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MASONIC HISTORIANS.—No. 2.

BROTHERS JOHN SHEVILLE AND JAMES L. GOULD.

By Bro. William James Hughan.

(Continued from page 507.)

Bro. Gould having glanced at the revival of Freemasonry (not origin) in 1717, proceeds to state that about 1725 “many other new regulations were proposed and adopted, which had, and still have, great influence on the Order. First in importance among these was the one allowing the admission of members without regard to occupation or pursuit. Previous to this era the Society was composed mostly of Operative Masons, with an occasional exception in favour of men distinguished for rank, scientific attainments, or position in civil life, or those who had rendered some eminent service to the Craft. In order to increase its membership and extend the influence of the Order, the proposition was agreed to, that the privileges of Masonry should no longer be restricted to Operative Masons, but men of all trades and professions should be admitted to the rights and benefits of the Institution on being regularly approved. From this point the Fraternity rapidly acquired popularity and influence. Men of rank and position sought affiliation with the Order, and there came knocking at its doors men of talent and learning. These men applied themselves to the study of its symbols and allegories, and by their labours the dust and rubbish of centuries were removed from the foundation of the old Temple of Operative Masonry, and the new Temple of Speculative Masonry was reared in all its beauty and grandeur to bless the world in which it was created.”

We think our readers will be pleased to peruse so eloquent an account of early Freemasonry; but whilst indicating the excellence of the language and description of the character of the Craft about A.D. 1725, let us not forget to scrutinize the circumstances narrated. (a) Gentlemen were admitted as Masons long before A.D. 1717, and even were elected to office as early as the seventeenth century, so that it is absurd to talk about the law generally restricting the reception of members to operatives down to A.D. 1725, when we have so many records dating long before the third decade of the eighteenth century, which abundantly confirms the fact that operatives alone were not received as Masons before the last century. We will not further anticipate our “History of Freemasonry in York” (to appear in the “Masonic Annual,” to be published shortly) than by mentioning that the records of the extinct “old lodge at York city” prove that generally gentlemen were initiated therein before 1717, and that as an operative institution it had long ceased to exist at that period. It worked before and after the first Grand Lodge was established in London (1717), and quite independent of it for some years, although subsequently the two bodies exchanged correspondence, &c. The old lodge at Haughfoot, Scotland, also illustrates the fact of Operative Masons not being always the chief strength in a lodge anterior to 1725, or even 1717, and so also do the records of other lodges. The majority of the “Revivalists” do not appear to have been operatives either. Whilst fully admitting the operative origin of our ancient Order, we think its exclusively operative connections ceased sometime before the era of A.D. 1725, and that therefore the law declared to have been carried at that period, to enable gentlemen to join without the usual restrictive operative clause, was purely *pro forma*, if it was passed at all. No doubt we are indebted to the non-operatives for the more speculative character of Freemasonry after the seventeenth century. Indeed, without such aid, our Society would, in all probability, have been extinct long before now. As it is, it will flourish so long as faith, hope, and charity exist among mankind. Bro. Gould is particularly careful to clear up the mystery connected with the schism, and is in part successful. We cannot, however, agree with him, that it originated “with some unruly spirits, who, being exceedingly anxious to obtain the Master's Degree, prevailed on some inconsiderate Master Masons to open an illegal lodge, and to raise them to that sublime degree.” About A.D. 1738 it was comparatively easy to attain the third degree, and therefore to obtain such a distinction could not have been the possession which a few “unruly spirits” sought, and out of which sprung the notable secession of seventy odd years. The question as to the origin of the “Ancients” has of late been considerably cleared of its obscurity by a series of articles in THE FREEMASON, by an accomplished Mason, styled “The Son of Salathiel;” and to it we would respectfully point our friends who wish for light on the subject. When read side by side with Dr. Oliver's work on the “Origin of the Royal Arch”—which, though essentially different, is, after all, the fullest treatise on the “Ancients” we know of—Masonic students will find that the account by “The Son of Salathiel” is of much value, because the history of the “Seceders” is mainly considered at a time when Dr. Oliver does not appear to have been aware of their existence, probably

from the circumstance that open opposition to the Grand Lodge was not then attempted. Even so early as A.D. 1730 it is evident that clandestine lodges were held, and the moving spirits in the subsequent secession were the active agents then. We are inclined to believe, with “The Son of Salathiel,” “That the opposition party was mainly composed of Operative Masons, who regarded with distrust and uneasiness the transformation of the ancient handicraft society into an association for the cultivation of speculative science. Examples of this distrust had been shown previously, when the members of the old lodge of St. Paul's burnt their manuscripts, constitutions, and charges, to prevent them being published by Grand Master Payne. The “domatic” or working Masons resolved, therefore, to make a stand against Desaguliers, whose influence was rapidly becoming supreme by the influx into the Order of men of birth and education, who shared his expansive ideas of establishing an universal Brotherhood upon the basis of Operative Masonry.” These views are confirmed by the opposition to Dr. Desaguliers, the learned Frenchman, in 1723, when his appointment as Deputy Grand Master being put to the vote only forty-three members supported the election, and forty-two voted against it! Bro. Anthony Sayer, the first Grand Master, joined the dissentients, and he had a narrow escape of being expelled from the Order in consequence. Bro. Gould takes considerable pains to decide according to the evidence accumulated when the Grand Lodge of the “Ancients” was instituted, and considers that the deposition made by the esteemed Grand Secretary, Bro. White, ought to settle the question. It is as follows: “In certain testimony taken by commission in England, for use in the New York difficulty some years since, Bro. White, at that time the venerable Grand Secretary of the Grand Lodge of England, says under oath, in answer to a question, that the Athol or Ancient Grand Lodge was formed in 1752.” The “Son of Salathiel” in THE FREEMASON (Oct. 15th 1870,) considers that the Grand Lodge of England (Ancients) was not formed until 5th December, 1753, when Bro. Robert Turner was elected the “first Grand Master,” and quotes from the records of that extinct Grand Lodge in corroboration thereof. We quite agree with Bro. Gould that Bros. Sandy, Preston, Mackay and others, were misinformed on this subject when stating it occurred either in 1739, 1757, or 1772.

In THE FREEMASON for September 17th, 1870, we read from the pen of the “Son of Salathiel,” that “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. . . . 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.” The first minutes of the Seceders are dated the 5th February, 1752, when Bro. Laurence Dermott was appointed Grand Secretary, and in the next record, viz., 4th March, A.D. 1752, the Royal Arch degree is mentioned. The “Son of Salathiel” notices Desagulier's work of 1744, which alludes to the Royal Arch. It is in our possession, and has been examined by this excellent Mason with much satisfaction, as the existence of Royal Arch Masonry in the third decade of the 18th century is thereby almost rendered certain. As soon as our engagements permit, we shall have a few

copies reprinted for the benefit of Masonic students.

Bro. Gould observes, "It is well-known that originally the essential, or grand feature of the present Royal Arch degree was given as a concluding section, or completion of the Master's part." This we think has been proved to the satisfaction of all interested sufficiently to examine the evidence thereon, but we cannot find anything in proof of the following statement: "This was undoubtedly the case at the time of the revival A.D. 1717;" nor does Bro. Gould afford any light on the matter beyond simply stating so, and his presumed lectures of Sir Christopher Wren on the subject are, in all probability, known only to himself. We approve of Bro. Gould's opinion on the origin of Royal Arch Masonry. "The separation (he says) of its concluding portion from the Ancient Master's Degree, and its erection into another grade or degree, was unquestionably the work of the Schismatics. This must have been done between the years 1740 and 1744, and circumstantial evidence would seem to fix the time at or very near the former year." So very near, Bro. Gould, that it is almost conclusively to be dated A.D. 1738. "In order to render the Schism more complete, and also make amends for their outlawry by the Constitutional Grand Lodge, the 'Ancients' determined to mutilate the third degree, and from its concluding portion establish a fourth grade, which they called the Holy Royal Arch. They undoubtedly obtained the idea of this charge, and also of the title which they gave the new degree, from Chevalier Ramsay, who visited England in 1740, and attempted to induce the Grand Lodge of England to adopt his new inventions." We should like to see the *revata questio*, as to Bro. Ramsay cleared up. Did he really visit the Grand Lodge of England in A.D. 1740? If so, why has no such fact been recorded? That the origin of the "Hautes Grades," or their early form, must be attributed to this learned Mason we think probable, but we must confess that the belief in such an origin, so far as facts are concerned, is more fanciful than according to the weight of evidence. He was one probably with several others, who partly from political motives desired to add to the degrees of Freemasonry to further their designs. The curious will find that Bro. Gould has done his best to afford information on the subject. A reference in the "Guide to the Royal Arch Chapter" is then made to the revised lectures by Bro. Thomas Dunckerley, "which was presented to the Grand Lodge. He had executed his task so well that the Grand Lodge at once adopted his revision of the lectures, the *Royal Arch* included, without amendment or alteration, and enjoined its practice in all the lodges under its jurisdiction" (page 20). *This is a decided error. The Grand Lodge of England never recognised the Royal Arch Degree until the Union of 1813.* Of this fact we are positively certain, having abundant evidence in hand to prove our statement, and to contradict that of Bro. Gould, who says also, "For although it was adopted by that body by a large majority, yet it met with vigorous opposition from the minority" (page 21). That a Grand Chapter was established as early as 1769 by the "Moderns," we know for a fact, but it had no sanction from the Grand Lodge. We are next told, "That the first Book of Constitutions of the Royal Arch was issued in 1786 by the Supreme Grand Chapter;" 1782 was the first year of the issue of the Royal Arch Regulations, not 1786.

Reviews.

The Imperial Constantinian Order of St. George.

By his Imperial Highness the Prince RHODOCANAKIS.

The fall of the Byzantine Empire, in its widespread consequences, has exercised so powerful an influence on the politics of Europe that any addition to our store of knowledge on so interesting a subject cannot fail to be attractive to the thoughtful reader. That catastrophe might certainly have been averted had it not been for the disunion of Christendom, fomented by the narrow jealousies of the Vatican, which preferred the success of an infidel to the opposition of a schismatic—a jealousy of *independence* which, even in these enlightened days, is betrayed by the occasional invective against the liberal institution of Freemasonry, than which nothing tends more effectually to consolidate the union of peoples in a bond of moral equality, and which at the same time is one of the most useful and inoffensive conservators of peace, and, certainly, a substantial *bulwark of the middle classes*, which, raised above manual labour, devote their intelligence to practical purposes, undisturbed by the wants of the *lower orders* and the ambition of barren destruction, which, in the *higher*, leads to wars and the consequent disruption from time to time of society.

The very name *Byzantine* is comparatively unfamiliar to the public ear, from the circumstance that in *diplomacy* the *Byzantine* is familiarly known as "the *Eastern Question*"—a question which called forth the heroism of John Sobieski, and in our own times provoked the battle of Navarino, and, later still, the Crimean war.

We are indebted to one who holds the highest rank in our Brotherhood for the work now before us, and who is, at the same time, the hereditary representative of that celebrated Prince who laid the foundations of Byzantium or Constantinople, and established firmly the blessings of Christianity in Europe. From Constantine the Great to the heroic but unfortunate Constantine XIII., who fell in defence of his empire (and well deserved the noble eulogium of our historian Hallam) H.I.H. the Prince Rhodocanakis traces a lineal descent, through successions of imperial dynasties; and as the representative of the latter Sovereign, His Imperial Highness' father was one of the duly acknowledged competitors for the throne of Greece, when that prize was carried off by the *alien* Otho.

As *good* often springs out of *evil*, we are indebted for the present lucid account of the *premier* "Order" of Christendom to an unfortunate misunderstanding occasioned by the publication of the statutes of the Masonic "Order of the Red Cross of Rome and Constantine;" and it is but just to point out that it was an apparent usurpation of the claims of His Imperial Highness' father to be considered the Hereditary Grand Master of the Constantinian Order of St. George, which, in self-defence, forced the author to vindicate his father's position and rights in the present able manner. We are happy, however, to be assured that no personal feelings have existed on either side, and the Masonic Red Cross Degree having honourably *capitulated* and accepted its purely Masonic origin, nothing remains to disturb the harmony of our institution; and, indeed, such a result might have been predicted from the outset, as the honourable feeling of the *promoters* of the Red Cross Degree prompted these gentlemen at once to acknowledge the force of such *overwhelming evidence*, as the reader will satisfy himself is to be found in these pages.

As regards the literary merits of the present work, we imagine that there can be little divergence of opinion in claiming for it the advantages of an extremely lucid arrangement, combined with a succinct and yet fully persuasive style; and if, here and there, a sarcasm may appear to be rather bitterly pointed, we ought not to *forget*, how strong was the provocation to indulge in a few sallies, at the expense of those, who, imperfectly acquainted with the facts of the case, were believed to have originated unworthy criticisms on the Prince's claims—an impression which, we are glad to say, has since proved to be erroneous.

But the question of the pretensions of the Red Cross Order having been satisfactorily settled, we turn with pleasure to the remaining portions of the work, in which the intrigues of the *Farnesian* family, and the mendacious assumptions of the Abbé *Guistiniani*, are handled with tact and acumen, and evince, in the Princely critic, a knowledge of historic questions, very considerably in advance of many more pretentious writers. Indeed, the unravelling of these intrigues, and the exposure of the *Auzoli* fabrications, must have been no slight effort of patience and clear-sightedness, glozed over as they were by Papal authority, and concealed by the accumulated repetitions of successive authors, who were content to follow their literary *bell-wether*, the Abbé, of whose *character*, an admirable anecdote of Frederick the Great, enables us to form a very just estimate. Indeed, the '*dillitanti*' of the present day might with advantage study the moral of Guistiniani's literary career; and whether the subject be the "*Island of Scio*," or the *locality of Zobia* or *Tzobia*, it is more judicious to preserve a modest silence, than to rush into print with the confidence of that *dangerous half-knowledge*, which invariably leads to the ultimate reprobation of the vanity which seeks to display it. But there is nothing more presumptuous than ignorance. Men are often bold through *ignorance* of their danger, and the noble confession of Sir Isaac Newton, "The more I know the more I perceive how little I know," is the very last that such writers would ever *con-descend* to make.

In his remarks on the *Palæologi*, through whom more immediately H.I.H. claims the *conservation* of the Byzantine Order of Honorary Military Knighthood, the author fully explains the circumstances under which the last heir male of that House came to be represented by his daughter, the Princess Theodora Palæologina; and notwithstanding the "hearsay" conjectures of "Lyzon," "Oldmixon," and their copyists, it is very evident that the male line of Theodore Palæologus entirely failed. The name itself being remarkable to English ears, has given rise to the most absurd *nominal* pretensions, which could only have been entertained for a moment by those who were not aware that "*Palæologus*" is as common a patronymic in Greece as *Stuart* is in Scotland.

Another pretender to imperial descent lately startled the public with the assertion that his name had been enrolled in the "Golden Book" as heir to the *Comneni*; but this absurd pretension has also been entirely disproved by His Imperial Highness, who, so to speak, has carefully *taken up all the arteries* before proceeding to the *final amputation* of these *diseased historical parasites*.

In conclusion, the admirers of fine typography and general bibliographical elegance will not fail to be favourably impressed with the superficial aspect of this useful work; while the object of *charity*, which it is now made to subserve, must recommend it to the Masonic reader.

LODGE OF BENEVOLENCE.

The monthly meeting was held on Wednesday, the 19th inst., at Freemasons' Hall, Bro. Joshua Nunn, P.G.S.B., in the chair. Present, Bros. Empson, J. Smith, J. Savage, W. Ough, J. Coutts, J. Hervey, T. Meggy, R. Wentworth Little, H. G. Buss, W. Smith, S. May, F. Walters, Sutton, Hemsworth, J. R. Sheen, Applebee, Vorley, Weaver, James Brett, S.W.; J. R. Crump, J. B. Poole, C. A. Cottebrune, J. F. Creswick, and several others.

The minutes of the previous meeting were unanimously confirmed. The rules were then read, and the amounts voted at the previous meeting were in every case confirmed. Seventeen petitioners' names appeared on the list, sixteen were relieved. One had £50, one £30, seven £20, three £15, one £10, three £5, voted to them. One petitioner's application was deferred (by desire of those who are taking an interest in it), until the next meeting, and the large sum of £290 was voted at this meeting.

The new law of this lodge meeting at six o'clock instead of seven will come into operation on Wednesday, December 21st.

GRAND LODGE OF SCOTLAND.

INSTALLATION OF H.R.H. THE PRINCE OF WALES AS PATRON OF THE SCOTTISH FREEMASONS.

The Grand Lodge of Scotland held a Special Communication on Thursday, 13th October, for the sole purpose of installing H.R.H. the Prince of Wales as Patron of the Scottish Craft— an office of which His Royal Highness was pleased some time ago to intimate his acceptance. The ceremony had been looked forward to with much interest by Freemasons in all parts of the country, and accordingly the Grand Lodge Hall presented on the occasion an imposing assemblage of the Craft. The hall was decorated with emblematical banners, and on the dais were placed three magnificent gilt chairs, that in the centre being for the Grand Master, while those on the right and left, the former surmounted by a Prince of Wales's feather, were set apart for His Royal Highness and the Past Grand Master respectively. From the opening of the hall, about four o'clock, the Craftsmen arrived, and took their places in quick succession, till all the available sitting room was fully occupied. The brethren being duly clothed, and decorated with the jewels and other insignia of their various Orders, the long rows of benches which they occupied offered a brilliant spectacle.

At five o'clock the Grand Master (Lord Dalhousie) and other office-bearers of the Grand Lodge entered by the principal door, and walking up the floor of the hall between two rows of Wardens, took their seats on or near the dais, while the Grand Organist, Bro. Davidson, performed a voluntary on the organ. Among the Craftsmen present were Bros. John Whyte-Melville, Past Grand Master; Henry Inglis, of Torsonce, Substitute Grand Master; William Mann, Senior Grand Warden; Colonel Campbell, of Blythswood, Junior Grand Warden; Lord Erskine, Senior Grand Deacon; William Officer, Junior Grand Deacon; Revs. Dr. Arnott and V. G. Faithful, *M.A.*, Grand Chaplains; Alexander James Stewart, Grand Clerk; Lord Rosehill, acting Grand Sword Bearer; Sir M. Shaw Stewart, Bart., Prov. G.M. West Renfrewshire; A. Smollett, of Bonhill, Prov. G.M. Dumbartonshire; Sir Alexander Gibson-Maitland, Bart., Prov. G.M. Stirlingshire; Lauderdale Maitland, Prov. G.M. Dumfriesshire; Dr. Beveridge, Prov. G.M. city of Aberdeen; Hector F. Maclean, Prov. G.M. Upper Ward of Lanarkshire; Lord James Murray, Representative at the Grand Lodge of England; Dr. Somerville, Representative from the Grand Lodge of Ireland; Dr. McCowan, Representative from the Grand Orient of France; Aldophe Robinow, Representative from the Grand Lodge of Hamburg; Charles W. M. Müller, Representative from the Grand Lodge of Saxony; Major W. Hamilton Ramsay, Grand Director of Ceremonies, and Representative of the Grand Lodge of Tennessee; Lindsay Makersy, Representative from the Grand Lodge of Canada; James Ballantine, Grand Bard; David Robertson, Grand Bible Bearer; David Bryce, jun., acting Architect; Murdoch McKenzie and John Laurie, Grand Marshals; Colonel Kinloch, P.G.S.M.; and P. S. Kerr, of Kindrogan, P.G.W. The following among other brethren acted as Stewards: Bro. John Cunningham, President of the Board of Grand Stewards; Colonel Guthrie, Dr. Dickson, Dr. Cairns, H. Copland, Dr. Loth, Dr. Ritchie, R. Mitchell, P. Cowan, J. D. Porteous, G. B. Brown, Captain Aylmer, Dr. Coghill, and Dr. Fraser.

The various dignitaries having taken their places, the lodge was duly opened in the Apprentice Degree, and subsequently raised to that of Master Mason. Meanwhile, the Prince of Wales, leaving the Douglas Hotel, St. Andrew-square, Edinburgh, accompanied by Lord Rosslyn, Deputy Grand Master, had driven up to the hall in a carriage and pair.

So soon as the lodge had been opened, the Grand Master inquired if the Prince of Wales had arrived. The answer being in the affirmative, a deputation, consisting of the Past Master, Deputy and Substitute Masters, the Senior and Junior Wardens, and twelve Stewards,

chosen according to seniority, was appointed to wait upon His Royal Highness, and request his attendance in the hall. After an interval of a few minutes, the door was thrown open, and the Prince entered in formal procession. First walked the Master of Ceremonies, next three Grand Stewards, after them the Wardens, then other three Grand Stewards, and next His Royal Highness, supported on his right and left respectively by the Past and Deputy Masters, and followed by four Stewards, including the President of the Board. As the procession moved up the hall, the brethren, upstanding, warmly cheered their future Patron, while the Organist performed another voluntary. The Prince wore, over evening costume, the sash, gauntlets, and apron which had been prepared for his use. His Royal Highness having reached the dais, took the chair reserved for him on the right of the Grand Master, the remaining places on the platform being occupied by Lord Rosehill, Lord Erskine, Bros. John Whyte-Melville, Henry Inglis, Lauderdale Maitland, and Dr. Beveridge.

The lodge having been called to order, the Prince was greeted with the Masonic salute, after which,

The GRAND MASTER said: It is my duty to announce to you, and I do it with the highest satisfaction, that His Royal Highness, our brother, the Prince of Wales, Duke of Rothesay, and Grand Steward of Scotland, has condescended to accept the offer which we laid before him, and to become the Patron of the Scottish Craft. (Applause.) Our royal brother has done us the honour to attend here to-day, in order to be installed into that dignified position; and I have, Sir (addressing the Prince), to request you to permit me to conduct you to the altar, where I shall administer to you the obligation.

His Royal Highness accordingly left the dais, and standing with Bros. Whyte-Melville on his right and Lord Rosslyn on his left, took the obligation in usual form. He was then invested by the Grand Master with the jewel of his office, and having resumed his place on the dais, again received the Masonic salute.

The GRAND MASTER then said: Most Illustrious Sir and Brother, the Grand Lodge of Scotland through the unworthy hands of me as their Grand Master, have now obligated you as the Patron, not only of Masonry in Scotland, but of Scottish Masons throughout the world. In the name of that ancient and distinguished body, I have to thank your Royal Highness for the honour you have done us. The office of Patron is the highest honour which we have in our power to offer to a brother, and as your Royal Highness is aware, it has already been held by your Royal Highness's illustrious predecessors, George IV. and William IV. That office, Royal Sir, has now descended upon you, and it is not only my own earnest wish, but it is the prayer of every good Mason here and throughout the bounds of Scotland, that you may be long spared to fill the high position in which this day we have installed you, and that when in the course of events you shall come to occupy the same high station in this country as your predecessors in this office have occupied, we may hail in the Grand Lodge of Scotland another Sovereign of the country as Patron of our Craft. Permit me, most Royal Patron, to tender you, on the part of the Grand Lodge and of the Masons of Scotland, the right hand of fellowship.

The PRINCE OF WALES, who was received with renewed cheering, said: Most Worshipful Grand Master, Deputy Grand Master, Senior and Junior Wardens, and brethren, I cannot tell you how deeply the ceremony of to-day has touched me, how thankful I am to you for the great honour you have conferred on me in making me the Patron of the Craft in Scotland, and how deeply touched I have been by the excessively kind manner in which your Most Worshipful Grand Master has addressed me. Brethren, I have not long been a member of the Craft; still I hope that I may be considered a worthy member of it. If so, you may be all convinced that I shall always and on every occasion endeavour to do my utmost to fulfil such duties as may be imposed upon me as a brother Mason. Allow me once more to thank you for the honour you have conferred upon me; an honour which I shall never forget. I assure you, brethren, I felt it a high honour when I was last year made a Past Grand Master of the Freemasons of England. Now an additional honour has, I consider, been conferred upon me, an honour which alone was wanting to complete my satisfaction as a member of the Craft, and that is the honour of being Patron of this Illustrious Order in Scotland.

The GRAND MASTER: It now remains for me to put into your Royal Highness's hands a copy of the Laws and Constitutions of our Order. I have, further, at the request of our Grand Secretary, whose

absence on the present occasion through indisposition I deeply deplore, to place in your Royal Highness's hands a work on Freemasonry which he has published, and which your Royal Highness, I think, will find well worthy of your study.

The volumes, both of which were handsomely bound, having been duly presented,

The GRAND MASTER impressed on Masters and Wardens of lodges the importance of punctuality in reference to the procession of Thursday. At half-past twelve he should open Grand Lodge in the first degree, after which officers would retire to their different posts, and get their respective lodges marshalled into order, so that the procession might start exactly at the hour appointed.

The lodge being then closed, the Prince of Wales left the hall in procession as he had entered; and so the proceedings terminated.

AFFILIATION OF HIS ROYAL HIGHNESS TO THE LODGE OF EDINBURGH, MARY'S CHAPEL, No. 1.

The installation ceremony being over, the Prince of Wales retired to an upper room, and was waited on by a deputation from Mary's Chapel Lodge, No. 1, who attended for the purpose of affiliating His Royal Highness as a member of that ancient lodge. The Prince was surrounded by the Grand Master, Past Grand Master, Deputy and Substitute Masters, and other office-bearers of the Grand Lodge. The deputation, which was ushered in by the Master of Ceremonies, was headed by Bro. William Officer, R.W.M. of Mary's Chapel, and comprised Bros. W. Mann, Past Master; F. S. Melville, Deputy Master; W. J. C. Abbott, Substitute Master; Thomas Swinton, Senior Warden; W. G. Roy, Junior Warden; A. N. Clarke, Treas.; Dr. Dickson, Secretary; Sir Alex. Gibson-Maitland, James Ballantine, David Bryce, jun., and Dr. Mac-cowan.

The Grand Master having introduced the deputation to His Royal Highness,

The R.W. MASTER said: Most illustrious Patron, your Royal Highness has been graciously pleased to comply with a request made through our valued Grand Master, that you should affiliate into the ancient Lodge of Edinburgh, Mary's Chapel, No. 1. In compliance with your Royal Highness's commands, I am here with this deputation from the lodge to administer the rite of affiliation. Most illustrious Patron, the lodge which I represent is one of great antiquity. It is probably the oldest Masonic body in Scotland, and it certainly possesses the oldest Masonic records of any Masonic body in the world. The R.W.M. went on to refer to the many distinguished men who, during the long period of its existence, had been connected with the lodge. Among those at present living he mentioned the Grand Master of Scotland, Lord Dalhousie; the Grand Master of Ireland, the Duke of Leinster; the Past Grand Master of England, the Earl of Zetland—adding that, illustrious as were those names in the annals of Masonry, the most illustrious of all was that of His Royal Highness, who had so condescendingly agreed to become an affiliated member of the lodge.

The following certificate, beautifully illuminated on vellum by Bros. Melville and Adamson, of Lodge St. James, No. 97, and lithographic draughtsmen, Edinburgh, was then presented to His Royal Highness:—

"The Lodge of Edinburgh, Mary's Chapel, No. 1.—At Edinburgh, the 12th day of October, A.D. 1870, A.L. 5874.

"William Officer, R.W.M.; William Mann, P.M.; Francis S. Melville, D.M.; W. J. C. Abbott, S.M.; Thomas Swinton, S.W.; W. G. Roy, J.W.; Alex. N. Clarke, Treas.; George Dickson, Sec.

"The lodge having been opened in due, ancient, and regular form, His Royal Highness Albert Edward, Prince of Wales, Duke of Rothesay, Prince Steward of Scotland, Patron of the Scottish Craft of Freemasons, was affiliated a member of this lodge, with all the privileges appertaining thereto.

"In testimony whereof this certificate is signed, sealed, and delivered in presence of the Most Worshipful Grand Master Mason of Scotland, the Earl of Dalhousie, *A.L. G.C.B. &c.*, at Freemasons' Hall, in the city of Edinburgh, of the date above-mentioned.—Signed by Dalhousie, G.M.; Rosslyn, D.G.M.; H. Inglis, S.G.M.; W. A. Laurie, G. Sec.; William Officer, R.W.M.; William Mann, P.M.; Francis S. Melville, D.M.; W. C. Abbott, S.M.; Thomas Swinton, S.W.; W. G. Roy, J.W.; A. N. Clarke, Treas.; George Dickson, Sec."

The certificate was enclosed in a handsome casket, bearing, among other devices, the arms of the Prince of Wales and those of Mary's Chapel, the work of Bro. Francis Law, jeweller to the lodge.

The ceremony having been completed, the Prince of Wales briefly thanked the members of the lodge for the honour they had conferred upon him.

The R.W. Master then called the Prince's attention to the oldest minute-book of the lodge, which His Royal Highness examined with great care.

Among other names singled out for special notice were those of the first Speculative Mason of whom there is any authentic record—namely, Thomas Boswell of Auchinleck, who was a member of the lodge in 1600; of Lord Alexander, eldest son of the Earl of Stirling, celebrated as the founder of colonies in Nova Scotia and Canada; of the Right Hon. Alexander Hamilton, General of Artillery in the Covenanting army of Scotland in 1640; of the Right Hon. Sir Robert Murray, founder and first president of the Royal Society of Edinburgh, and the friend of Charles I., who was initiated into the Lodge of Newcastle while the Scottish army was lying there in 1641; and of the first Earl of Marchmont, Lord Chancellor of Scotland.

When the deputation retired, His Royal Highness shook hands with the R.W.M. Immediately afterwards the Prince left.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Eastern Star Lodge, No. 95.—On Tuesday, the 18th inst., at the Ship and Turtle, Leadenhall-street, this old lodge held its usual meeting. Bro. G. S. Ayres, W.M., opened the lodge, and he was supported by Bros. Hill, S.W.; Goode, P.M.; Bateman, P.M.; Davis, P.M., Treas. and Sec.; Lewns, and many others. There were present as visitors: Bros. G. H. King, Marion Lodge, No. 68, New Orleans, U.S.A.; J. Hedger (25), A. Layton (185), G. Nonn (783), J. Frost (1288), F. Walters, W.M. 1309, and others. The W.M., in a faultless, impressive, and talented manner, passed Bro. Bateman, jun., and initiated separately Mr. Horne, and Mr. Wallace. Bro. W. Wicks was unanimously elected as the Steward to represent this lodge at the anniversary festival of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, Bro. Hill, S.W., for the Boys' School, and Bro. P. Pound for the Girls' School, which proved how deep an interest is taken by this lodge in the welfare of the Masonic charities. The lodge was then closed, and the brethren adjourned to a capital banquet, served under the personal superintendence of Bro. Painter, jun. After the cloth was removed, the usual toasts were given. Bros. Wallace and Horne each returned thanks as initiates; Bro. Davis, P.M., Treas., for the P.M.'s; and Bro. Walters, King, and others, for the visitors. Each officer responded to that toast. The W.M. announced that when he stood Steward for the Boys' School, as this lodge's representative, his list was £35. The following excellent songs were sung: Bros. Bateman, sen., "Gipsy Band," "Flowers," "The Irish Emigrant;" Roberts, "Tom Tough;" King, "Yankee Moral Song;" C. F. Lewns, "Good Rhine Wine," "Old Simon, the Cellarer;" Goode, "West End Boys"—added to the pleasures of the evening. Bro. Bateman, jun., presided at the piano. Tea and coffee was then served, and after several hours' agreeable companionship and enjoyment, the brethren separated. As usual in this house, every arrangement was carried out to add to the comfort of all present. Bro. C. T. Speight, P.M. and Tyler, who has held the important position and office of Tyler to this lodge during two apprenticeships, was as attentive as ever, and was painstaking in his endeavours to please all present. We cordially wish this old lodge all the success it can hope for itself.

Lodge of Justice, No. 147.—On Wednesday, the 12th inst., at the White Swan Tavern, High-street, Deptford, this old lodge commenced its season, Bro. J. Percival, W.M., in the chair. The minutes of the April, July, and September meetings were read and confirmed. The work done was raising Bros. Munro, Hollands, Doust, Guest, and Freeman, and passing Bro. Blyton to the second degree. A gentleman was proposed for initiation. The work was all done well and in a painstaking manner. The usual annual subscription of one guinea was then voted to the Girls' School from the lodge funds. The brethren present, besides the W.M., were: Bros. J. Whiffen, S.W.; H. Sadler, J.W.; J. Lightfoot, P.M., Treas.; G. Chapman, P.M., Sec.; H. Bartlett, S.D.; C. G. Dilley, J.D.; J. Roper, I.G.; J. Cowell, P.M.; J. Patte, P.M.; R. G. Batt, P.M.; and many others. Visitors: Bros. G. Brown, P.M. 169; J. Whiffen (548), M. J. Simmonds (871), J. Dalby (879), J. Carver (1155), &c. The lodge was closed, and a banquet followed.

Lodge of Friendship, No. 206.—This lodge commenced its winter meetings on Thursday, the 13th inst., at the Ship and Turtle, Leadenhall-street. There were present: Bros. E. B. Barnard, W.M.; George Collier, S.W.; Alfd. Harris, J.W.; Hy. Earles, S.D.; John Gaywood, J.D.; W. Rumsey, Treas.; John Rumsey, P.M., Hon. Sec.; and sixteen other brethren. The lodge was opened in the three degrees, and Bro. George T. Seahorn was raised to the degree of a Master Mason. Other business connected with the affairs of the lodge being disposed of, it was then closed down in due form, and the brethren adjourned to the banquet, which was served in Bro. Painter's usual style of abundant elegance. After which, various songs, recitations, and speeches brought to a close a happy and fraternal meeting.

Lodge of United Strength, No. 228.—On Tuesday, the 11th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, this old lodge held its first meeting since the recess. The lodge was opened by the W.M., Bro. H. Morton, and the minutes of the previous meeting were unanimously confirmed. The work was—passing Bro. Howard to the second degree, raising Bro. Snare and

Newbury to the third degree, and initiating Mr. Jones into Freemasonry. All this was done in a most admirable manner, and proved that the W.M. is a good and efficient worker of the various ceremonies. It was resolved that a committee be formed to carry out the wishes of the members who intend to present to the Secretary a testimonial, worthy of his acceptance, in recognition of his valuable services, rendered to the lodge during this last quarter of a century. Several gentlemen were proposed as candidates for initiation at the next meeting, and the lodge was closed. A very good banquet was afterwards served under the personal inspection of Bro. S. Wickens, the indefatigable host, who used his best exertions to please and accommodate all present. His kind, pleasant, and gentlemanly attention was fully appreciated. We learned that although at present lodges 45, 228, and 1196 now meet here, another one will shortly be added to the number. It proves that Bro. Wickens' catering is so excellent that lodges find a good home under his hospitable roof. The rooms have been newly decorated, and their antique beauty now show to advantage. The coffee-room is replete with comfortable accommodation for all who may be necessitated to wait while business in the lodge-room is being done. There were present besides those named; Bros. J. Terry, Frost, Vivian, Bebb, Winslade (Treas.), J. Crump (Sec.), and other P.M.'s; also a large number of members. Visitors: G. F. Cook (W.M. 65), F. Walters (W.M. 1309), &c. All the usual toasts were given and duly honoured, good singing and music alternating between. The evening was thus most agreeably spent.

Dalhousie Lodge, No. 860.—The first meeting of the season of this lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 13th inst. Bro. J. W. Williams, W.M., presided, and in an admirable manner initiated Mr. Frederick Allen into Freemasonry, which was all the work that presented itself out of a large amount placed on the agenda paper. There were present: Bros. Bristo, P.M., Treas.; Littell, P.M.; Page, P.M.; Hardy, S.W.; Thomson, J.W.; Ingram, Sec.; Seymour Smith, Org.; and many others. Amongst the numerous visitors we noticed: Bros. G. H. King (Marion, 68, New Orleans, U.S.A.), Rastrick (P.M. 342), Shenton (S.W. 1278), C. Salomons (27), Vaughan (193), E. Mackney (S.D. 134), F. Walters (W.M. 1309), and others. When the labour of the lodge had ceased, the brethren sat down to one of Bro. Clemow's excellent banquets, served up under the inspection of Bro. Smith, whose readiness at all times to make everyone comfortable accounts for his popularity with all those who use this hotel. The usual toasts were afterwards given and honoured, and in the course of the evening some excellent songs were sung. Bro. Hermann commenced with a Chinese song, which gave great satisfaction. Bro. Seymour Smith gave "Brown's Dinner Party," "Man at the Nore," and some others; Bro. Salomons sang "Nell the Belle;" Bro. Bristo, "Never Lose a Friend" (words by Bro. Carpenter, music by Bro. S. Smith)—this song was rendered well, and beautifully sung. Bro. Wallington followed with "Her Bright Eyes Haunt me Still;" Bro. Mackney (as good as ever) gave "My Pal, Sam," and "Sally in our Alley;" Bro. Vaughan—"English, Irish, and Scotchmen;" Bro. Littell—"The Soldier's Tear." In fact, nearly all the members were thus able to add to the pleasures of the evening. Bro. S. Smith presided at the piano. The singing and music at this lodge are always a great treat to those who are fortunate enough to be present. Nor is the working in the lodge inferior to any in the Craft. Bro. F. Walters responded for the visitors, and paid high compliments on the excellent manner every part of the affairs of the lodge were conducted. He also made an appeal for a Steward for the Royal Benevolent Institution to represent this lodge at the forthcoming festival in January, and it was understood that one of the P.M.'s will represent it next year as its Steward. Several pleasant hours having been happily spent, the brethren separated well pleased with their night's entertainment.

Peckham Lodge, No. 879.—The installation meeting of this prosperous lodge was held on Monday, the 10th inst., at the Maismore Arms' Tavern, Park-road, Peckham. The lodge was duly opened, the minutes confirmed, and Bro. D. Rose, P.M. 73, Preceptor of the Lodge of Instruction, installed Bro. A. Gard W.M., who appointed as officers: Bros. Kent, S.W.; Stevens, J.W.; Green, S.D.; Martin, J.D.; Rugg, I.G.; W. J. Laing, P.M., Tyler. There were present at the Board of Installed Masters: Bros. Rose, Glasspool, Warren, Barton, Allsopp, Howes, Bolton, Brown, Percival, W. West, Smith, Ebsworth, and Palmer. Messrs. Baldwin, Anderson, and De Brent were initiated in an able style. The installation was also correctly and impressively given. There were also present: Bros. Woollacott, L. Smith, Truss, Smith, Watkins, Williams, Wright, Chudleigh, Dalby, and others. Bro. Chudleigh was elected a joining member, when banquet followed, the toasts being heartily given and received.

City of London Lodge, No. 901.—The regular meeting of this lodge was held on Monday, the 17th inst., at the Guildhall Coffee House, City, Bro. Washington E. Haycock, W.M. presided. The minutes of the previous meeting were read and confirmed. Bros. Rubardt, Stich, and G. F. Guest (275), were in an admirable, painstaking, and impressive manner, passed to the second degree. Bro. J. Devlin, J.W., was unanimously elected to represent this lodge as their Steward at the Benevolent Festival in January 1871. A good sum was collected for the sufferers by the war. There were present besides those named, Bros. J. Child, S.W.; G. Darcy, Treas.; Sisson, P.M. Sec.; Griffiths, S.D.; J. Lewis, J.D.; Poncione, I.G.; W. A. Higgs, P.M.; J. Gibson, P.M.; J. Lawrence, W.S.; S. Carey, H. Darcy, T. Smith, Greenwood, and others. The visitors were Bros. C. J. Morgan 8, F. Walters W.M. 1309, G. F. Guest 1275. The

supper was served in good style, toasts were given and received, songs, recitations, and other amusements brought a pleasant evening to an agreeable close. The visitors each responded to their toast. The lodge was highly complimented by them for the efficiency and correctness of its work, the quiet, gentlemanly manner in which everything was done, also for the efficiency of every officer.

Stanhope Lodge, No. 1269.—The installation meeting of this lodge was held on the 11th inst., at the Thicket Hotel, Anerley. There were present Bro. Lindus, W.M., in the chair, supported by Bros. Jas. Kench, W.M.-elect; Hardy, acting J.W.; Hart, Sec.; Ring, I.G.; and the following brethren, viz., Bros. John Thomas, P.M.; H. Webster, Wood, Sanders, Garland, Marriott, Lassam, Croydon, Ellis, Lurfield, Goddard and Smith. Among the visitors were, Bros. C. A. Cottelbrune (P.M. 733), Matthew Cook (P.M. 23), E. Wilson (P.M. 538), E. Dodson (W.M. 72), Laskey (72), Macgregor (1056), Child (1158), and Sheadd (656). The lodge having been opened in the first degree, the minutes of the last meeting and the report of the audit committee were read and confirmed. The lodge was then opened in the second degree, and Bro. Wood, a candidate for raising, was entrusted and retired. The lodge was then opened in the third degree, and Bro. Wood was duly raised to the sublime degree of a M.M. The lodge was then resumed to the second degree, and a dispensation of the M.W.G.M. having been read empowering the W.M. to instal Bro. Kench, (the present Master of Lodge La Tolerance, No. 538), as W.M. of this lodge, the installation was proceeded with, and the ceremony was performed by Bro. Lindus, W.M., in a manner which reflected great credit on him. Bro. Kench having been duly installed in the chair of K.S., invested the I.P.M., Bro. Sanders, with the P.M. collar, and also with the collar of Treasurer. In due time the brethren were then re-admitted, and the appointment of officers was made. Bros. Hart was appointed S.W.; Hardy, J.W.; Ring, S.D.; Webster, J.D.; Goddard, I.G.; Sanders, W.S.; and Thicke, D.C. The W.M. having risen for the first time, addressing Bro. Lindus, he said, the brethren had deputed him to fulfil a very pleasing duty. That of presenting in their name, the jewel which had been unanimously voted to him at the last lodge, as a slight recognition of the services he had rendered to the lodge as one of the Founders and the first Master. He need not assure him that it was accompanied by the hearty congratulations and sincere wishes of the brethren for his health, happiness, and prosperity, and he sincerely hoped he might live long to wear it as a lasting memorial, of the kind feelings entertained towards him by the members of the Stanhope Lodge.—Bro. Lindus having warmly expressed his thanks and there being no further business the lodge was closed, and the brethren adjourned to a sumptuous banquet, provided by Bro. Lassam, in his usual style of excellence. When the cloth was removed, the W.M. proposed the usual loyal and Masonic toasts, "The Queen and the Craft," "The Right Hon. the Earl de Grey and Ripon, M.W.G.M.," "His Royal Highness the Prince of Wales," "The Right Hon. the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers" with spirit and effect, and they were responded to with the utmost cordiality. The next toasts, that of "The W.M.," was proposed by Bro. Lindus, the I.P.M., and received with the utmost enthusiasm. He said, it afforded him great gratification to have the privilege of proposing the health of so illustrious a Mason as the W.M. He had the honour of enjoying his friendship for a considerable period, and he knew his estimable qualities thoroughly; he was also associated with him in Masonry in a very distinguished lodge, that of La Tolerance, in which as the brethren were aware he was still the W.M., and he had opportunities of witnessing his great proficiency both in the chair and at the banquet table in the lodge, and he would venture to say that this lodge would be presided over by an abler, kinder, more zealous, or more estimable Mason than the present W.M., and he was quite sure that during his year of office the prosperity of the lodge would be materially increased, and the happiness of the brethren greatly promoted. Having said so much in praise of the W.M., he thought he might pause and say, with the poet,

"If to his lot some human errors fall,

Look in his face, and I think you will forget them all."

The W.M. in response observed, that it was with no ordinary feelings of emotion that he rose to return his sincere thanks for the kind manner in which the toast had been received. The brethren could easily conceive the difficulty he felt on the present occasion, and were he not averse to quotations, he might be tempted to say, in the language of the immortal bard, "Beggar that I am, I am even poor in thanks." Still he was sure that he was but doing justice to the kind feelings of the brethren when he said that they would make allowance for his shortcomings, and believe that if he failed to express in adequate language his gratitude, they would attribute it to a want of ability, and not from an absence of will to give expression to his feelings. He felt that the brethren had faith in him, that he would worthily fill the position to which he had been elected, and he could assure them that he would exert himself to the utmost to promote their prosperity and welfare, in order to prove to them that their confidence had not been misplaced. He could not help referring with some gratification to his position in Masonry, he was comparatively a young Mason, yet by the favour of the members he had already been permitted to fill the proud position of W.M. two distinguished lodges, the Stanhope and the La Tolerance. He trusted the brethren would believe that were he to speak till midnight, he could not feel more grateful and thankful than he did at that moment. Before concluding, he wished to say a few words with regard to the lodge: every Mason took a pride in his lodge, and the members would readily believe that he, the W.M., took pride in the Stanhope Lodge, he was one of the Founders, and he watched its progress with more than ordinary interest. He had

every confidence that a brilliant future was before them, with good officers, such as those which he saw round him, and zealous brethren the prosperity of the lodge was assured, and he looked forward to the day when the Stanhope Lodge would be one of the first in the London district. After once more thanking the brethren for their kindness, the W.M. sat down amid loud cheering. The next toast of "The Visitors" was given by the W.M. in highly complimentary terms, and was replied to by Bros. C. A. Cottebrune, P.M.; Matthew Cooke, P.M.; G. Wilson, P.M.; and E. Dodson, W.M. 72, in very eloquent and effective speeches. The toast of "The I.P.M." was responded to by Bro. Lindus in a brief speech, in which he referred to the fact that it had been his good fortune to initiate fourteen members of the lodge, most of whom were proposed by himself, and also to propose several joining members, during the time he had presided over them, and he expressed a hope that the lodge in the future would attain the same amount of prosperity which it had achieved in the past. After tendering his grateful acknowledgments to the brethren, he resumed his seat. The toast of "The Officers" was responded to by Bros. Hart, S.W.; Hardy, J.W.; and Ring, J.D. The Tyler's toast brought the evening to a satisfactory conclusion, in the course of which some excellent was discussed by Bro. M. Cooke, who presided at the pianoforte and the harmonium.

St. John of Wapping Lodge, No. 1306.—This lodge met on the 12th inst., under the presidency of the W.M., Bro. William Mann, assisted by Bros. W. Bartlett, S.W.; D. D. Beck, J.W.; W. J. Dawson, S.D., and several other brethren. After three raisings and one initiation, the sanction of the lodge was given to the holding of a Lodge of Instruction, under the warrant of the lodge, at Bro. Hayward's, The Gun Tavern, Wapping, to meet every Monday evening. The ceremony of consecration and installation will be performed by the W. Bro. James Brett, G.P., on Monday evening, the 24th Oct., at seven o'clock, when all brethren are invited to attend. Bro. Thomas S. Mortlock, P.M. 186, has kindly consented to act as Preceptor for a time.

MIDDLESEX.

Acacia Lodge, No. 1309.—An emergency meeting of this prosperous lodge was held at the Sebright Arms Tavern, Alston-road, Barnet, on Wednesday, the 12th inst. Bro. Frederick Walters, W.M., presided, and in an admirable manner passed Bro. West to the second degree. Apologies were received from absent candidates for initiation. There were present Bros. Cattel, P.M., Sec.; R. Sinclair, C. F. Hall, J. R. Tustin, Metherway, and others. For the first time since the lodge has been in existence no visitors were present. Refreshment followed labour, and songs, recitations, and music were given and a happy evening was spent.

PROVINCIAL.

MARGATE.—Union Lodge, No. 127.—This ancient lodge met at the King's Head, on the 7th October, for the first time since May last, to resume its Masonic duties, and was presided over by the W.M., Bro. G. E. Hawkes, while amongst the brethren present we noticed Bros. Hayward, P.M., P.B., P.P.G.S.D.; Brasin, P.M., P.Z., P.P.G.S.; Matthews, P.M.; Althelston Boys, P.M., P.P.G.R.; Morton Edwards, 144, 1293, &c., &c. The minutes of the last meeting and also those of some emergency meetings, having been read and confirmed, the Secretary, Bro. Fenkins, P.M., P.P.G.S.D., read over the lodge by-laws in conformity with the notice convening the meeting. Bro. Boys then proposed Bro. Thomas Talfourd, the son of the late Mr. Justice Talfourd, of legal and literary repute, as a joining member, and he was seconded by Bro. Hunter, S.W., who passed a high eulogy on the candidate. Bro. Walter Green was also proposed as a joining member by Bro. Boys, and seconded by Bro. Treves, S.W. Bro. Boys then in a short speech proposed that a sum of £2 2s. from the lodge funds be given to the Society for the Relief of the Sick and Wounded in the Continental War now raging, which was seconded by Bro. Fenkins, and carried unanimously. The lodge then adjourned.

LANCASTER.—Lodge of Fortitude, No. 281.—The regular meeting of this old-established lodge was held on Wednesday evening, the 12th inst., at the Masonic Rooms, Athenæum. The W.M., Bro. John Hatch, presided, and was supported by the following officers and brethren:—W. Bro. King, as I.P.M.; Bros. C. Hartley, S.W.; J. Barrow, J.W.; Edmund Simpson, P.M. and Secretary; W. Heald, S.D.; W. Fleming, J.D.; W. Hall, I.G.; John Watson and John Beeley, Tylers; W. Bro. J. D. Moore, M.D., P.P.G.S. of Wks.; W. Bro. W. Hall, W.M. 1051; Bros. E. Airey, J. Bell, W. Bradshaw, James Beesley, J. Budd, J. H. Charnley, R. R. Hathornthwaite, B. Mills, W. J. Sly, H. Sumner, J. Stanley, John Dickenson, E.A.P., and John Tilley, E.A.P. The lodge was opened, and the usual business transacted. A ballot was taken and proved unanimous in favour of Bro. C. E. Dodson, Bro. E. D. de Vitre, M.D., Bro. Captain T. H. Rossall, and Bro. Lieut.-Colonel R. Whittle, as joining members. Bros. Dickenson and Tilley, having been approved of by the brethren, were duly passed to the degree of Fellow Craft by the W.M. and Bro. W. Hall, W.M. 1051, who afterwards, in an admirable manner, delivered the lecture on the tracing-board of the first degree, for which a vote of thanks was unanimously awarded by the lodge. The W.M. read a circular from the Institution for Aged Freemasons and their Widows, asking for a Steward to be appointed to represent the lodge at the coming festival in January, and Bro. Dr. Moore, P.M., offered to undertake that duty. The W.M. gave notice that at the next regular meeting of the lodge he should propose that a sum of money, not exceeding ten guineas, be voted for that charity from the funds of this lodge. Bro. Simpson, P.M. and Secretary, who has also for many

years past acted as Almoner to the lodges in Lancaster, stated that he had heard of several begging Masons complaining that he had refused to give them the assistance that they required; one case especially had occurred during the last few weeks to which he desired to direct the attention of the lodge. A man, calling himself Brother C. H. Couch, who stated that he was a member of the Prince of Wales Lodge, Kirkdale, applied for relief. He (Bro. Simpson) being very doubtful of the truth of his story, hesitated to grant him assistance, and a communication being held with the West Lancashire Masonic Relief Committee, it was found that the applicant was not a member of the lodge to which he said that he belonged, but was one of the many who make their living in part by levying contributions upon members of our truly charitable fraternity, and who do not hesitate to threaten if they are not relieved to the extent that they desire. He mentioned this case which was unfortunately but one amongst many, in order that the brethren of the lodge might know how frequently they are imposed upon, and to show the difficulty attending the distribution of alms to wandering Masons. Four brethren were then proposed as joining members of the lodge by the W.M. and Past Masters E. Simpson and Moore, and one candidate for initiation, after which the lodge was closed in due form.

LIVERPOOL.—Lodge of Sincerity No. 292.—The usual monthly meeting of this lodge was held at the Temple, Hope-street, on the 11th inst. Bro. Thos. Wylie, P.M., was in the chair, supported by Bros. Pelham, S.W.; Wilson, J.W.; Hess, P.M., Treas.; R. Wylie, P.M., Sec.; Hustwick, J.D.; Elliott, M.C.; and others. Bro. Ashmore, P.M. 823, was also present as a visitor. On a ballot being taken for Mr. W. Fletcher, he was declared duly elected, and being present, was initiated into ancient Freemasonry, the J.W. giving the explanation of the working tools, and the S.W. the charge. There was also a proposition of another candidate for the next meeting. On the representation of Bro. Ashmore, it was resolved that a sum of money be given to relieve the wants of the distressed widow of a Freemason. No other business appearing, the lodge was closed with solemn prayer, and the brethren repaired to the Committee-room, where a slight repast awaited them, and a pleasant evening was afterwards spent.

LUTON, BEDS.—Lodge of St. John the Baptist, No. 475.—The first monthly meeting after the summer vacation was held in the Town Hall on 7th inst., under the presidency of the W.M., Bro. F. C. Scargill, supported by the whole of his officers. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the second degree, and Bros. Handly and Barley presented themselves for examination as to their progress in Masonry. They were entrusted previous to raising, and on their retirement the lodge was opened in the third degree, when those brothers were readmitted and severally raised to the sublime degree of M.M., the ceremony being impressively rendered by the W.M. The lodge was then declared down to the first degree, when the sum of £5 was voted to the Sick and Wounded Fund, and £2 2s. each to the Boys' and Girls' Masonic charities. The lodge was then closed in harmony.

CONGRESBURY, SOMERSETSHIRE.—Lodge of Agriculture, No. 1199.—The regular meeting of this lodge was held on Monday, the 10th instant. Present: Bros. Wm. Partridge, W.M.; James R. Bramble, P.M.; G. J. M. Blackburn, S.W.; Rev. William Hunt, J.W., and Prov. Grand Chaplain of Somersetshire; Dr. Hurd, Dir. of Cer.; Captain W. Long, Sec. and Treas.; T. Pitt, S.D.; C. Edwards, J.D.; J. Hurd, I.G.; C. Banwell, Tyler; H. Shiner, J. Mountstevens, F. W. Irwin, &c. The lodge was opened in due form, and Messrs. George Nicholls and Henry Woodford (who had been previously balloted for and duly accepted), being in attendance, were duly initiated by the W.M. in a masterly and impressive manner. Bro. Bramble did the duty of Organist in his usual efficient style. The annual dinner was fixed for the next regular meeting, and no doubt there will be a good gathering of brethren.

Amherst Lodge, No. 1223, Westerham.

The installation meeting of the Amherst Lodge, No. 1223, whose head-quarters are at the King's Arms Hotel, was held, for convenience, in the Public Hall, on Thursday, the 6th inst. The brethren present were R. B. Newsom, W.M.; Colonel Warde, S.W.; Jewell, J.W.; and Edmed, Sutton, Bird, Bowen, Durnell, Whale, Makeman, Stannard, Johnson, Newing, Moyce, Fox, and Clarke. The visitors were Bros. Patten, P.G.S.B. England (Secretary to the Masonic Girls' School); Mackney, P.M. 299 and P.G.O. Kent; Mourilyan, 1206, P.G.R. Kent; Tallent, S.W. 186; Shepherd, P.M. 27, &c.; Landale, P.M. 299; Wilson, P.M. 173; Tyrer and Bond, S29; Poole, 683; Bainbridge, 15; and Hemmings, 1141 (Mid Sussex).

The lodge being opened with solemn prayer, the minutes of the last meeting were read and unanimously confirmed. The ceremony of installation being the next business, the W.M.-elect, Colonel Warde, was presented to the W.M., and the ancient charges and regulations having been impressively read by Bro. Bowen, the installation was performed in a praiseworthy and excellent manner, and the subsequent address was so ably delivered by Bro. Mackney as to call forth much applause at its close. The following officers were then appointed and invested: Bros. Jewell, S.W.; Durnell, J.W.; Bowen, Sec.; Sutton, S.D.; Johnson, J.D.; Whale, I.G.; Blackman, Wine Steward; and Fullager was re-elected Tyler.

The W.M. then called P.M. Newsom forward, and, addressing him, said that almost one of the first duties he had to perform after his appointment to so distinguished a position as that of W.M. of that lodge, was of a most pleasing character. By the unanimous vote of the lodge,

it had been decided to present him with a jewel, for the very able manner in which he had presided over the lodge for the last two years—since its formation. He knew that there was no man who more appreciated the good opinion of those around him, and no man who tried more to do his duty, according to the ability with which God had endowed him. He (the W.M.) looked with great diffidence to following so able a W.M., as, for many years after embracing Masonry, he had lived abroad, where he had not the opportunity they possessed at home, and therefore he should require a little forbearance at their hands. But Bro. Newsom had most kindly promised him every assistance, for which he was most grateful, as, without it, he could not have accepted the honour conferred upon him; and he should continue to do all he could to advance the interests of the lodge. He then presented to Bro. Newsom the jewel, a very handsome one, and on which was the following inscription:—"Presented to Bro. R. Newsom, P.P.G.S.B. Kent, in appreciation of the great and valuable services rendered by him to the Amherst Lodge, 1223, as its first W.M. and founder, October, 1870."

Bro. Newsom, in acknowledging the presentation, said: "Worshipful Master and Brethren, during the twenty-seven years of my Masonic career very many high and important duties have devolved upon me, but I cannot call to mind any one so difficult as the task which your kindness has imposed upon me, and of which I know not how readily to acquit myself. Too often, on occasions like the present, do we surrender ourselves to mere habitual forms of expression—worn thread-bare by constant repetition—as a means of making known our sense of an honour conferred upon us, rather than let the voice of the heart make itself heard. But, brethren, for the mark of your cordial esteem which I have just received, I would fain thank you, not out of the ordinary abundance of my heart, but out of its depths, and therefore avoid "set phrases," however glibly I might utter them. "This is the proudest and happiest moment of my life," &c., might sound well; but is it more than hundreds have declared, in similar circumstances, with no echo of its truth in their hearts? The tongue of the most gifted orator, in the employment of volumes of words, would not serve me to convey to you any idea of my feelings on the present occasion. Would that I could by some more effectual means give you proof of the value I set upon this token of your regard for me; but were I to rack my brain for days, I could not do better than in saying it is priceless to me as a token of the "golden opinions" which, I trust, accompany its presentation. Now, in its newest gloss, I wear this jewel, with more consciousness of your kindness than of my own merits—sincere as have been my purposes to deserve your esteem; and should I live to a long-distant period, I hope never to cast aside the memory of this highly gratifying hour, or of your cordial manner of bestowing an honour. W.M. and brethren, again I thank you.

The question of the removal of the lodge to Sevenoaks was introduced, it being felt that the long drive by road from the railway was against that increase of the strength of the lodge which would take place by the removal, and it was agreed that a Lodge of Emergency should be held on the first Thursday in November, to consider the question. There being no other business, the lodge was closed in the usual manner, and the members adjourned to the hotel, where an excellent banquet was provided by Bro. Clarke.

After the good things provided had been fully discussed, the W.M. gave the usual loyal and Masonic toasts in short but pithy remarks, and Bro. Patten, in responding for the Grand Officers, ably advocated the cause of the Masonic charities, especially that of the girls', with which he himself was connected. The result of his appeal was that the W.M. consented to act as Steward at the next girls' festival, and two guineas were subscribed by the brethren present, in addition to one guinea from the lodge funds, and these, no doubt, will be supplemented by further contributions.

Bro. Mourilyan responded to the toast of "The P.G. Officers," after which Bro. Fox proposed the health of the W.M. in eulogistic terms, and said that he was sure he would take the same deep interest in Freemasonry as he did in everything with which he became connected. (Cheers.)

The W.M. appropriately acknowledged the toast. The W.M. then proposed "The health of the I.P.M." He said that in all his experience he had never seen a more enthusiastic, a more persevering, a more well-meaning and well-doing man in Masonry than Bro. Newsom. (Hear, hear.) He had established that lodge under very great difficulties, as Masonry was so little known in that locality, and he, in his position as their Master, and in the position he held in that town, gave him his and their cordial thanks for the trouble he had taken on their behalf. (Cheers.)

Bro. Newsom having feelingly responded, The W.M. proposed "The Officers of the Lodge." He observed that from past experience of the brethren who occupied the subordinate chairs, he anticipated every assistance from them during his year of office. He had been reminded by Bro. Newsom that a great deal of valuable and excellent assistance had been given by their secretary, Bro. Bowen, and that had it not been for his cordial and willing assistance, the onus of establishing this lodge would have been much greater than it turned out to be. He hoped, therefore, that Bro. Bowen would be satisfied with that expression of their late Master's opinion. For himself, he trusted they would get on so fraternally together that they would have the strongest motives for saying the same thing to each other at the end of the next year. (Cheers.)

The toast having been duly honoured, "The Visitors" was acknowledged by Bro. Tallent (S.W. of 186 Industry), and the usual toast brought this very successful gathering to a close.

TO ADVERTISERS.

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

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Births, Marriages, and Deaths.

DEATH.

AUSTIN.—On the 9th inst., at 86, Milton-road, Stoke Newington, suddenly, Lucy, widow of the late Bro. Job Austin (of Lodge 890), surviving him but one month, aged 64, deeply regretted.

Answers to Correspondents.

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

P. M. 40.—The greater part of the R. A. lectures (except the long illustrations) refer to the ceremony of exaltation, and any one with a fair memory can easily master the questions and answers. Attend the R. A. Chapter of Improvement *once*, and form *your own* judgment.

A Correspondent respecting the Charities is informed that we intend writing upon the subject specially. In the meantime, for information respecting visiting, &c., application should be made to the Secretaries of the Institutions, directed Freemasons' Hall, Great Queen-street.

A PROTESTANT REPEALER.—We cannot insert political songs.

BRO. C. I. PATON.—Your article on the "Antiquity of Freemasonry" is not only too lengthy for our columns, but it is written in a spirit which we regret to say, is too prevalent among Masonic writers, and we have therefore determined to give no further countenance to unmasonic dissensions, under the guise of discussion.

The Freemason,

SATURDAY, OCTOBER 22, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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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.

T R U T H .

TRUTH is one of the great principles of Freemasonry—not simply as a symbol, but as a reality—not as a shadowy abstraction, but as a potential rule of life. Humanity has suffered so much from the devices of falsehood and fraud—the world has borne so long the tyranny of wrong and hate—that truth is usually disguised in robes that are bordered with error and coloured with the tints of deceit. From the days of Pilate down to the present time, the interrogation, "What is truth?" has been asked with more or less sincerity in every era, and this momentous question has met with various responses. In religious systems it has been fearfully answered by appeals to

the gibbet and the stake; and this is a charge from which, unfortunately, few or none of the prevailing creeds can be absolved. The primitive Christians fell before the worshippers of Jove, and the latter, also, in due time had to weep over their ruined altars and deserted shrines. Arians and Trinitarians, Gnostics and Manicheans, each in turn furnished fresh victims to grace the roll of martyrs, and the early records of Christianity teem with dismal spectacles of "man's inhumanity to man." The soldiers of Mahomet were not behindhand in the work of persecution; although, to do them justice, their mode of operation was more summary and less cruel than that of some of their Christian contemporaries. With them, the stroke of the sword solved all mysteries, and those who rejected the doctrines of Allah and his prophet were speedily relieved from the cares of life. The Jews, the Albigenses, and the Vaudois are later examples of the same intolerant spirit; and we need hardly remind our readers of the awful sufferings inflicted on the Reformers by their opponents during the nascent struggles of enlightenment in the sixteenth century. Nor are the followers of Calvin or Beza exempt from the plague-spot of persecution, as the death of Servetus will amply prove, not to mention the penal laws of Great Britain and Ireland, which were specially directed against priests of the Romish faith. The measurement of human progress from those days of darkness and blood is something truly wonderful, and yet but a few years have passed since such evil deeds were not only possible, but defended on high moral authority. Yet, although we have happily emerged from the horrors of religious strife, it is to be regretted that the old spirit of persecution still survives—the snake is scotched, but not killed. The diversities of belief amongst professing Christians have been, we believe, fostered into successful development mainly by the unreasoning and bitter opposition originally evoked against the founders of the various sects now in existence. Ideas that would otherwise slit across the mental horizon, like summer-clouds, are photographed on our memories by the mad activity of zealots, and speculations comparatively harmless thus derive a factitious importance from the unwise fury of a few intolerant minds. Now, we are far from counselling a passive acquiescence in every new dogma—on the contrary, let every opinion, whether it appertain to science or faith, be subjected to the dominion of reason—but in the language of Masonry be it added, of "charity" likewise. This is the rock upon which many theologians split; impatient of contradiction upon points which they consider clear as the sun at noon-day, instead of arguing the matter calmly and deliberately, they adopt the weapons of intimidation and, in other words, become persecutors of all who differ from their views.

Freemasonry detests this ignoble spirit

and endeavours to utilise those vague impulses of the soul, which incline men to search after truth. Freemasonry teaches her children ideas of the broadest and most comprehensive nature. She presents to their view doctrines that are impervious to the assaults of scoffing theorists. Freemasonry offers them TRUTH, and awakens in their breasts the noblest feelings of honour and virtue. When a man becomes a Freemason, he is confirmed in all that is good in the tenets of the belief which he professes; his hope and trust in his Maker, and his pervading sense of the soul's immortality, are but strengthened and expanded by the precepts of the Craft. He is, therefore, simply a better Jew, or a better Christian after his initiation than he was before, always pre-supposing that he is a man capable of appreciating the esoteric revelations of symbolic knowledge. Far from having his sympathies contracted to a narrower compass by admission into our Order, he is taught to regard the lodge only as an epitome of the world, and is enjoined to do good to all, and to encourage the practice of every virtue that can dignify and ennoble human nature.

He thus becomes the chosen servant of Truth, and illustrates its most precious attributes by a life of self-denial and devotion. That there are many members of the Fraternity who fulfil *all* these conditions it were idle to assert, but we know that there are many who strive earnestly to do their duty, and to aid the development and triumph of Truth. Tolerance and charity are but visible fruits of their labours; our schools and asylums are but the tangible evidences of their desire to walk uprightly. These are the men whose deeds shine like stars in the firmament of Freemasonry, whose lives are guided by a consistent belief in the dictates of honour and morality. And it may be fairly said that brethren such as these are the real salt of the earth, and the veritable regenerators of a corrupt social system.

Our ancient fellow-craftsmen therefore did well and wisely when they placed Truth in the trinity of Masonic virtues, and even reckoned it as the consummation of the other two—Brotherly Love and Relief. For he who is subject to the just influence of truth is in harmony with the holiest feelings of the soul; his heart and his intellect are in accord, and throughout life, with its chequered drama of mingled joy and woe, his faculties are directed to the accomplishment of those tender tasks of philanthropy which have ever been associated with the Masonic name. Possessing this great virtue, a Mason stands upon the pinnacle of true glory, and is enabled to survey with undisturbed equanimity the trials and vicissitudes of our mortal career. More than this, with the eye of faith he penetrates the veil, and beholds the mystery of mysteries revealed in the future, when darkness shall be swallowed up in light, and falsehood and fraud flee for ever from this resplendent presence of eternal truth.

HIS IMPERIAL HIGHNESS THE PRINCE RHODOCANAKIS, 33°.

Some few weeks ago, during our absence from town for a month, a very objectionable correspondence was originated on the subject of the Prince Rhodocanakis' rank and status, and the claims of his Imperial Highness as a descendant of the Eastern Emperors were not only freely canvassed, but various injurious and offensive observations were made respecting him. We have since fully investigated those claims, and are satisfied that His Imperial Highness is the representative (after his father) of the last reigning Sovereign of the Byzantine Empire, and that he is acknowledged to be such, in all official and authoritative documents which we have personally perused. Under these circumstances, we have no hesitation in making the *amende honorable*, by tendering to the Prince our most ample apologies for having, although unwittingly, allowed our columns to become the medium of circulating reports respecting the Prince, which are entirely destitute of foundation, and the publication of which has caused us very sincere regret.

ROSICRUCIAN SOCIETY OF ENGLAND.

The quarterly meeting of this fraternity was held on the 12th inst., at Freemasons' Tavern, and amongst the members present we noticed: Fratres W. H. Hubbard, M.G.; R. Wentworth Little, P.M.G.; J. Brett, D.M.G.; H. G. Buss, Treas. Gen.; W. R. Woodman, M.D., Sec. Gen.; Dr. C. H. Rogers-Harrison, Tertius; W. B. Hambly, Sextus; W. Carpenter, Precentor; J. Weaver, Org.; Angelo J. Lewis, M.A., T.B.; G. Kenning, Med.; D. R. Still, Asst. Sec.; E. Stanton Jones, J. M. Chamberlin, J. S. Banning, Morton Edwards, and G. Butler.

After the confirmation of the minutes, the election of officers for the ensuing year was proceeded with, and resulted unanimously as follows: Fratres J. Brett, M.G.; C. H. Rogers-Harrison, D.M.G.; H. G. Buss, T.G.; Dr. W. R. Woodman, S.G.; W. J. N. Quilty, H. C. Levander, M.A., W. B. Hambly, J. Weaver, W. Carpenter, Rev. W. B. Church, M.A., and E. Stanton Jones, Ancients.

It was further resolved that the annual banquet of the Society be held after the next quarterly meeting in January, 1871, and the members of the committee appointed last year were re-elected to carry out the arrangements.

Frater Little announced to the fratres that M. W. Frater Hughan, P.M.G., who had arrived in London for the purpose of attending the meeting, had been unexpectedly compelled to leave town that morning, much to his own regret, and, it may be added, much to the regret of every member of the Rosicrucian fraternity.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Committee of the Royal Masonic Benevolent Institution held its usual monthly meeting at the Freemasons' Hall, on Wednesday, the 12th inst., at three o'clock p.m. Bro. John Hervey, G.S., in the chair. There were also present, Bros. J. Smith, B. Head, W. Raynham Stewart, S. May, Browse, R. Spencer, F. Walters, N. Wingfield, Bellerby, Young, H. M. Levy, Girard, J. R. Sheen, C. A. Cottebrune, Cox, Hemsworth, and others.

The minutes of the previous meeting were read and unanimously confirmed.

It was announced that Bro. Col. F. Burdett, P.G.M. of Middlesex, would take the chair at the festival of the Institution which is arranged to be held on Wednesday, January 25th, 1871. A resolution was carried that the salary of the Warden of the Asylum at Croydon be increased from £10 to £20. Several candidates were approved of, whose merits will be brought before

the subscribers at the next election. Some deaths of annuitants were reported to the meeting, and after other business was disposed of, a cordial vote of thanks was given to the ever-popular and highly-esteemed chairman, and brought the meeting to a close.

ROYAL MASONIC INSTITUTION FOR BOYS.

The Quarterly General Meeting of the subscribers to the Freemasons' Boys' School was held on Monday, at Freemasons' Hall. Bro. JOHN HERVEY, V.P., presided, and among the numerous other brethren who attended we observed—Bros. Benj. Head, H. Browse, W. Young, Thos. W. White, A. H. Tattershall, J. L. Hine, J. R. Sheen, Richd. Spencer, Edward Cox, W. Watson, John Symonds, Samuel May, H. Massey, L. Finch, A. Pratt, J. Chadwick, T. Meggy, James Weaver, W. Mann, John Hart, S. Rawson, Raynham W. Stewart, W. Farnfield, James Stevens, Jas. Robins, H. G. Warren, H. Empson, J. R. Stebbing, E. S. Snell, H. Muggidge, E. Harris, Tyreman, Geo. Cox, Rev. C. Woodward (Chaplain), G. S. States, George King, jun., Richd. Spooner, George Beckett, G. M. E. Snow, J. T. Bowen, R. B. Newsom, W. H. Hemsworth, A. D. Loewenstark, and F. Binckes (Secretary).

Bro. BINCKES having read the minutes of the last Quarterly Court, and of the subsequent House and General Committees, which were unanimously confirmed,

Bro. J. SYMONDS, V.P., moved the adoption of the report of the committee appointed to consider the question of the qualifications of candidates, and the alteration of law 51 by making the recommendation of applicants for admission to the school more stringent than it has been hitherto. The institution was not for the benefit of persons who were in needy circumstances at the time of their initiation into Masonry, but of those who were in reputable circumstances at such time and afterwards fell into want.

Bro. E. COX supported the motion, which was then put and carried.

Bro. RAYNHAM W. STEWART moved—"That the same Committee appointed on the 14th April, 1870 (and which has this day reported), be re-appointed—To consider the qualifications and privileges of Vice-Presidents, Life Governors, and Life and Annual Subscribers, and report to a Special Court to be holden on Thursday, 8th of December, 1870.—That any member of the late Committee unable to serve on the Committee as re-appointed, be at liberty to nominate a duly-qualified brother as his substitute." His object (he said) was to consider the enormous advantages which lodges and chapters had now over and against Vice-Presidents, Life Governors, and subscribers.

Bro. EDWARD COX wished to know whether the question was to be discussed at this meeting or left to the Committee?

Bro. RAYNHAM W. STEWART said it was not to be considered now. He merely moved the re-appointment of the Committee.

The motion was carried.

Bro. J. SYMONDS moved—"That the Secretary of this School be empowered to confer with the Secretary of the Girls' School, and to summon conjointly with him the meetings of the Committee."

This motion was likewise carried.

Bro. EDWARD COX enquired if provision had been made for summoning the Special Court.

Bro. J. SYMONDS said that could be done by three vice-presidents, and he himself would take care to see it was properly done. It would also be done by the General Committee.

The election of thirteen boys out of an approved list of fifty-three then took place (for result see advertisement on front page).

Votes of thanks to the Scrutineers of votes and the Chairman concluded the business of the day.

A MEETING of the Council and Fellows of the London Literary Union has been convened by the President, Bro. R. Wentworth Little, and will be held at Freemasons' Tavern, at 7 p.m., on Friday, the 28th inst. Various important subjects will be considered at the meeting.

Multum in Parbo, or Masonic Notes and Queries.

THE KNIGHTS TEMPLARS IN IRELAND.

The hospital at Kilmainham was the palace of the Grand Prior of the Knights of St. John of Jerusalem, in the reign of Edward III. The then Grand Prior, John Archer (see R. Kil. Arch), was deputed by the celebrated Parliament of Kilkenny to carry its *remonstrance* to the King.

I offer this information as a comment on the remarks in your issue of the 15th instant.—Sp.

THE 17TH CENTURY ASTRONOMIC, AND THE 19TH CENTURY MASONIC, SCHOOLMEN.

In the first half of the 17th century it required a bold man to attack the astronomic dogmas and mistaken notions of the Ptolomaic philosophy, with its cycles and epicycles, excentrics, and primum mobile, and such wonderfully complex machinery. To attack this venerable hodge-podge, and seek to introduce some new idea showing

"Heaven's easy, artless, unencumber'd plan," was sure to call down upon the daring innovator the direst wrath of the whole scholastic fraternity—and so it did. Yet "E pur se muove" was the grand watchword that opened the door to "more light" and liberty. As it was with astronomic philosophy then, so will it be with Masonic philosophy now.

The readers of THE FREEMASON are respectfully requested to note the working out of the problem for themselves. PROGRESS.

THE BLUE BLANKET.

This banner which was first presented to the trades of Edinburgh by King James III. in 1482 is an interesting relic, especially if the present one be the same as the original of 1482. It is called the *blue* blanket from its colour. The Deacon-Convener, is the custodian of it. There was an amusing history written of it in 1722 by Alexander Pennecuik, who tells us in one place that "It had its rise about the 1200 year of God, when the Croisade was carried on by Pope Urban the Second (!) and so is older than any of the Orders of Knighthood in Europe, save that of the St. Andrew or the Thistle, which had its original about the year 800," &c. Then at another place he says, "'tis highly probable, it had its rise from the Croisade, or Holy War. For Monsieur Chevereau, in his History of the World, tells us, that *Scotland was engaged in that war!*" Ergo, here we have quite sufficient ground for a foundation upon which to build a fine legend, for "having thus accounted for the Original of the Order of the Blue Blanket, I may fairly infer, that 'tis as ancient and more honourable than the English Order of the Garter." And "The Crafts of Edinburgh having this Order of the Blanket to glory in, may justly take upon them the title of Knights of the Blanket."

I need hardly say, that as this standard did not exist until 1482, the idea of its being planted upon the walls of Jerusalem, in or before the thirteenth century by the trades of Edinburgh his a pure dream. I am not sure but Pennecuik was a bit of a wag, and his reference to the Order of the Garter a sly hit at the Masons whom he might say were equally justly entitled to take upon them the title of Knights of the Apron.

W. P. B.

BROS. MONTAGUE, THORN, and D. JAMES, of Lodge No. 780, the lessees of the new Vaudeville Theatre in the Strand, have, in a most liberal manner, presented, Miss Louise Claire, Miss Rose Evelyn, and Miss A. Newton each with a very elegant and valuable gold ring, set with brilliants and pearls, to mark their appreciation of the talents of those ladies in enacting characters at almost a moment's notice, and the zeal and readiness with which they came forward to prevent any inconvenience to the management by the unavoidable absence of three of the principal actresses at the above theatre. The liberal lessees also present the Society in Aid of the Sick and Wounded during the present war with the munificent sum of £40, being the result of a morning performance.

In type for next issue:—"The Mark Degree," "Solomon's Temple," "The Relation of St. John the Baptist to Freemasonry;" reports of Lodges 665, 815, 1327, 1329 (consecration); R.A. Chapters 422, 959, 1094, 69 (Scotland); Domestic Lodge of Instruction, United Pilgrims' Lodge of Instruction, M.M. Lodge 19, letters from "P.M.," "P.M." Liverpool; &c.

Original Correspondence.

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

"THE PURPLE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of October 15th, page 514, "M. M." speaks of "music always cleverly introduced according to authorized method." I was not aware there was any "authorized method." Can you enlighten me upon this subject, as it is a matter I take great interest in?

I am dear Sir and Brother, yours fraternally,
P.Z.

[There is no authorized method.]—ED. F.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I fully agree with M.M., that there is a just and reasonable complaint as to the selection of officers in the P.G. Lodge of West Lancashire, for not only have most of the brethren he names been re-elected this year, but for several years previously, until they appear to hold the offices by right of occupation. Why this should be I am at a loss to know. It cannot be for their attendance at the Provincial Grand Lodge meetings, as two at least (holding high office,) are not remarkable for good attendance, neither can it be for their proficiency in working the Craft degrees, as some of them do the work very indifferently, and I question if others could open a lodge in the three degrees.

Like M.M., I belong to a lodge which has subscribed a little to the charities, works correctly, pays its dues promptly, and numbers amongst its members, many who are certainly equal in Masonic knowledge and in social position, to those who have for so many years been re-elected P.G. Officers. Many who I think are able to hold the light to our Liverpool brethren, and yet during my membership I have not seen a purple collar in the lodge, except a worn by some of the re-elected brethren, or visitors from the neighbouring provinces.

I contend that this state of things should not be permitted to continue. 1st. It is neither right nor fair; 2nd, It is not Masonic; and 3rd, It is not done to the same extent in any other province. I quite agree with M.M., "that some lodges might as well be at the North Pole as in West Lancashire, for the chance of ever seeing a brother of their lodge made a provincial officer."

I see M.M. is wrong in stating that Bro. Mott was re-elected, as he appears to have followed the example of Bro. Moore, and retired with past honours. I think, however, that the offices of D.P.G.M., Prov. G. Treas., and Prov. G. Sec., ought to be continuous, especially that of the P.G. Sec. in this province, for I doubt if there is a better or a harder working Mason, than Bro. H. S. Alpass throughout the province.

It is not on my own account that I complain, as there is no hope that I shall ever have the honour of wearing the collar of a Prov. G. Officer, but I would ask what would be the result if the same principle was adopted in a Craft lodge as that which is observed and practised in the Provincial Grand Lodge of West Lancashire? I am certain, that I for one, would never be able to subscribe myself other than,

Yours fraternally,
ANOTHER M.M.

A CRY OF DISTRESS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you kindly permit me to say that I have received from Brother Haycock, W.M. of 901, the sum of 14s., which he collected at his lodge, on Monday evening, for the poor peasants of France who have been rendered homeless and penniless by the war. He says, "If every Mason made even a slight effort in response to your appeal in this holy cause, a considerable sum would be easily gathered."

Will you permit me to add, in proof of the merciful object of my appeal, that Miss Oley, an English lady, who has just returned from the east of France, says, "Not a handful of straw or a blade of grass is left in all the surrounding country. Horses are starving, and are seen gnawing the bark from the trees that are left standing, and even respectable persons beg a bit of bread from a stranger."

Brethren! come to the help of these poor destitute thousands, chiefly women and children, the husbands and fathers being in the field or on the ramparts.

Truly yours,
WM. CARPENTER.

3, Euston-square, N.W.

"FROM REFRESHMENT TO LABOUR."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Referring to your able leader under the above heading, which appeared in a recent issue, permit me to observe with regard to our Charities, I do not think that the rules, terms

of subscription, &c., &c., are sufficiently understood by many of our brethren, but that ignorance, not indifference, is the cause of many withholding their mite from those noble institutions. That this is the case, particularly with our Indian and colonial lodges and brethren, I am convinced. May it not, to a great extent, be the case at home? Are the charities sufficiently known by the various Masonic bodies here? Have printed rules, blank forms for subscriptions, &c., been circulated? I fear not; and hence the apparent lukewarmness of our brethren.

What do you say in the case of an Indian lodge collecting 6d. monthly from each of its members for our Boys' School, owing to change of old officers to a distant station, the new ones did not know how to dispose of the money collected. Well, after waiting some time, the money was sent to a high Mason in London, and by him returned—as he "had nothing to do with the Masonic charity in question" (or words to that effect)—the consequence was, the subscription ceased!

I believe the lodge alluded to—and, indeed, many others—would gladly subscribe if they knew how. Ignorance of rules, &c., alone prevents them, I assure you.

Now, Bro. Editor, kindly enlighten us in your next.

Yours fraternally,
BENEVOLENTIA.

THE ELIAS DE DERHAM LODGE, No. 586.

(To the Editor of The Freemason.)

SIR AND BROTHER,—My attention has been directed to your report of the proceedings of Grand Lodge in reference to the late appeal of Bro. Cother as to the election of W.M. for Lodge 586.

The following extract from your paper of 10th September—"In the meantime the P.G.S. had written certain questions and circulated them among the accused brethren, who were to give their answers in writing"—is so incorrect, and makes me appear to have done something so eminently out of order, that I must ask you to correct it. Should any document have been sent to or filed in Grand Lodge justifying your report, I beg to give it a most unqualified contradiction, as I did nothing of the kind nor is there the slightest ground for such a statement. Absence from home, and many professional engagements have prevented my writing to you earlier.

Please give this letter the same publicity as your report.

Yours fraternally,
HENRY C. TOMBS, P.G.S. Wilts.
Wootton Bassett, 15th Oct., 1870.

BRO. NORTON'S REPLY TO BRO. WILLIAM CARPENTER (vide page 440).

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Our Bro. Carpenter repeatedly assured me, through the columns of THE FREEMASON, that he was opposed to the introduction of sectarian dogmas into assemblies of Masons. At page 332 he said: "I expressly disclaimed the idea of introducing religious topics into a lodge, as a thing inconsistent with the institution and foundation of Masonry;" and went on to say, "and this I put in so many ways that it is astonishing Brother Norton should still misunderstand me." It appears, however, by his last defence of sectarianism, that I did not misunderstand him after all.

A Grand Chaplain preached a sectarian sermon before the Craft. A brother, who signed himself "A Freemason" pointed out the impropriety in a letter republished in your paper from the *Suffolk Chronicle*; the Rev. Brother replied to said letter: I deemed the excuses of the Rev. Brother unsatisfactory, knowing the mischievous effect which such precedents have produced, and do produce, in undermining the fundamental Masonic aim. I thought proper to warn our over-zealous Christian brethren that by endeavouring to grasp too much, they may either lose certain concessions made to them, or by succeeding in their effort, I pointed out the new troubles likely to arise from the difficulty of reconciling the various translations and interpretations of the Bible. True, Bro. Carpenter had studied the Bible, and knows all about it—he knows that the differences are trifling, immaterial, etc.; but it cannot be denied that there were others, as learned as Bro. C., who have studied the Bible as carefully as he has, but who, nevertheless, entertained very opposite opinions on many points, which served to keep Christendom in a ferment for many centuries, which caused the most cruel persecutions and wars, which even now, though the fire is smothering, still breaks out occasionally—when the question came up whether you were to have Bibles in your public schools, how anxious one sect was to have it, and another sect not to have it. I think I was justified, therefore, to caution our over-zealous brethren, that the Bible has not proved one of the best pacificators, and the moment dogmas are tolerated in lodges because the said dogmas are in the

Bible—from that moment the Masonic lodge will become a Babel of confusion and disorder. Our worthy Bro. Carpenter appears, however, to justify the Grand Chaplain, because, as he says (page 440), "Truth is precious to the man who hath sought and found it, and to demand of him so to ignore the fact that it shall never be known, or to treat what to him is truth as if it were of no value, is to demand of him that which is dishonourable alike to truth and his own moral obligations." Now, once more let me remind Brother Carpenter, that what to him may appear truth, to another conscientious and equally learned man may appear untruth; and, secondly, I have no objection to Brother Carpenter putting his thumb into the button-hole of every Israelite's coat, and at the same time asking him he don't believe in Christ. I have no objection to either believers or disbelievers challenging each other to public discussion, either through the press or in the pulpit, where and when they may pepper away at each other their real or imaginary truths to their hearts' content; but I do object to those theological questions being mooted in Masonic gatherings, and therefore I feel surprised, after the admissions formerly made by Bro. C., that he should now take up the championship of preaching sectarian sermons to Masons.

Bro. Carpenter appeared shocked at my suggestion of a possibility of removing the Bible from the lodge. But let my worthy brother for a moment reflect whether the presence of the Bible is calculated to make a solitary disbeliever believe, or would the removal thereof cause a believer to disbelieve? And, secondly, as Bro. Carpenter deems a belief in the inspiration of the Bible unnecessary as a qualification for Masonry, and even doubts whether anyone is hankering for such a law, a number of men (say nothing of Mahometans, Parsees, &c.) are constantly initiated into Masonry who do not believe that the Bible was given by God to man. These men receive the same assurances that "there is nothing in Masonry to conflict with their conscientious religious belief, and are promised the same rights and privileges as Bro. Carpenter was—among which privileges is certainly that of holding office. Now, I maintain that the present English ritual debars these men as much from holding the office of W.M. in a Masonic lodge as the former oath for a member of Parliament debarred Mr. Rothschild from taking his seat in the House of Commons. The present ritual, therefore, either deprives them of guaranteed privileges, or compels that class in taking office to act hypocritically. Why, then, a ritual could not have been formed equally adapted to the intelligence and conscience of the Mahometan, Parsee, sceptic, &c., as well as for the Christian and Jew, let others answer.

Bro. Carpenter doubts that anyone is hankering to Christianise Masonry; to pass a law requiring a belief in inspiration of the Bible as a qualification of admission. I can mention at least two Grand Lodges—viz., Texas and Ohio—who have really passed such a law, and in the rest of the United States Grand Lodges, especially in Massachusetts. Though they have no such a law, and are very indignant at Prussia for having such a law, yet Prussia is at least consistent; while here "Masonic universality" is an abominable mockery. Our Boston Masonic Temple from top to bottom, outside and inside, is literally covered with all kinds of crosses. Inside of our halls are figures holding up crosses, and my remonstrances against their humbug is opposed in a majority of the so-called Masonic press. For a specimen of those arguments I refer Bro. Carpenter to an article "Shall Christianity be cut out of Masonry?" (see August number *Masonic Monthly*), a letter by the Rev. M. Magill, "Mystic Star" for July, to Bro. C. Moore's Magazine, to the *Trowel*, &c. There are indeed often articles published in those very papers bragging of universality, but, as already said, in practice, it is sheer mockery. Nor need we come to Boston to point out bigots and hypocrites of that class. I shall not at present dwell on the ritual-tinkers of the last century—the inventors of such cock-and-bull stories as that of the Evangelist becoming G.M. when upwards of ninety years of age, &c.—but must say, that anyone who undertakes to read the late Dr. Oliver's works, especially his "Mirror for a Johannite Mason," and notices the dodges he resorted to to prove the Grand Mastership of the Saints, the occasional dedication of lodges to the Saints, by the over-zealous bankers—the Trinity introduced into the Royal Arch, into which degree Jews are admitted—all these facts clearly show that there is an underhanded and unfair work going on in our midst, which is neither calculated to raise the character of Masonry nor of Christianity.

In alluding to the difficulties attending the various interpretations and translations of the Bible, I had no desire to provoke discussion about the truth of either the New Testament or the Old. I alluded to those facts merely to show the inutility of dragging abstruse subjects before a heterogeneous body like the Masonic, where some will regard it as truth and others the reverse. Nor have I now any de-

sire to enter into any discussion of that nature. Bro. Carpenter must, however, pardon me for pointing out that his statements regarding the difference between the three oldest copies of the New Testament to consist of only transposition of words, orthography, and spelling, is not quite correct. One part I must particularly draw his attention to. In the introduction to Tauchnitz's edition of Tischendorf, on page xiii., he will learn that the last twelve verses of the Book of Mark are not found either in the Sinaitic or Vatican copies. That Eusebius and Jerome bear testimony that in nearly all the trustworthy copies of their time the same twelve verses were wanting, and it is rather singular that the part omitted from the oldest copies should contain a doctrine nowhere else given in the New Testament—viz., chap. xvi., verse 16, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." I may infer therefrom that a majority of the first or oldest Christians did not believe in that doctrine. This idea is supported by Jesus himself, Matthew 13-9, "I am not come to call the righteous, but sinners;" implying that he did not wish to interfere with creeds of the righteous. Now, Masons are supposed to be just and upright men, of sound judgment and strict morals—a class of men that Jesus himself would not have troubled himself about. Why, then, should his followers go beyond their Master's example? Why not imitate him by confining your exertions to the sinners, of whom there are plenty, and leave the Masons in lodges free from molestation?

And now I will try to define my idea of the mission of Masonry. Masonry is a religion which neither conflicts with the religion of the Jew, Christian, or Mahometan; but it is not exactly the religion of either, because each claims to an additional something to make his religion complete, and these additional somethings do not belong to Masonry. Secondly, "Masonry is a system of morality," which morality is alike adapted to the religion of the Jew, Christian, and Mahometan. But it is more than that—"it is a peculiar system," not wholly acknowledged by the church of either Jew, Christian, or Mahometan. I allude to its teaching "charity for all mankind." True, the principle of such charity is admitted more or less (generally less than more) by nearly all churches and sects; but it cannot be denied that, from our lisping infancy, our minds were more or less (generally more than less) biased against our father's neighbour, because that neighbour worshipped his Creator in a different church to what our father belonged. We were instructed that God loved Jacob and hated Esau, and each was made to believe that *he was the Jacob*, and those of all other sects were Esaus; that all that was good, noble, disinterested, or generous, was to be found only among those of his own sect; that all other sects might be despised, and to tolerate them in our midst was a virtue. In a Masonic lodge these illusions become dissipated. He there practically learns that the noble principles which elevate man and serve to civilise the race, are not monopolised by his own sect; he finds himself surrounded by brethren as generous, as whole-hearted, and as capable of fulfilling the highest functions of manhood as any of the ideals he was taught to look up to, and yet these men belong to the very sects whom, in his boyhood, he was taught to hate, to despise, or to dislike. In a less degree, we were also brought up to dislike the men of opposite political parties. Now, in a Masonic lodge, we should neither know of Esaus nor Jacobs, of monarchists or republicans, of Jews, Christians, or Mahometans, of Protestants or Catholics. We ought to meet there fully impressed that Masonry should be a centre of union between the good and true of all religious races, kindred, and tongues; and if we were true to our mission, our influence should have extended outside and beyond the precincts of the lodges, we should have exerted ourselves to extinguish all hatred and dislike on account of religious differences. Masonry, however, cannot fulfil its mission so long as we have those amongst us who are ever hankering after the garlic and onions of the pots of Egypt—who in their hearts still linger the idea that they are greater favourites of God than the brother beside them—that they are doing God a service to persuade him to be baptised or circumcised, and that it is justifiable to deal underhandedly or Jesuitically in order to induce the brother to conform to the practices of their church. In short, brotherly love can only exist where mutual confidence and respect for each other's integrity exists; but the moment an effort is made to use the Masonic machine for a certain church to ride upon it, from that moment the bond of union is dissolved, and Masonry becomes—as it is to-day in Massachusetts—a mere contemptible sham, a pious fraud, unworthy of a Society that prefixes "Honourable" to its title.

Fraternally and respectfully yours,
JACOB NORTON.

Boston, U.S., Sept. 27th, 1870.

AN URGENT APPEAL.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—At a time when so much charitable exertion is being made for the relief of sufferers in the present war, and for other deserving objects of sympathy, I am reluctant to ask you to insert an appeal for "more subscriptions;" still the urgency of the present case emboldens me to do so, in the hope that I may prevail upon some one or more of those true Masons, of whom, thank God, there are such numbers in our glorious Craft, to assist me in administering to the sad necessities of one of our brethren. I should premise that the brother in whose behalf, but without whose knowledge, I plead, is Bro. C. PUNCHARD. The records of Grand Lodge inform me that he was initiated into Masonry in Lodge No. 627, late 910, Sudbury, Suffolk, on the 29th October, 1857, and paid four and a quarter years. This lodge was erased in 1865, and the present lodge, No. 1224 (of which I am W.M.), occupies its place. Not being personally acquainted with Bro. PUNCHARD, as I have only recently come into the neighbourhood, I have made many enquiries concerning him, all of which prove that he was liked and respected, but that he became reduced in circumstances owing in a great measure to his embarking too largely in commercial speculations, and to his losses at the time of the Cochinchina fowl mania. About a year and a half ago he started with his wife and family for Toronto, where he appears to have found friends indeed, and to have got on fairly well till sickness overtook his household. The following extracts from the letters of two highly-respectable American brethren will, I think, be read with interest. The first, in a letter dated Toronto, August 31st, thus writes:—"Poor PUNCHARD's case is simply distressing beyond all precedent. About two months ago one of his children took typhoid fever and died. Mrs. PUNCHARD, who was not strong, also caught the infection, and died on the 8th. Ten days ago we buried another child, and this morning we have had to convey another to the grave. Two more children are smitten down, and probably will not recover, and, worse than all, poor PUNCHARD himself has been laid up by the same complaint, and has been for some days almost insensible. He has had a fearfully hard time of it, lately, and but for the Masons (I hope you are one) he and his family would have been destitute. PUNCHARD, poor fellow! happily belongs to the 'Craft,' but he is an English Mason, and has no claim upon us here; still we have tackled his case; money of his own he's had none for over a month, but we (the Masons) have furnished all medical help and comforts, along with two nurses, and have buried four of his dead in decency, but hitherto the expense has fallen upon the Craft. There are also a few private debts, which I think £15 or £20 would cover, but if he dies, these will remain unpaid, unless his friends step in. He was getting on tolerably well, but his large family, and a wife ill-adapted to this country, and sickness, have reduced him to poverty." The above extract is from a letter to some of his friends in Suffolk. The other letter is from another American brother, and is in a similar strain, only giving further, and, if possible, more touching details. He concludes a most admirable account with these words:—"I am but a poor man, but I have spared no trouble or expense in this shocking emergency. PUNCHARD is a brother Freemason, as I am, and it has been of the greatest benefit to the family. He is a very intelligent man, and well thought of by his fellows who had occasion to meet him here." This letter was followed by another, forwarded to me this morning, in which the same writer tells us most joyfully that the two children are recovering, and that the poor bereaved father, though very weak, is expected now to live. Upon these facts I will make no comment; they speak for themselves. But I would leave this case in the hands of my Masonic brethren, in town and country, begging them, however, to remember the solemn words spoken to them at a certain "peculiar moment" of their initiation, and adding that "whatever they may feel disposed to give they may deposit with their Grand Chaplain, who assures them that it will be thankfully received and faithfully applied."

I have the honour to be, dear Sir and Brother,
Yours faithfully and fraternally
CHARLES J. MARTYN,
Grand Chaplain of England.
Long Melford Rectory, Suffolk, Oct. 18th.

QUESTIONABLE DOINGS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Seeing in your last impression an allusion to the fact that certain moneys, transmitted for a certain purpose, have never been accounted for, will you allow me to draw the attention of your readers to a similar case. About a year ago I first became acquainted, through the medium of an advertisement in a contemporary, of the existence, or imaginary existence, of a body

calling itself "The Masonic Archæological Society." At that time I was in search of something of the kind, being very anxious to discover if there were members of the Craft whose intellectual capacities and abilities went beyond the ordinary requirements of mere ritualistic routine. Directly my eye caught the advertisement, I exclaimed: "Here is the very thing. Here I shall meet men and brethren who have some pretensions to literary merit and requirements. I'll join it." Accordingly, animated by this praiseworthy feeling, I walked down to No. 19, Salisbury-street, where the secretaries of this *soi-disant* society dated from, and paid my half-guinea for the subscription. A day or two afterwards I received what "One who Writes for Information" so aptly terms an "informal receipt." It was written on the back of one of the "Society's" cards, and signed by the name of Marchant. It struck me when I received it that it was rather a loose way of acknowledging subscriptions, and I candidly confess did not impress me favourably with the secretarial management of the "Society's" affairs. However, having other things to attend to, I put the card in one of the drawers of my office-table, and thought no more about the matter for a while.

After the lapse of some time I heard nothing about any meeting of our fraternal archæologists. Certain circumstances occurred which are too well known to require further mention, which gave rise to the idea that perhaps my receipt was not a genuine one; that perhaps I had never been enrolled on the list of archæological neophytes, and that, consequently, I had never received any notice of the meetings of that renowned body. To set the matter at rest, I wrote to Mr. Marchant, detailing the facts of the case, as I have related them here, and requesting to be informed whether the signature was his, and the receipt a genuine one? I enclosed the card, and directed the letter to him, addressed to 19, Salisbury-street. To that letter I have never received any answer, and am in total ignorance whether it reached the person it was intended for or not. As for the Archæological Society, I have never seen anything more about its meetings or its doings, and after the experience I have had I do not want to. But I do want to know what has become of my half-guinea, and I am quite certain there are many others who would be glad to learn also what has become of their half-guineas. Not only do I want to know, but I, as well as they, have a right to know. The society publicly advertised for subscriptions, publicly asked of the brethren their support, took their money, and now has suddenly disappeared—society, meetings, money, and all. All those who are similarly circumstanced with myself have a right to demand that a list of the subscribers be published, and a balance-sheet, showing the money received and the money expended. If this is not done, the society has simply duped the brethren, to the disgrace of the Craft and the shame of all honourable men.

As Masons, we are always disposed to think and speak charitably of others, but leaving the present case out of the question, and dealing with the whole subject in a broad light, it assumes a very grave aspect. When money is obtained for a certain purpose and not applied to that purpose, it comes under the category of "obtaining money under false pretences." It may be termed, mildly, misappropriation, or mal-administration of funds, but the law calls it embezzlement, outsiders terms it a swindle, and it is, *ipso facto*, a felony. Reverting to the "society," it appears from the communication of "One who writes for information," that this inquiry of mine makes the *third* of the same kind within a very short space of time. This certainly does not redound to the credit of the Craft. When subscriptions for similar purposes are sought and obtained by outsiders, acknowledgments are always given in the daily papers, of the sums received. As a member of two professional societies of the highest standing, I know the manner in which these matters are managed. I know that at the end of every season, a balance-sheet is published, showing the numerical and financial status of the society; that I or any other member could ascertain that information by simply requesting it from the secretary. I demand that information from the Secretary of the Masonic Archæological Society, if that individual be not a myth, and the society a myth also. I have now, Sir and Brother, stated the facts of the case, and also made a few comments respecting the management of this *soi-disant* society. Should the information I have requested, in which I have no doubt many others will join me, be not forthcoming, there can only be one opinion in the minds of honourable men of the whole transaction from beginning to end. I leave it to your readers to imagine how the contents of this letter, which are accurate, truthful, and sincere, would be received by outsiders, especially those who are prejudiced against our Order, had they the opportunity of perusing it.

I am, dear Sir and Brother, yours, &c.,
CRUX.

London, 17th October, 1870.

CHANNEL ISLANDS.

PROV. GRAND LODGE OF JERSEY.

The first Anniversary Grand Lodge of Free and Accepted Masons for the Province of Jersey was held on Thursday, Oct. 13th, at the Masonic Temple. There was an unusually large muster of Present and Past Grand Officers, W.M.'s, P.M.'s, and other brethren—in fact, the large hall was full some time before the hour appointed for the commencement of the proceedings.

Among the company present were the following: R. W. Bro. Colonel Edward C. Malet de Carteret, P.M. 958, P.G.M.; Bros. J. Le Cronier, *M.D.*, P.M. 877, D.P.G.M.; Ed. D. Le Couteur, P.M. 491, P.S.G.W.; S. Jewell, P.M. 491, as P.J.G.W.; William Adams, P.M. 244, P.P.S.G.W.; John Th. du Jardin, P.M. 590, P.P.S.G.W.; Charles Kingsworth, P.M. 245, P.P.J.G.W.; the Rev. Charles Maret, P.M. 559, P.P.G. Chap.; P. W. Benham, P.M. 244, P.G. Treas., Ph. Binet, P.M., P.P.G. Reg.; A. Schmitt, P.M. 590, P.G. Sec.; M. Tracy, P.M. 244, Asst. Sec.; R. G. Fothergill Smith, *M.D.*, P.M. 877, P.J.G.D.; H. L. Manuel, P.M. 590, P.C. Dir. of Cer.; John Blampied, Asst. Dir. of Cer.; Charles H. Mann, P.M. 244, P.P.S.G.D.; W. T. Pugsley, P.M. 245, P.P.J.G.D.; Edward Lott, P.M. 245, P.G. Org.

Amongst the brethren present, in addition to those already named, were several French visitors, Rev. the Bro. — Williams, &c.

The Prov. Grand Lodge being duly assembled, the R.W. the Grand Master proceeded to open it in due form.

The minutes of the last Prov. Grand Lodge were read by the Asst. Secretary, and were duly confirmed.

The reports of the several meetings in reference to the local Fund of Benevolence, as well as those of the Committee for General Purposes, were read and adopted. Bro. P. W. Benham, Treas., presented his report of the finances of the Prov. Grand Lodge, which were duly audited and passed.

Bro. P. W. Benham was unanimously re-elected Treasurer for the ensuing year. Ballots were taken for the members of the Local Board of General Purposes, when the following were chosen: Bros. C. H. Mann, P.M. 244; C. Kingsworth, P.M. 241; George J. Renouf, W.M. 590; J. Oatley, P.M. 590; A. Viel, P.M. 590; and S. R. Dawe, W.M. 245. To these, in accordance with the by-laws, the R.W. Prov. Grand Master added Bro. Ed. D. Le Couteur, P.M. 491, and named Bro. Ph. Binet, P.M., as President. The following appointments of Prov. Grand Officers were then made, and such as were present were duly invested:—

Bros. John Le Cronier, <i>M.D.</i>	...	D.P.G.M.
" Schmitt	...	S.W.
" R. G. F. Smith, <i>M.D.</i>	...	J.W.
" Rev. — Williams	...	Chaplain.
" P. W. Benham	...	Treasurer.
" C. Kingsworth	...	Registrar.
" M. Tracy	...	Secretary.
" Wardley	...	S.D.
" A. Viel	...	J.D.
" Ph. Le Sucour	...	Sup. of Works.
" Alex. Low, <i>M.D.</i>	...	Dir. of Cer.
" Tincham	...	Asst. Dir. of Cer.
" Ed. Lott, P.M. 145	...	Organist.
" General Lane	...	P.G. Sword-Bearer.
" Fred. Cooke, S.W. 877	...	Pursuivant.
" H. Gee, W.M. 1003	...	Asst. Secretary.
" R. Barron, W.M. 491	...	Steward.
" Bennett (245)	...	"
" S. R. Dawe, W.M. 241	...	"
" Ph. Blampied	...	"
" G. J. Renouf, W.M. 596	...	"
" Boullier, Sec. 1003	...	"
" William Toms	...	Tyler.

In pursuance of a notice given at the Preparatory Committee meeting, it was moved by the Prov. Grand Master, seconded by his Deputy: "That the most cordial thanks of this Grand Lodge be due, and are hereby given, to W. Bro. John Durell, P.M., P.Z. 590, for the admirable, honourable, and satisfactory manner in which under difficulties of no ordinary character, he has faithfully and with credit to the Craft fulfilled the high and responsible office of Prov. Grand Treasurer during four consecutive years, viz., 1866, 1867, 1868, and 1869; and that a copy thereof, inscribed on vellum, be presented to that worthy brother." The motion was put and carried unanimously.

The sum of £5 5s. was voted to the fund of the sick and wounded of both armies in the Continental war, on the proposition of Bro. P. W. Benham, seconded by Bro. John Thomas du Jardin.

It was moved by Bro. A. Schmitt, seconded by Bro. John Thomas du Jardin, and carried without any dissent: "That a donation of £5 5s. be subscribed by the P.G. Lodge to the Royal and Benevolent Institution for Decayed and Aged Freemasons."

The Prov. Grand Lodge was closed in due form, and the brethren adjourned to the refreshment-room, where the banquet was served by Bro. W. H. Long. The chair was occupied by the R.W.P.G.M., Colonel Malet de Carteret, and the vice-chair by P.S.G.W., Bro. A. Schmitt. After dinner, the chairman gave the following toasts: "The Queen, the Prince of Wales, and the Royal Family," "The M.W.G.M., Earl de Grey and Ripon," "The R.W.D.G.M. and the Grand Lodge of England," and other Masonic toasts, which were most cordially received. The Tyler's toast brought the proceedings to a close.

A NEW Masonic Hall, in connection with the Caledonia Lodge, No. 324, St. George's, W.I., was consecrated on the 1st of September last.

INSTRUCTION.

Metropolitan Lodge of Instruction.—This lodge held its usual weekly meeting on Friday, the 7th inst., at the Portugal Hotel, Fleet-street. The officers were as follows: Bros. Snelbing, W.M.; Stephens, S.W.; Carey, J.W.; Herf, S.D.; H. Davey, J.D.; H. Pritt, I.G. The work done was initiating Bro. Sprague; the 4th, 5th, 6th, and 7th sections were done by Bro. Sprague. Bro. Stephens, S.W., was unanimously elected W.M., and Bros. T. Verity (1194) and J. T. Lucas (901) were unanimously elected members. The lodge will work the fifteen sections next month, of which we will give an early intimation. This lodge is under the Preceptorship of Bro. J. Brett, and meets between seven and nine o'clock in the evening all the year round. It is one of the best in the city of London, and some excellent working Masons are always present. There were present besides those named: Bros. F. Walters, D. Still, Sec.; E. W. Page, Price, &c.—in all nearly two dozen brethren. A cordial vote of thanks was given to the W.M., Bro. Snelbing, for the admirable manner in which he performed the ceremony of initiation—he only being a F.C. We can recommend this lodge to all who may wish to learn the ceremonies and obtain a correct knowledge of the sections.

MARK MASONRY.

INSTALLATION OF EARL PERCY.

On the 29th ult., the installation of the Right Hon. Earl Percy, *M.P.*, D.G.M.M., as Provincial Grand Mark Master, for the Province of Northumberland, took place in the hall of the Mark Lodge.

It was expected that the interesting ceremony would have been performed by Earl Carnarvon, P.G.M.M. of England, but owing to unforeseen circumstances his lordship was prevented from participating therein. His place however, was most worthily filled by Bro. W. Beach, *M.P.*, P.G.M.M. of England; and P.G.M. for Hampshire and the Isle of Wight.

The members of the lodges in the newly-formed province met at one o'clock, when the chair was taken by Bro. Clapham, P. Prov. S.G.W. of Northumberland.

It was announced that the Past Grand Master of the Mark Lodge of England had arrived, and he was saluted by the brethren in proper Masonic form.

The P.G.M. then informed the brethren that he had instructions from the Grand Mark Master of England to instal Bro. H. G. Earl Percy, as Provincial Grand Mark Master for the Province of Northumberland and Durham. He requested Bro. Binckes, the Grand Mark Lodge Sec., to read the letters patent from the Rev. G. Raymond Portal, *M.A.*, of Oxford, the Grand Mark Master.

After Bro. Binckes had complied, a deputation was formed, consisting of several of the brethren, to Earl Percy, who was introduced in due form.

The interesting ceremony of installation was then performed by Bro. W. Beach in an exceedingly impressive manner.

The dais was filled by Past Masters, and amongst the brethren present were Bros. F. Binckes, G. Sec.; C. J. Bannister, P.G.S.D.; H. Hotham, P.M.; Dr. S. Gourly, W.M. Eclectic Lodge, No. 39, West Hartlepool; Dr. R. F. Cook, E. Glynn, J. W. Cameron, Rev. Dr. H. Tristram, R. H. Stafford, J. Whitwell, R. M. Gallon, E. Hudson, J. Story, J. S. Challoner, W. Brignall, jun., W. Coxon, W. E. Franklin, H. C. Hanson, W. J. Howard, G. de Poiters, J. Ridsdale, B. Smaile, A. Clapham, T. Robson, B. Hewgill, J. Patterson, T. Craggs, Captain G. Gandy, W. Foulsham, H. Laws, W. Cockburn, J. Stokoe, T. Y. Strachan, J. Jenson, &c., &c. After the installation proceedings had been gone through, Earl Percy appointed the following Provincial Grand Officers: Bros. A. Clapham, D.P.G.M.; Dr. Gourly, S.W.; T. W. Brunton, J.W.; J. Whitwell, Reg.; Revs. R. Tristram and E. L. Mairrett, Chaplains; J. Stokoe, Treas.; T. Y. Strachan, Sec.; J. Jenson, M.M.O.; R. Ward-Jackson, S.O.; W. Foulsham, J.O.; W. Brignall, jun., S.D.; J. Ridsdale, J.D.; W. Coxon, I.G.; W. J. Howard, Ins. of Wks.; J. Trotter, Tyler.

After the business of the lodge had been closed, the brethren proceeded to the house of Bro. R. Brown, Turk's Hotel, Grey-street, where they partook of a sumptuous banquet, Earl Percy presiding.

ORDERS OF CHIVALRY.

KNIGHTS' TEMPLAR.

Mount Calvary, or Early Grand Encampment of England.

A meeting of this time-immemorial Encampment was held at the Freemasons' Tavern, on the 13th inst., when the chair of E.C. was occupied by Sir Knt. S. Rosenthal, 2nd Capt., and E.C. of the Grove Encampment at Ewell; among the other members present were, Sir Knts. W. Stone, 1st. Capt.; J. Hervey, as 2nd Capt.; D. W. Dewar, Expert; J. Stohwasser, P.E.C.; W. Pass, P.E.C. Treas.; W. Roebuck, S.B.; F. H. Ebsworth, Capt. of Lines; E. Cronin, *M.D.*, R. Wentworth Little, E. Baxter, C. J. Morgan, and one or two others, whose names have faded from our memory. The only visitor was Sir Knt. W. B. Johnston, P.E.C. Mount Calvary in the East Encampment, Bombay. The conclave having been duly opened, Comp. Edward Sacré was duly admitted and installed a Knight Templar. Sir Knt. Stone was unanimously elected E.C., and Sir Knt. Paas Treas., after which the encampment was closed, and the Knight Companions retired to the banqueting-room, where a very pleasant evening was spent, under the presidency of the acting E.C., Sigismund Rosenthal, who gave the several toasts with commendable brevity, but none the less effectively. Sir Knt. Baxter, as usual, delighted the Frateres with a selection from his choice *repertoire* of songs, and the proceedings were brought to a close by the Equerry's toast at half-past nine o'clock.

CORRESPONDENCE RELATING TO THE ALBANY LODGE, No. 389.

(Continued from page 517.)

Report of the proceedings which have led to the suspension of communication and intercourse between the District or Grand Lodge and the various Lodges in South Africa holding Charters under the Constitution of Scotland.

District Grand Lodge of South Africa, and of the Colonies adjacent thereto.
Cape Town, 19th August, 1870.

1. On the 23rd May, 1869, the Albany Lodge, No. 389, under the Constitution of England, and meeting in Graham's Town, South Africa, was suspended by the District Grand Lodge for contumacy.

2. Due notice hereof was formally communicated to the Craft working under the Constitutions of England, Holland, and Scotland.

3. In October, 1869, it was represented (on reliable authority) to the Board of General Purposes that the suspended lodge had applied to the Grand Lodge of Scotland for a Charter under the title of the Albany Lodge, and had thus tried to elude the sentence, as well as the jurisdiction of the District Grand Lodge.

4. It was further stated that the application of the contumacious and suspended lodge had been transmitted through Bro. Saunders, Past Master of the Senior Scotch Lodge, the Southern Cross of Cape Town, and who is generally understood to be the representative or other organ of the Grand Lodge of Scotland, and that the application had been granted.

5. Thereupon the Board, with the sanction of the W.M. and P.G.M., specially deputed Bro. Cowen, W.M. of the Joppa, and Acting P.G. Secretary, to await officially upon Bro. Saunders, to enquire into the alleged facts, and if ascertained to be as represented, to urge on Bro. Saunders, as the agent of the Grand Lodge of Scotland, the gravity of the irregularity which had been committed.

6. Bro. Cowen, accordingly so waited on Bro. Saunders, on the 30th October 1869, and explained the object of his visit.

7. Bro. Saunders at once admitted the correctness of the information which had reached the Board of General Purposes, and added that he had used the influence he possessed with the Grand Lodge of Scotland to sustain the application of the Albany Lodge.

8. But he further said, though some books for the proposed new lodge had arrived, the Charter itself was still on its way to the Colony.

9. In the course of discussion between Bro. Cowen and Bro. Saunders the latter stated that the application of the Albany Lodge had been supported by some twenty brethren resident in Graham's Town, and by the Master and members of the St. John's Lodge.

10. From the manner in which Bro. Saunders referred to the St. John's (No. 828) Bro. Cowen was led to understand that the lodge, as a lodge, supported the application; subsequent enquiry has shown that certain members of the St. John's individually supported the application, in ignorance, as they plead in excuse of the irregularity.

11. Be that as it may, Bro. Saunders himself did not affect ignorance of the suspension of the Albany Lodge; and had he been ignorant of the fact previously, it certainly was formally and officially brought to his notice by Bro. Cowen, and he then and there undertook not to forward the new Charter on its arrival, but to hold it until such time as the case which he was informed by Bro. Cowen was to be submitted to the consideration of the Grand Lodge of Scotland and England had been adjudicated.

12. The disclosures thus made were regarded by the Board of General Purposes as peculiarly unsatisfactory, and constituted a matter of serious complaint on the part of the District Grand Lodge, still the important point of impounding the Charter so irregularly obtained pending further enquiry, was supposed to have been attained, under the circumstances; therefore it was deemed unnecessary to take any further steps at the Cape, but to leave matters in abeyance, until the joint action of the respective Grand Lodges determined the question, but, for certainty sake the annexed special notice was sent to Bro. Saunders (as yet unanswered.)

Board of General Purposes, Cape Town, 30th October, 1869.—The Worshipful Bro. Jno. Saunders, P.M., &c., Southern Cross Lodge, Cape Town.

Dear Sir and Brother,—As the Board has learned that a Warrant has been granted by the Grand Lodge of Scotland for the Albany Lodge, Graham's Town, which works under the Constitution of the Grand Lodge of England, and is and was suspended at the time that the application was made for the above warrant.

I am requested to ascertain the circumstances which led you to obtain it, and whether it is your intention to proceed in the matter.

I am also to, as I hereby do, remind you, and give you notice that the said Albany Lodge and members thereof are still under suspension for contumacy.

I have the honour to be,

Dear Sir and Brother, yours fraternally,

(Signed) M. T. KING,

Vice-Chairman of the Board of General Purposes.

13. It was therefore with equal surprise and concern that the District Grand Lodge accidentally discovered, some time last month, that on the arrival of the new Charter for the contumacious lodge, it had been forwarded to its destination by Bro. Saunders in breach of his promise, and without previous notice to the District Grand Lodge, or to any one on its behalf, and the intelligence thus obtained was accompanied with information that the new lodge was preparing to act on the Charter.

14. The District Grand Lodge thus suddenly confronted, and affronted, felt itself constrained to vindicate

its authority and the respect due to it, and forthwith suspended all communication with the brethren of the Scotch Constitution.

15. Since this painful measure has been imposed on the District Grand Lodge, it has come to their knowledge that many of the more influential members of the Scotch degrees have declared that they repudiate the proceeding of Bro. Saunders, which they treat as his own unauthorised act.

16. It will afford the District Grand Lodge the deepest gratification to learn that this view will be expressed by the Grand Lodge of Scotland, and it hastens to record its thorough confidence that this eminent and illustrious section of the Craft would not have granted the obnoxious Charter, and countenanced Masonic disobedience, had the facts of the case been represented as they ought to have been.

17. But while cheerfully and sincerely according thus much as due to the Grand Lodge of Scotland, the District Grand Lodge of South Africa most firmly submit and respectfully hold the Grand Lodge onerous for the acts and proceedings of the brother whom it had (on this occasion at all events) selected to be its representative, and whom it had entrusted with important responsible functions. And it would be a source of unfeigned grief to the District Grand Lodge of South Africa if the step they have felt themselves compelled to take should unhappily be misconstrued by the Grand Lodge of Scotland into anything beyond a proper desire to maintain their self-respect, to vindicate their lawful authority, and to enforce that just discipline and order, without which all efforts for self-government amongst the Craft will be rendered nugatory, if not, indeed, destroyed.

(Signed) CHAS. A. FAIRBRIDGE, P.G.S.W.
MICHAEL T. KING, P.G.J.W.
Chairman and Vice-Chairman, of the Board of General Purposes.

DISTRICT G. LODGE OF TURKEY.

At an Emergency Communication of the District Grand Lodge of Turkey, held at the Masonic Hall, No. 4, Rue Tépé Bachi, Pera, on the 2nd of May last, the following R.W. Brethren were present: J. P. Brown, D.G.M.; G. Lauric, D.D.G.M.; H. Harvey, D.G.R., acting D.S.G.W.; A. W. Mountain, D.J.G.W.; F. W. Smythe, Treasurer; R. A. Carleton, Secretary; W. Stock, D.G.S., acting D.S.G.D.; C. J. Reppen, D.J.G.D.; W. W. Evans, P.D.S.G.W.; N. Zagiel, D.G.S.B.; M. Silbermann, Pursuivant; C. Green, Tyler.

The District Grand Lodge was opened in due form.

The D.G. Secretary announced that the business of the Communication was to receive the Report of the Committee for General Purposes on the By-laws.

The By-laws having been read, Articles 1 and 2 were unanimously adopted.

W. Bro. Mountain objected to the scale of fees for private lodges, as he considered 6d. per quarter too high. He moved, and W. Bro. Stock seconded, that the payment of 6d. per quarter be omitted from the by-laws.

The D.G. Secretary moved as an amendment, that the fee be fixed at one piastre per quarter for each subscribing member of the lodges of the district.

The amendment was seconded by the D.G. Registrar, and carried by 8 votes against 2.

The remaining articles of the by-laws were unanimously adopted.

The R.W. Grand Master then addressed the lodge.

[We hope to find space in our next issue for this excellent address.]

The D.G. Registrar moved a vote of thanks to the R.W.D.G.M. for his admirable address. This being seconded the D.G. Treasurer, and carried by acclamation.

The D.G. Lodge was closed in form at 11 p.m.

FREEBORN OR FREE.

In a letter by "Delta," at page 498, we read: "Now he adds that we hold that no black man who is not *freeborn* can be made a Mason. So we do, but we hold the same of a white man."

Now, I beg to enter my dissent from this, for I would be quite ready now to initiate either a black man or a white man, who was otherwise eligible, even although neither had been *born free*. The proper idea is *freedom*, not "*free-born*." Consequently, if a man happened to be *free* at the time of his initiation, I would ask no question as to whether he was *free-born* or not. If "Delta" chooses to look over some of the back numbers of THE FREEMASON, he will find reasons given for this opinion, and really venerable "landmarks" pointed out too.

W. P. B.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homœopathic Chemists, London. Also, makers of Epp's Cacaoine, a very light, thin, evening beverage.—[Advt.]

THE LORD'S PRAYER OF THE FREEMASON.

TRANSLATED FROM THE GERMAN BY JULIUS FRANKEL.

I call on Thee,
For whom a myriad suns are burning,
To whom a thousand hearts are turning,
I call on Thee!
Behold in awe all wonders of Thy hand,
I view Thy Beauty, Wisdom, strength,
Thyself I cannot see.
I hear the melody of Thy eternal voice—
With thunder tones it does in heaven rejoice;
Thyself I cannot see.
O Thou Eternal Spirit! who has e'er divined?
But yet I know that I can find Thee, Father,
In loftiest sanctuary, or by night or day;
There I will seek Thee, and Thy child will pray,
"Our Father who art in Heaven."

I praise Thee.
Where is the name pronounced the Godhead's own?
Since thou on earth by many names art known,
And though they call Thee Isis, Allah, Bramah,
Seraphim praise Thee in Jehovah Jireh.
A name embraces not Thy glory;
And while in pious zeal the pagan's idols burn,
And Greeks in ardour for their Demyrgos yearn,
So I, Great Builder of the firmament, would call on Thee,

While on my knees lie bent, I pray,
"Hallowed be Thy name."

Lord, I implore Thee!
Thou hast conferred the grace to see the right
By granting me the favour of Thy light.
Oh! list to me!

Let all the brothers feel Thy glory and Thy might,
That stronger grow the links that us unite
To one great chain that death cannot destroy;
And if forlorn we walk on life's lone strand,
If on the icepole or in desert sand,
They all bow down before the living God,
And all the scattered brothers will at length
Devote their lives to Beauty, Wisdom, Strength,
Oh! let me pray, "Thy kingdom come."

I trust in thee!
Show me the lights endowed by Thy grace;
Within Thy compass let my foot take pace,
My guide be Thy Omniscience;
If selfish pride the heart yet hold in chain,
Then let me soon an humbler one regain.
Humility's the Mason's noblest duty,
Its holy breath may lend us Strength and Beauty,
Therefore the prayer, "Thy will be done in heaven
and on earth."

What Thine is mine should be.
I do not pray for earthly power and gold;
They are but dust that leaves the heart so cold.
Thou gav'st me much; but where
Distress and poverty their voice would raise,
And pity pleads from wan and suffering face,
Where I the wants of needy creatures see,
And hear the cries of those in agony,
Then to my arms the needful powers lend,
That with the Mason's trowel I spread cement;
Oh! let me give with open brother's hand,
Whatever in my apron gathered let me grant;
And for the sake of charity pray,
"Our daily bread, dear Lord, give us this day!"

Forgive us, Lord.
The paths of sin lie thick on every hand,
But give that in Thy strength we may withstand,
That never more my heart a bitter wrath may fill;
Against a brother never let me bear ill-will,
Let me his faults with a white lamb's-skin cover,
Let guardian angels ever round him hover;
Whose heart is pure, whose life without alloy.
Thou hast with gracious love embraced us,
Now we call on thee in prayer:
"Forgive us all our trespasses
As we forgive those who against us sin;"
Let our hearts be purified within.

Guide us, O Lord!
The Mason's step, if life be dark or fair,
Must be within the compass and the square;
Oft in our temple, with a hand profane,
The light we crave, nor let this be in vain;
Lead us from sin and from temptation far,
To fairer climes where all blessed brethren are.
O Thou who art, who wert, who'er will be,
Protect, we pray, our pure Freemasonry.
So mote it be!
Great Master! Thy eternal pillars stand,
Though the great temple is not built with hand;
The structure reaches far beyond the land,
And million pulses beat beneath the firmament;
Onward by Thy guide Thou tak'st us to the far-off
Orient,

Where a J. shall open the gates up to the temple's hall,
Where worship evermore in our celestial hall;
Thine is the wisdom infinite, Thine the power,
Thine the glory,
And from now to all eternity every creature will
adore Thee!
Amen!

METROPOLITAN MASONIC MEETING

For the Week ending October 29, 1870.

MONDAY, OCT. 24.

- Lodge 28, Old King's Arms, Freemasons' Hall.
- „ 183, Unity, London Tavern, Bishopsgate-street.
- „ 905, De Grey and Ripon, Great Ilford.
- Chap. 25, Robert Burns, Freemasons' Hall.
- „ 188, Joppa, Albion Tavern, Aldersgate-street.
- 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.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, OCT. 25.

- Lodge 14, Tuscan, Freemasons' Hall.
- „ 92, Moira, London Tavern, Bishopsgate-street.
- „ 141, Faith, Anderton's Hotel, Fleet-street.
- „ 145, Prudent Brethren, Freemasons' Hall.
- „ 186, Industry, Freemasons' Hall.
- „ 205, Israel, Radley's Hotel, Blackfriars.
- „ 1158, Southern Star, Montpellier Tav., Walworth.
- „ 1196, Urban, Old Jerusalem Tav., St. John's Gate.
- Chap. 7, Royal York, Freemasons' Hall.
- „ 29, St. Alban's, Albion Tav., Aldersgate-street.
- 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. Cottebrunc, 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.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, OCT. 26.

- Lodge 507, United Pilgrims, Horns Tavern, Kennington.
- „ 754, High Cross, White Hart, Tottenham.
- „ 871, Royal Oak, Royal Oak Tav., Deptford.
- „ 898, Temperance in the East, 6, Newby-place, Poplar.
- „ 1056, Victoria, Anderton's Hotel, Fleet-street.
- Chap. 13, Union Waterloo, Masonic Hall, Woolwich.
- „ 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.
- 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.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
- 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, OCT. 27.

- General Committee Girls' School, Freemasons' Hall, at 4.
- Lodge 22, Neptune, Radley's Hotel, Blackfriars.
- „ 60, Peace and Harmony, London Tav., Bishopsgate-street.
- „ 65, Prosperity, Guildhall Coffee House, Gresham-street.
- „ 66, Grenadiers, Freemasons' Hall.
- Chap. 177, Domestic, Anderton's Hotel, Fleet-street.
- „ 534, Polish National, Freemasons' Hall.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- 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, OCT. 28.

- Lodge 559, Fitzroy, Head Quarters Hoh. Art. y Company, Finsbury.
- „ 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
 Belgrave Lodge of Instruction, Duke of Wellington 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, OCT. 29.

Red + Conclave, Roman Eagle, Anderton's Hotel, Fleet-street.
 South-Eastern Masonic Charitable Association, New Cross Branch.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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

VALUE OF VEGETABLES.—Now, what the lime-juice is to sailors, so are the potash plants, such as potatoes, turnips, carrots, asparagus, cabbage, &c., to us on land. Without these potash plants, we should be liable to scurvy or similar diseases. Potatoes do not contain so much nutriment, nor so much starch, as wheat flour or many other substances, but they contain this potash. If we were to discard potatoes and similar plants, and eat nothing but bread, we should, undoubtedly, suffer in our health; because, though bread contains a large quantity of nitrogenous matter, of starch, and of phosphates, yet it is deficient in potash.—*Food Journal.*

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., 35, 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.

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.]

HOLLOWAY'S PILLS.—Nervous Derangement.—The delicate, nervous, and over-sensitive are very prone to illness at the change of seasons. Not only is the nervous system affected by variations of temperature and atmospheric vicissitudes, but it also intensely sympathizes with disorder in any part of the body. These excellent pills, so long noted for their powers of promoting digestion, regulating secretions, and enforcing excretions, have likewise proved themselves the most certain of neurotonics, and the best preservers of vital energy. In autumn, Holloway's pills are especially useful in guarding the system against malaria, and its consequences, diarrhoea and fever. This medicine also protects the frame against gout, rheumatism, colds, coughs, and congestive complaints.—[Advt.]

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

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