disorder and confusion that might otherwise have attended so immense an undertaking were completely prevented; not only the Craftsmen themselves, but every portion of their workmanship was discriminated with the greatest nicety and the utmost facility. If defects were found in the work, the overseers were enabled without any difficulty, by the help of this degree, to ascertain who was the faulty workman; so that deficiencies might be remedied at once without injuring the credit or diminishing the reward of the industrious and faithful of the Craft."

The clothing, that is, the colour, of this degree is purple, and the same colour belongs to all the degrees intermediate between the Master Masons' Lodge and the Royal Arch Chapter. As the one is blue and the other scarlet, and as purple is made by a due admixture of these two colours, so do we have purple as the colour of all the degrees intermediate between these two. All the Temple work necessarily good in material, so that no imperfect stone was ever allowed to be presented. It had also to be true in every proportion and perfect in its polish; and it must also be square, every angle and every side finished with exact nicety, in order that all the stones of the building might meet and stand in perfect harmony. A single defective or badly wrought stone might mar the symmetry of the whole building.

Hence the care our brethren exercised in Operative Masonry, and hence, also, the lesson taught us in Speculative Masonry. Every Mark Master should ever bear in mind that more is expected of him than of a common workman, whether in the lodge or out of it. Other Masons may present imperfect work, nothing less than perfection will do for him. He must remember the high standard put before him, how he has been tested, and what is his reward.

His duty is continually to deserve his mark, to put it to a good and proper use, to instruct and comfort the weaker brethren, to help a needy Mark Master, and to let his charity be as universal as the light of the sun.

He should remember always to discharge every duty of every station in life in which he may be placed with precision and punctuality.

Thus, my brethren, should the thoughts of our hearts and the work of our hands be good, true and square, not unfinished and imperfect, not sinful and defective, but such as the Grand Overseer of the Heavens and the Earth will see fit to approve of as a worthy oblation from His creatures.

(To be continued.)

**FATHER 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.

MASONIC ORPHAN BOYS' SCHOOL,  
IRELAND.

The usual monthly meeting of the Committee of this Institution was held on Monday last at the Freemasons' Hall, Dublin.

Bro. the Rev. Henry Westby, P.G.C. and Hon. Sec., sent forward a letter which he had received from R.W. Bro. Lord Viscount Powerscourt, P.G.M. Wicklow and Wexford, and Junior Grand Warden, enclosing £30. His lordship was elected a Vice-President of the Institution.

The Secretary also announced the receipt of the following donations and subscriptions since the last meeting:—

Lodge No. 1, Cork, £20; Bros. the R.W. T. H. Hall, F.R.S., Provincial Grand Master for Cambridge; Captain Maxwell-Harte, and Lodge No. 112, Colombo, Ceylon, £10 each; Lodge No. 3, Cork, £3; the Provincial Grand Treasurer for Derry, £2; Bros. C. D. M'Carthy, and J. H. Wallace, £1 1s. each; Bros. Captain O'Hara, D.L., Captain Philip, Scots Greys, Lieutenant Fielding, R.A., Ernst. Emil Wendt (London), J. Hackett, J. F. T. Green, A. M. Beamish, and Lodges No. 351, Monaghan, and 555, Fermoy, £1 each; Bros. J. Barry, S. Wood, J. Fitzpatrick, and H. Townsend, 10s. each.

Voting papers for the election of two boys were ordered to be issued, and the Board then adjourned until Friday morning, the 30th inst., at half-past eight o'clock, when the half-yearly breakfast of the governors and pupils is appointed to take place.

A FEW WORDS ABOUT DYEING.—Soiled or faded articles of dress or household wear may frequently be again rendered serviceable by dyeing; and although the larger ones must, from the trouble and care involved, necessarily be sent to the professed dyer, the smaller ones may often be dyed to advantage at home, and some saving of money and vexatious delay effected, and more especially in the colonies or in the country, where dyers are not easily reached. It appears desirable, therefore, that we should say a few words on the subject of dyeing, and more especially on that branch of it which may be of practical use to our readers. It is found that some kinds of material are more easily combined with the colouring matter than others, Silk is easily dyed, and takes the finest of colours. Next in order is wool. The woody fibres of cotton and linen are the most difficult to dye. But while science improved the art of dyeing, by discovering its principles and adding to its lists of materials it rendered its domestic practice more difficult. While the art was simple, it has been almost as common an accomplishment as spinning; when it had become complex this could no longer be the case. Recently, however, the tendency of science has been in the other direction, and has again made it simple and generally available. As early as 1826, it was discovered that in the waste formed in the manufacture of coal-gas there existed, among others, a substance which was named aniline. About 1858, it was found that, under different kinds of chemical treatment, this would yield a variety of brilliant colours, which were turned to practical account as dyes. From their beauty some of them became fashionable and popular; the best known of the class are magenta and mauve. Many improvements in the manufacture have since been introduced, and it is found that they have so great an affinity for the cloth, that the use of mordants may be dispensed with. By the use of these dyes, the dirtiness and the difficulty of home-dyeing are done away with. The work may be done with a certainty of success, and without so much as soiling the fingers. The form in which they may most readily be procured is that of "Judson's Simple Dyes for the People," as prepared by Messrs. Judson and Son, Southwark-street, London. Their preparations may be bought at any chemists at sixpence a bottle, and give a considerable variety of colours, mostly of great delicacy and brilliancy. The process of using these dyes being clean and simple, there appears no reason why every lady should not be her own dyer, or why dyeing-day should not, in every well-regulated family, be as common and much more agreeable than washing-day. Any young lady can begin her experiments on a ribbon or feather, following the directions already given, in a basin of water, and proceed afterwards to larger articles of dress in a bread-pan or foot-bath. The thing would be worth trying from motives of economy, and much more real amusement would result from it than from many of the melancholy recreations to which young ladies of the present day are condemned. In addition to their use as dyes, we find that these fluids are applied to a curious variety of purposes. Such of our lady readers as practise illumination will find them, from their brilliancy, valuable for that purpose; and to the designers of stained glass windows they are likely to prove of great importance, since, by their means, something of the lustre of actual glass is to be attained in the preliminary paper cartoons. Architects and engineers employ them as flat washes on their plans and sections; photographic colourists tint photographs with them; and we are not aware that artists have painted with them as yet. The edges of book may be coloured with them in a pretty manner by pressing the volume tightly together and laying on the fluid lightly and quickly with a soft brush. Deal may be stained with them to imitate oak, mahogany, satinwood, or ebony. For staining leather they answer well. Many other uses might be mentioned; but on eof the most curious which has come to our knowledge is that recently adopted by a proprietor of hackney carriages. When the linings of his vehicles become faded he stains them, without removing, with a solution of blue or crimson, and they look fresh and bright again; and the otherwise necessary expense of relining is thus avoided.—*Vide Cassell's Household Guide—on Decorative Art*, March, 1870.

Notings from Masonic Journals.

*Die Bauhütte*, of 3rd inst., has a good article on Goethe, by Bro. Heinrich Goll, member of the Lodge "Carl zur Eintracht," in Mannheim. Bro. G. Treu is appointed Representative of the Grand Lodge of Portugal (Lusitania) by the Grand Lodge of the "Sun" at Bayreuth. The Grand Lodge "Royal York," of Prussia, has contributed 2,500 thalers to the funds of the Central Committee for succouring the sick and wounded in the field.

FROM the *Masonic Trowel*, of Springfield, Illinois, we learn that at the celebration of St. John's Day at Fairbury, in that State, R.W. Bro. W. Rounseville, whose name is favourably known in English Masonic circles, delivered a stirring oration on the principles of the Craft.

THE *Kentucky Freemasonry* hits hard at the use of Mnemonic keys or ciphers in Masonry.

IN the *Freemason* of St. Louis, Mo., for August, Bro. G. F. Gouley, the editor, contributes a fine article under the caption "Is Freemasonry Ancient?" and we thoroughly agree with our talented brother's conclusion that "What we want most in Freemasonry to-day is more of a LIVING HISTORY."

St. John's Day was celebrated with an imposing procession and other demonstrations by the Masonic fraternity at Denver, Colorado, when the corner-stone of the great Union Passenger Depot was laid with great solemnity, and an eloquent address was delivered by the Right Rev. Brother George M. Randall, Bishop of the Diocese.

WE thank our brother of *The Landmark* (New York) for his kindly notice of the excursion given to his employes by Bro. Kenning, whom he not inaptly terms "a whole-souled brother." It is pleasing to record the interchange of these fraternal civilities between members of the great guild of the Masonic press.

A "Statement concerning the Grand Lodge of Quebec" has been issued by M.W. Bro. Graham, the Grand Master. Its arguments are lucid and conclusive, and the spirit of moderation which pervades every page equally deserves commendation. From our American exchanges we learn that the right of our Quebec brethren to self-government has been recognised by a large number of Grand Lodges in the States, and it is almost needless to add that English Masons will not hesitate to acknowledge the diplomas of the Grand Lodge of Quebec as being equally valid with those of the Grand Lodge of Ontario, *in* Canada. Time and the good temper of the Quebecers have virtually decided the question in their favour.

THE *Masonic Review*, edited by Bro. Cornelius Moore, of Cincinnati, Ohio, reaches us for the first time (two numbers, June and July). We would remind one of Bro. Moore's collaborators that it is not usual to speak of editorial remarks as those of "one of the English brethren," and with respect to the particular question of union between the unrecognised degrees, which he states we "graphically described," it may not be out of place to state that we represented the opinions of a vast majority of the thinking Masons of England. We are well pleased with the *Review*, which is ably edited, and when we add that it has commenced its thirty-eighth volume, nothing more is needed to show that it possesses the confidence and support of the Craft in Ohio.

FROM the *Masonic Record* (editor, John Frizzell, Nashville, Tennessee) we learn that the New Brunswick Grand Council of Royal and Select Masters have adopted an amendment to their Constitutions, based upon one of the statutes of the Imperial Council of the Red Cross Order in England, authorising the appointment of Inspectors-General of Divisions as Delegates of the Most Puissant Grand Master. Dr. J. C. Hathaway was elected M.P.S. Master, and D. R. Munro, Grand Recorder. Masonry in New Brunswick is greatly indebted to the zeal and activity of Ill. Bro. Robert Marshall, 33°, for much of its present prosperity.

THE *Freemason's Monthly Magazine*, of Boston, U.S., for August, has arrived, and its venerable and distinguished editor, Bro. Chas. W. Moore, contributes several well-written articles—one on the "Persecutions in Cuba," where Masons are being tortured and murdered for their devotion to the Craft; and another—which exhausts the law on the subject—on the "Right to Visit." We should like to hear Bro. Moore's views on the Quebec difficulty in the *Magazine*. Bro. Drummond, P.G.M. of Maine, confirms and supports his previous arguments in favour of prompt recognition.

The following letter from the *American Freemason* will be read with interest:—

HIRAM ABIF.

(To the Editor of the *American Freemason*.)

Dear Bro. Brennan,—I thank you for the file of THE FREEMASON papers, which you sent me for perusal. No doubt you meant to interest me in the subject with which I head this letter. I trust, too, that you will not refuse me the privilege of replying in the columns of *The American Freemason* to the criticism which my "Contribution to the Antiquity of Masonry," republished from your paper into the LONDON FREEMASON, has met in its columns. My critics are a Mr. William Carpenter, seemingly a scholarly gentleman, though apparently not open to conviction, and a certain W. P. B., of whom I cannot in conscience say as much. To Mr. Wm. Carpenter I will head my reply with: "*De gustibus non est disputandum.*" But to W. P. B. I am almost inclined to say simply: "Shoo, fly! don't bother me!"

First, then, as to Mr. Wm. Carpenter. This gentleman appears to have written an essay on the legend of Hiram Abif, in which he intimates that he has given reasons for not accepting my assertions or statements respecting the subject in question. This, Mr. Carpenter says in reply (LONDON FREEMASON for April 23, p. 200) to a certain "Pygmalion," who had my article republished in that paper (April 16, p. 181) for Mr. C.'s special benefit. But Mr. C. sees no benefit to be derived from my simple avowal that *Abif* or *Aviv* is a proper name, and no more. Mr. C. further believes, that had I read his article I "would have deemed it necessary to say something in reply to my (C.'s) argument." Now, whatever the arguments of Mr. C. may be in his article, viz., "Legend of Hiram Abif," one thing is certain to my mind—that C.'s arguments against my "Contribution," &c., contained in his letter to THE FREEMASON for April 23, 1870, p. 200, are very susceptible of being answered.

But, for the sake of clearness, though at some hazard of being tedious, allow me to lay the case plainly before you and your readers. In reading the scriptural passages which refer to Hiram Abif, we meet first in the English common version, 1 Kings vii. 13, 14: "And King Solomon sent and fetched Hiram out of Tyre. (14) He a widow's son of the tribe of Naphtali, and his father a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work," etc. Here the difficulty of referring the last pronoun "he" is not apparently great in the English version; it is somewhat greater in the original Hebrew, still not insurmountable. But reading the parallel passages in 2 Chron. ii. 13, 14, the difficulty increases: "And now I have sent a cunning man, endued with understanding of Hiram my father's, (14) The son of a woman of the daughters of Dan, and his father a man of Tyre, skillful to work in gold, and in silver," etc. The difficulty increases here in referring the "skillful to work," etc., to the "cunning man," whose name is not given. But the difficulty increases beyond any help in 2 Chron. iv. 16, which reads: "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to King Solomon," etc. The question is, Who is the artificer here spoken of, and whose father was he? Mr. Carpenter says, in common with many other commentators, that his name was according to Chronicles (2, iv. 16?) Hiram, and he was regarded as father to Solomon for services rendered. Further, that the "of Hiram my father's," in 2 Chron. ii. 13, 14, means of Hiram my father's (the Tyrian king's) household. Further, that this Hiram is the same as Hiram of 1 Kings vii. 13, 14. Now by Masonic light (notwithstanding W. P. B.'s boastful modernism, paraded in the LONDON FREEMASON for May 7, p. 225), I, with some others, choose to read *Abi*, or *Avi*, or *Aviv*, or *Avif*, instead of "and his father," "of my father," and "his father;" and all these in perfect accordance with the Hebrew text. Finding, moreover, that this my *Masonic* rendering of the original text differs from the oldest translation of the Hebrew Bible, viz., the Septuaginta, I ask whether Masonry, or a part of the legend of Hiram Abif—*i. e.*, his very name—is not ante-Septuagintic? I wished in my "Contribution," etc., that "some Masonic archaeologist would give me some light." Mr. Wm. Carpenter gives me the darkness which covered the minds of all non-Masonic translators and commentators of old; and Mr. W. P. B. is condescending enough to laugh at me and my desire for light.

But let me answer Mr. C.'s remarks against my views, in FREEMASON, April 23, p. 200. Mr. C., to my question, "Whether Masonry is not ante-Septuagintic, seeing that it translates the Hebrew text, or, rather transcribes it differently, and better, than the Septuaginta?" replies: "As well might he (Dr. Epstein) argue that the German and Swedish versions of the Bible were made before the Septuaginta, because they also retain the word *Abif*, and do not translate it." My answer is: 1st, The German and Swedish versions were made after Masonry was already in the world. 2nd, Masonry never made it its business to translate the Hebrew text, but shows only incidentally that it understands the Hebrew text of certain passages differently and better than the current translations do and did; and the question is, where did Masonry get its peculiar rendering? And, 3rd, Did Masonry get the rendering of those passages from the German and Swedish versions? I repeat, "I wish some Masonic archaeologist would give me some light."

Mr. Carpenter says, he has anticipatedly (in his essay) shown all I say to be without foundation. Will he be kind enough to send me that essay? I promise him an attentive reading, and a readiness to accept his arguments, if in accordance with truth and reason.

Mr. C. asks of "Pygmalion," who has read his essay, the following two questions:—1st, "Will he favour me with any passage in the Old Testament in which a Hebrew bears a second name, or, as we should say, a *surname*, as Hiram Abif?" Let me answer this for "Pygmalion," and I cannot think that my not having read Mr. C.'s essay could disqualify me for doing so. It is true no Hebrew is called in the Old Testament by a *surname*, but foreigners to the Hebrews are, and Hiram Abif was a foreigner. Thus we have in the Old Testament:—Evil Merodach (2 Kings xxv. 27), Ishbi Benob (2 Sam. xxi. 16), Esor Haddon (2 Kings xix. 37), Pharaoh Necho (2 Kings xxiii. 29) *et passim*, Pharaoh Hophra (Jer. xlv. 30), Merodach Beladan (Isaiah xxxix. 1). The Hebrews named their children after certain family or national events; and hence we find but few Hebrews in the Old Testament bearing the same name. This was not the custom with the Gentiles; hence their need of a surname.

Mr. C. asks again: "(2) Why is there more want of sense in making Hiram father to Solomon, than in making Joseph father to Pharaoh (Gen. xlv. 8)? or in Micah making the Levite his father (Jud. xvii. 10)? or in Elisha making Elijah his father (2 Kings ii. 12)? or in King Jehoram making Elisha his father (2 Kings vi. 21)? or in King Johab doing the same thing (2 Kings xiii. 14)?

Critics like Dr. Epstein and 'Pygmalion,' continues Mr. C., "would seem to be quite unaware of the fact, that to confer the title of *father* on a revered teacher or on a favourite at court was a common thing among the Hebrews, and that Hiram had attained to this honour or dignity at the court of Solomon." In reply, I know not how it is with "Pygmalion," but I know Dr. Epstein has known the Biblico-Hebraic use of "father," in all its meanings, ever since he came to know how to read any language. And he would, therefore, refer Mr. C. again to the very passages he quotes in his second question, and he will not fail to see that the honorary title *father*, is mentioned by either him *who conferred* the title, or by the conferee who received it, but never by an historian as a third party, as would have been done in the case of Hiram the superintendent, or whatever office he had. We find nowhere *Solomon* calling him "father." To my own and other minds it seems plain and simple that two Hiram aided Solomon in the construction of the Temple—one, Hiram, king of Tyre; the other, one of his subjects, by name Hiram Abiv, as Masons call him. If Mr. C. still chooses to abide by the versions and explain "and his father," "of my father," and "his father," as best he can, I can simply say: "*De gustibus non est disputandum.*"

Minor points of Mr. C.'s criticism of my using, as he says "capriciously," *Abiv* or *Aviv*, or his own preferred reading *Abiau*, I have no time to enter upon. In a word, I read and write Hebrew *without points*, and speak it too, to my heart's content, whenever I have a chance.

Mr. C. closes with the following: "If there could be any doubt about what was meant by the conferring of this title, *father*, by the Hebrews, it is made clear by comparing Gen. xiv. 8, 'He hath made me a father to Pharaoh,' with Chron. xii. 41-44." There is a misprint somewhere here, which I cannot unravel. I hope Mr. C. will let me learn what he meant. "But," Mr. C. concludes, "I imagine that there will be no doubt in the minds of the majority of your readers." Are the majority of the readers of the London FREEMASON competent Hebrew scholars? If so, and they prefer Mr. C.'s views, I can still say nothing else than "*De gustibus non est disputandum.*" But I submit, were it not better to abide by the opinion of some competent Hebrew scholar in or outside of our Craft. There are not a few of them in England and elsewhere.

I have but little time left for W. P. B. He says (FREEMASON, May 7, 1870, p. 225), referring to the more critical Masonic acumen of the present day: "Hence the Masonic *light* which Bro. Epstein speaks of so highly we now find Masonic ignorance." Truly W. P. B. is not an *I-gotist*, but considerably of a *we-gotist*. He has yet to show me my Masonic *ignorance*, in the question under consideration. Any interpretation that clears up an obscure passage in that interesting ancient book, the Bible, is *light* to me and many others. Again, the same W. P. B. asks: "Where Bro. Epstein was able to examine 'the original' Hebrew?" Answer: In his own study, and elsewhere. "But," says W. P. B., "I was not aware there was an 'original' M.S. of the *books of Kings and Chronicles* in existence." Sorry he is not. I read the *books of Kings and Chronicles* in M.S. in the *original* Hebrew when I was a boy; they were written especially for my father.

W. P. B.'s tirade against Solomon smacks very much of the modern pharasaic positivist, and that is enough. W. P. B. confesses to being puzzled about, "did Hiram his father make to King Solomon," 2 Chron. iv. 16, and suggests a possible mistake of a copyist, who substituted "his father" for "worker in brass, or something similar." Truly, there is brass in that. But W. P. B. suggests again, that "the Hiram here alluded to is Hiram the king, who was so fatherly to Solomon, and the words here would simply show that the contract was finished by the king and Hiram the artist, who, for anything we know to the contrary, returned to his own country!" Well, in response to this, I can suggest to W. P. B. nothing better than "Shoo, fly! don't bodder me!"

Yours truly and fraternally,  
DR. EPSTEIN.

Cincinnati, June 13, 1870.

JOHN'S BROTHERS.—Before the year 1440, the Masonic Society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time in some parts of Flanders, by the assistance and riches of the Brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. Although in the exercise of charity we neither regard country nor religion, yet we consider it both necessary and prudent to initiate none into our mysteries, except those who profess the Christian religion.—*Charter of Cologne.*

IMPEACHMENT.—In 1842 a singular case occurred at New York, in which the rights and privileges of a Master of a lodge were placed in jeopardy, by the action of his lodge. After the lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return, he found that charges had been preferred against himself, and a committee appointed to try him; and the Senior Warden refused to return into his hands the warrant and mallet of the lodge. Complaint being made to the Grand Master by the Master, he directed the Grand Secretary to inform the Senior Warden that it was his direction that he should forthwith return the warrant to the hands of the Master, and that the action of the lodge on that case must be suspended, and the members hold themselves in readiness to maintain their charges before the Grand Stewards' Lodge, which was all promptly complied with by the parties. The ground of this decision was, that the Master of a lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties, but which the members of a lodge cannot know, until they are themselves seated in the oriental chair.

P o e t r y .

THE EUROPEAN WAR.

The Red Steed's tramp on Europe's plain  
Is stained with blood and gore;  
How many a thousand braves are slain  
In the midst of the battle's roar!  
How many a wife a widow's made!  
How many orphans mourn  
For fathers who now low are laid,  
While they are left forlorn!

Ambition's curse! false honour's fame!  
With desolating tread,  
Thousands of men—all for a name!—  
Have number'd with the dead.  
Cities and villages, vineyards fair,  
Are trampled o'er with blood;  
And hideous heaps of ruin stare  
Where smiling plenty stood.

The time has come when baneful war  
Should nowhere more be found,  
And no blood-shedding, near or far,  
Should desecrate the ground.  
But glorious peace and harmony  
Should o'er all Europe reign,  
And the nations live in amity  
From Ural to the main.

Holyhead, Sept. 13, 1870.

\*The seat of the present war forms a part of the great plain of Europe.

CYBI.

MUSIC IN THE LODGE.

Then, let us praise our God, for He,  
The Architect Divine,  
Is known by all His wondrous works  
That do His glory hymn.

Through all the universe He speaks—  
Behold the sun by day,  
At night the moon and stars shine out  
A glorious display.

Also in meaner things He shows  
His love to all mankind:  
In fruit, and flowers that deck the field,  
And food of ev'ry kind.

Yea, every blade of grass receives  
The nourishment it needs,  
And lifts its head in thanks to God,  
Who such as it e'en feeds.

Shall man alone of all His works  
Refuse to thank and praise?  
Nay, Lord! to Thee, Thy love and pow'r,  
We will our anthem raise.

W. P. B.

We have received the following circular, announcing the death of a "great man in Israel":—

GRAND ENCAMPMENT OF THE U. S. OF AMERICA.

From the Grand Master of Templars, to our Right Eminent & Eminent Commanders of the Temple, and to all true and courteous Knights throughout our jurisdiction:

The Illustrious Knight and accomplished gentleman, our Past Grand Master, Sir BENJAMIN BROWN FRENCH, expired at Washington, in the district of Columbia, this twelfth day of August current.

His life has been renowned by his unswerving attachment to the Ancient and Honorable Society of Freemasonry in all its departments and grades. During a period of six years he presided with distinguished ability over the Templars of the United States of America, and with rare knightly courtesy he adorned the high position of Grand Master. Honored by his brethren, respected by his Companions, loved by all his Frateres, he passed through years of activity into the quiet serenity of a green old age. His knightly sword, without a stain or tarnish upon its bright surface, has been returned to its scabbard, there for ever to rest.

To honor the memory of our departed Knight and Past Grand Master, this order will be read at the head of the lines (the Knights being formed in due array) in all our Grand and subordinate Commanderies at the Conclave or Assembly held next after the reception hereof, and our officers of the Grand Encampment and of our Grand Commanderies, and commanders of subordinate Commanderies will wear crape at the hilt of their swords for six months from the date hereof. Banners will also be trimmed with crape during the same time.

Given at Boston this twelfth day of August, in the year of our Lord one thousand eight hundred and seventy.

WILLIAM SEWELL GARDNER,  
Grand Master.

JOHN D. CALDWELL, Grand Recorder.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 24, 1870.

MONDAY, SEPT. 19.

Lodge 720, Panmure, Halham Hotel, Balham.  
" 901, City of London, Guildhall Coffee House.  
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. 20.

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 73, Mount Lebanon, Bridge House, Hotel  
Southwark.  
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
" 435, Salisbury, 71, Dean-street, Soho.  
" 704, Camden, York and Albany, Regent's-park.  
" 857, St. Mark's, Horns Tavern, Kennington.  
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
" 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel,  
Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-  
park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de  
Cologne, 60 and 61, Haymarket, at 8; Bro. T. A.  
Adams, Preceptor.  
Faith Lodge of Instruction, Metropolitan Railway, Victoria  
Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney,  
at 8; Bro. Isaac Saqui, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights  
of St. John's Tavern, St. John's-wood; Bro. F. G.  
Baker, Preceptor.  
Prestonian Club of Instruction (for M.M.'s only), Lyceum  
Tavern, Strand.

WEDNESDAY, SEPT. 21.

Lodge of Benevolence, at 7 precisely.  
Lodge 700, Nelson, Masonic Hall, Woolwich.  
Chap. 10, Westminster & Keystone, Freemasons' Hall.  
Pythagorean Lodge of Instruction (79), Prince of Orange,  
Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), Bull & Gate,  
Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-  
road, at 7.30; Bro. Isaac Saqui, Preceptor.  
Strong Man Lodge of Instruction, The Grapes Tavern,  
Duke-street, Manchester-square, at 8; Bro. T. A.  
Adams, P.G.P., Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch  
Tavern, Hoxton, at 8.  
Sydney Lodge of Instruction (829), Cambridge Hotel,  
Upper Norwood, at 7.30.  
Peckham Lodge of Instruction, Maismore Arms, Park-  
road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the  
Fourth, Catherine-street, Poplar.

THURSDAY, SEPT. 22.

House Committee Girls' School, at 4.  
Lodge 65, Prosperity, Guildhall Coffee House, Gresham-  
street.  
" 766, William Preston, Clarendon Hotel, Anerley.  
" 1056, Victoria, Anderton's Hotel, Fleet-street.  
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. 23.

House Committee, Boys' School.  
Lodge 780, Royal Alfred, Star and Garter, Kew.  
Stability Lodge of Instruction, Guildhall Tavern, 33,  
Gresham-st., at 6; Bro. Henry Muggerridge, 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. 24.

Star Lodge of Instruction (1275), Marquis of Granby,  
New Cross-road, at 7.

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

**HOLLOWAY'S PILLS.**—Nervous Debility.—No part of the human machine requires more watching than the nervous system; upon it hangs health and life itself. These Pills are the best regulators and strengtheners of the nerves, and the safest general purifiers; nausea, headache, giddiness, numbness, and mental apathy yield to them. They dispatch in a summary manner those distressing dyspeptic symptoms, stomachic pains, fulness at the pit of the stomach, abdominal distension, and overcome loathings, capricious appetite, and confined bowels, the commonly accompanying signs of defective or deranged nervous power. Holloway's Pills are particularly recommended to persons of studious and sedentary habits, who gradually sink into a nervous and debilitated state, unless some restorative, such as his Pills, be occasionally taken.—[Advt.]

**CROSBY'S BALSAMIC COUGH ELIXIR.**—Opium, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to any other strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. "Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

**Advertisements.**

**THE NATIONAL SOCIETY FOR AID TO THE SICK AND WOUNDED IN WAR.**

Patron—Her Majesty the QUEEN.  
President—H.R.H. the PRINCE OF WALES, K.G., &c.  
Chairman of Central Committee—Lieut.-Colonel LOYD-LINDSAY, V.C., M.P.

The Central Committee earnestly request that all Local Committees and other Contributors will advise the Secretary of their stock of materials collected, the number of bales in which it is packed, and await his instructions as to its disposal.

Stores most wanted at present are Calico Shirts, Flannel Coats, Trousers, and Cholera Belts.

The Committee cannot receive contributions sent for the wounded of one belligerent army, but will expend everything as impartially as possible.

C. J. BURGESS, Secretary.

2, St. Martin's-place, Trafalgar-square,  
September 13, 1870.

**Royal Masonic Institution for Boys.**

OCTOBER ELECTION, 1870.

**THE Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of FRANCIS RICHARD MATTHEWS, AGED 8 YEARS,**

The Father of the Candidate Bro. WILLIAM MATTHEWS, was initiated into St. Peter's Lodge, No. 442, Peterborough, in April, 1863, and continued a member up to his death, which was sudden, from disease of the heart. He was Superintendent of the Electric Telegraph Company for a period of 18 years on the North-Eastern and Great Northern Railways, and had won the esteem of all whom he was privileged to know. This sudden bereavement has placed his widow with five children (three boys and two girls) unexpectedly in poverty, they being totally unprovided for.

The W.M., W. Wells, Esq., M.P., and the Brethren of this lodge earnestly invite your fraternal aid.

The D.P.G.M. of this Province, Bro. Inns, has kindly promised his patronage, and will receive proxies.

W. STRICKLAND, P.G.S.,  
Norths. and Hunts.

The above is strongly recommended by

His Grace the DUKE of MANCHESTER, Provincial Grand Master Norths. and Hunts.

\* SAMUEL INNS, Esq., D.P.G.M. Norths. and Hunts., Towcester.

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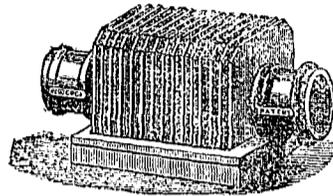
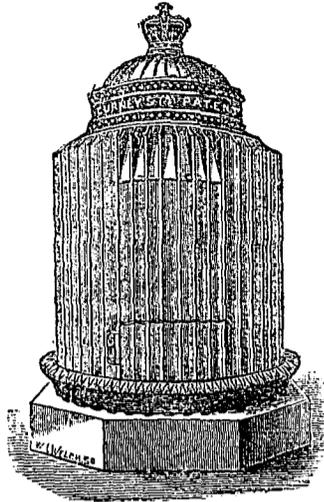
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