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SOLOMON'S TEMPLE.

By Bro. William Carpenter, P.M. and P.Z.

The question asked by "W.M.," in THE FREEMASON, page 498, on "the three entrances" to the Temple; and, not less, the answer of Bro. W. H. Reed, on page 514, afford proof that neither of those brothers possess a correct knowledge of the structure about which the one inquires and the other replies. This defective knowledge is not peculiar to them. It is, as far as my experience goes, very common among the members of the Craft, all of whom should certainly acquire as much knowledge as is obtainable touching a structure which occupies so prominent a place in our rituals—Craft and Arch. Our only sources of information touching the sacred building are the books of Kings and Chronicles, Josephus's Antiquities and Wars of the Jews, and the Mishnah, Tract, Middoth.

It would no doubt be difficult for unprofessional persons to obtain a precise knowledge of the details of such a building as the Jewish Temple from any mere verbal description, especially if uncertain, as in this case, as to the exact length of the measure employed in the description. But in regard to the Jewish Temple, the difficulty is increased by the circumstance, that the writers of the Kings and the Chronicles are very brief in their descriptions, and that Josephus and the Talmudists wrote long after the destruction of the sacred edifice raised by King Solomon, and described rather the Temple raised by Zerubbabel than that which previously occupied its site. The only thing we can do, under the circumstances, is to take the materials derivable from all the sources, and, comparing them one with the other, get a general idea of the structure. Whatever may have been the differences in the Courts and their buildings in the two Temples, the Holy House

itself, which was built upon the model of the Tabernacle, shown to Moses on the Mount, was alike in both.

It should always be borne in mind, that the Temple consisted of much more than is, in various passages of the Bible, called "the House of the Lord," "the Sanctuary," "the Tabernacle of the Lord," &c. It was built upon an artificial platform, immense walls having been raised from the base of Mount Sion, and the irregularities of the surfaces of the hill filled up with earth, until it was brought to such a level as was fitted to have the buildings raised upon it. First, there was an enclosure which was nearly square, being about a stadium (606 feet) each way (Josephus, Antiq., xv. 11, 3, and the Mishnah, Middoth, ii. § 1.) This was surrounded on the four sides by cloisters, built against the outer walls. Here we have the outer Court of the Temple, called by Christian writers, "The Court of the Gentiles;" by Josephus, "The Outer Temple;" in the Old Testament, "The Court of the Lord's House" (Jer. xxvi. 2), or "The Great Court" (2 Chron. iv. 9); but always by the Jewish writers of the Apocrypha and the Talmud, "The Mountain of the House." The cloisters in this court, having flat roofs of pannelled cedar, were supported by double rows of white marble Corinthian columns, except on the southern side, where was the magnificent Stoa Basilica, or Royal Porch, which was supported by four rows of more lofty columns; and as the one row was built into the outer wall, they formed a nave and two lower side aisles, which ran the whole width from the eastern to the western valley. The cloisters on the east side were called "the Porch of Solomon," no doubt from being built upon a portion of the embankment and wall raised by the Hebrew monarch from the Kedron Valley (Comp. Joseph. Antiq., xx. 10, 7, and also xv. 11, 3; viii. 3, 9; Wars, v. 5, 1). Within this wide open space, or outer court, stood the inner courts, upon a raised platform. Around this more sacred portion, which "approached nearer to the name of the True and Living God, Most High," was a low (three cubits) marble screen or balustrade, having pillars at intervals, upon which were Greek and Latin inscriptions, forbidding any but Jews to enter, upon pain of death. Within the screen a flight of steps led up to the other courts; first, fourteen steps, then a level space of ten cubits, called the *chel*; and after this, five steps more through the gates, except at the great eastern gate—the "Gate Beautiful," probably—where these five became fifteen shallow steps (Joseph. Wars, v. 5, 3). The eastern portion of this grand platform was occupied by the square Court of the Women, surrounded by a cloister wall, and entered by several gates. To the west of the Court of Women, still further raised, was the Court of Israel, to which the only entrance, from the Court of Women, was on the eastern side, up fifteen semi-circular steps, and through a brazen gate. In the centre of this court, as regards north and south, was a raised platform, two and a half cubits high. Again, in the centre of this platform, as regards north and south, stood the Holy House, the Sanctuary itself, the entrance to which looked eastward, and was reached by an ascent of twelve steps. Below, in front of the entrance, stood the great altar of burnt offerings, while around the Sanctuary and the altars was an ornamental stone balustrade, one cubit high, separating them from the Court of Israel, and forming the Court of the Priests. The western wall of the Sanctuary came to the edge of the Courts of the Priests. To the north of the altar were all

the arrangements for the sacrificial system of worship—the rows of rings at which the victims were slaughtered, the hooks on which they were hung to be flayed, and the marble tables on which the entrails were washed and the offerings prepared. The Holy House, or Sanctuary, was reached from hence, as we have said, by twelve steps, which led into the Sacred Porch, within, or at the entrance to which stood the two pillars, Boaz and Jachin. When we say that Boaz stood on the left and Jachin on the right, it should be noted that this describes their respective positions to one *coming out* of the building, and not, as we are apt to suppose, to one who was entering it. Josephus particularly describes the left hand to be on the side which was towards the north wind; so that, if we suppose ourselves to be going up towards the Temple, the entrance to which looked eastward, the pillar Jachin was on the south, against the left hand, and Boaz on the north, against the right hand. I believe the reverse of this is generally supposed to be the case. The sacred building itself consisted of three parts. Its first entrance, which had no doors, led into the vestibule, where everything was covered with gold; a double gate led hence into the Holy Place, and in front of the gate was suspended a richly embroidered veil. Passing within the Holy Place, everything was gilt over, or of gold; and here were deposited the seven-branch candlestick, the table of shew-bread, and the altar of innocence. A second veil hung before the entrance to the Holy of Holies, in which was placed the ark of the Covenant, crowned with the mercy-seat and Cherubim. The entire building was 70 cubits in length; the Porch was 10 cubits; the Holy Place, 40 cubits; and the Most Holy Place, 20 cubits; the whole being 20 cubits in width and 30 cubits in height, excepting the porch, perhaps, which, Josephus says, was 120 cubits high—the statement probably arising out of a clerical error. The front of the building was overlaid with plates of gold; and the whole pile of white stone and gold, raised on the high platforms, it looked from a distance, as Josephus says, "like a mountain covered with snow."

Now, as to the *gates* of the Temple—to which Bro. "W. M.'s" question and Bro. Reed's answer pertain—it is to be observed that they were many. The Outer Court had two on the south, four on the west, one on the north, and one on the east, which was the principal gate of the Temple. The Court of the Women was entered by four gates, one on each side. The Court of the Israelites had many gates—twelve or fourteen, perhaps—with chambers above them; and the Israelites, when they entered the Court of the Priests, never retired by the gate through which they entered it. Thus, as we have said, these Courts had many gates; and as the entire structure, including courts, porticos, and chambers, is designated "The Temple," these several gates are called "the gates of the Temple." But the only entrance to the Temple, properly so called—that is, the House of the Lord, comprising the Porch, the Sanctuary, and the Most Holy Place—had but one gate or entrance, *i.e.*, by the Porch. The whole building was enclosed by chambers, rising one above another—that is, on the north and south sides and the west end—from the back of the Porch on the north side, to the back of the Porch on the south side. So that there was but this ONE entrance on the east, and not, as Bro. Reed supposes, THREE—east, north, and south.

MASONIC HISTORIANS.—No. 2.

BROTHERS JOHN SHEVILLE AND
JAMES L. GOULD.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 524.)

The sketch of the "Union" and of the few years *preceding* and *succeeding* 1813 is written in a masterly manner by Bro. James L. Gould, of the difficulties constantly arising among the Craft from the existence of the two rival Grand Lodges are very fairly stated, and all the intricate questions growing out of the *peculiar* circumstances are really exceedingly well considered and estimated by the author; and we quite coincide with him in declaring that "the whole of the interesting History of the Formation of the United Grand Lodge should be understood by every Mason." Bro. Gould then remarks, that the lectures agreed on at the Union of 1813, "were of necessity from the constitution of the Lodge (of Reconciliation) a compromise between the systems of Preston and Dermott, modified by the individual views of the authors of the new system. Some of most important symbols and teachings of the Prestonian Ritual are entirely omitted in the Hemming system, which is now the standard work of the United Grand Lodge of Ancient Freemasons of England. The changes thus made in the three degrees would not be considered by American Masons as any improvement on our established modes of work. From what has been said, it is apparent that since the revival in 1717 until the Union in 1813, a period of less than one hundred years, the lectures and rituals of English Freemasonry have been authoritatively revised and changed at least seven or eight times, and while the Fraternity of that country have generally observed the binding force of the fundamental landmarks, yet we are forced to admit that at least in two notable instances such was not the case." (For example, the Act of 1739, *the transposition of the words in the two first degrees*, and the separation of the Royal Arch, the alteration in the third degree).

It further appears that in so far as the present system adopted by the Grand Lodge of England differs from the Prestonian lectures, our English brethren have a more modern Ritual than the American, as the American system is substantially that of Preston. Nor does it satisfactorily appear, as has been alleged by a recent author (Pierson's 'Traditions,' page 327), that the English ritual is the more intellectual of the two, but the contrary is undoubtedly the truth. The union of the two Grand Lodges prepared the way for the union of the two Grand Chapters, which occurred A.D. 1817.

The united body was at first styled, "The United Grand Chapter," but in 1822 the title of "Supreme Grand Chapter" was resumed.

Thus was brought to an end the English Masonic Schism, out of which grew the Royal Arch, and from whose results the Masonic Fraternity will never recover (page 27-8). This opens out a very interesting inquiry, which we would like to prosecute when time permits. We have, however, no doubt but what various excellencies in both systems led to the adoption of a *mixed* system, and hence the *compound*, though not so ancient, may after all have been more desirable than either of the separate Rituals. But of this more anon.

We follow Bro. Gould next to his enquiry as

to the "Present Status of the English Royal Arch," and would like to quote the most of his able exposition of the facts relating to this division of the work, especially as the "Guide" is so little known in this country. We hope soon, however, that its merits will be more generally appreciated, and therefore beg to offer only a few extracts from the many we would like to have made. "The Royal Arch System was practised as an appendage to the third degree for many years after its introduction. At that early period any lodge convened a chapter, and conferred the Royal Arch degree under the sanction of its own charter. Gradual steps were taken in process of time, however, which, little by little, separated capitular from lodge Masonry, until distinct warrants were declared to be necessary to authorise the holding of chapters; and the Order of the Royal Arch became, after the lapse of many years, an independent rite.

According to the Constitutions, it appears to be practised as a *fourth* degree, although the Articles of Union declare that Ancient Masonry consists of *three degrees* only, including the Royal Arch. The Supreme Grand Chapter holds theoretically the position that the Royal Arch is not essentially a degree, but rather the perfection of the third." In practice, however, the degrees differ in design, in clothing, in constitutions, and in colour; and the proceedings are regulated by different governing bodies. Bro. Dr. Geo. Oliver on this point observes: "It is an established doctrine of the Order, that while three form a lodge, and five may hold it, seven only can make it perfect." In such a case there requires an intermediate degree to complete the series; for the Mark and Past Masters have been already admitted into the Craft lodges. This degree, as used by our transatlantic brethren, who are zealous and intelligent Masons, is called the (Most) Excellent Master.

Bro. Gould quotes again from Dr. Oliver to this effect: "If, however, Freemasonry in its present form requires the Royal Arch to be considered as a separate degree, inasmuch as it has acquired the designation of Red Masonry in contradistinction to the three first degrees, which are esteemed Blue; and not only possesses detached funds, but is placed under the direction of a different governing body, with a separate code of laws, it will be more consistent with the general principles of the Order to consider it as the *seventh* than the *fourth*; for four is not a Masonic number, and as it is now constituted, some intermediate ceremonies appear to be necessary to connect it with the previous degrees."

In "Historical Landmarks" the same great Masonic writer informs us that "The Royal Arch is evidently, therefore, to be considered as a completion of the third degree, which, indeed, appears broken and imperfect without it; and was originally conferred complete at one time in the Grand Lodge only."

The author proceeds to observe that the "Dermott degree, as practised by the *Ancients* so early as 1744, required the possession of the Past Master's degree or ceremony as a preliminary qualification, and such continued to be the case until the union of the two Grand Chapters in 1817. Dunckerley's degree seems to have been conferred at first without the requirement of the Chair degree as a preliminary, and separate chapters were held. The candidates, unless they were actual Past Masters, were required to present a dispensation from the Grand Master authorising them to privately pass the Chair. This dispensation was, in practice, only issued upon the recommendation of the lodge to which the candidate belonged. The possession of the Chair degree was required by the *Moderns* until the Union—and hence the present practice of dispensing with that pre-requisite is a palpable violation of the ancient practice of both sections of the English Royal Arch Fraternity. This innovation has led to much confusion, and should never have been tolerated. The fact that English Royal Arch Masons had not received the intermediate degrees naturally led to their exclusion from the American chapters. A case of this kind was brought to the notice of the General Grand Chapter of the United States

at its Session in 1844, and led to the adoption of a resolution conferring the right upon the several chapters under its jurisdiction to confer the degrees of Mark Master, Past Master, and Most Excellent Master, *free of charge*, upon any worthy companion Royal Arch Mason from without the jurisdiction of the United States who had not received those degrees. The same thing was incorporated subsequently into, and is now a part of, the Constitution of the General Grand Chapter of the United States. It has been asserted that the American system is inferior to the English, and it has been our design to direct enquiry to a comparison of the two systems rather than attempt a vindication of the American degrees from the charge."

Under the circumstances narrated by Bro. Gould, we fail to see any reason for the working of the "Excellent Master" in this country. We have too many degrees already, and the separate organisations are cumbersome methods of performing very simple acts. The G. Chapter of Ireland does not work the Most Excellent degree now, neither is it a pre-requisite for Royal Arch Masonry under that Constitution. Even if such a degree were required to be taken previous to the Royal Arch, the Grand Chapter would be the authority to authorise its being worked, and not an inferior body, Masonically speaking. The Grand Chapter is not likely ever so to do, therefore we must rest content with our present position.

THE RELATION OF ST. JOHN THE
EVANGELIST to FREEMASONRY.

BY BRO. CHALMERS I. PATON.

Member of the Masonic Archaeological Institute of England,
etc., etc.

It is said of the great patron saint of the Freemasons that "Among them that are born of women there hath not risen a greater than John the Baptist." The honour thus given is the greatest that could be bestowed, and the title to it is indisputable and indefeasible. It was conferred by One who knew not only *the* man but *all* men; and who was infinite in His wisdom and unerring in His judgment. There is another John, however, mentioned in Sacred Writ, who is not less entitled to the respect, the confidence, the admiration, and the imitation of the Brotherhood. He is known by a great variety of distinguishing marks of heavenly approbation. Like John the Baptist he was of humble parentage—even humbler than John. His lot was poor, his labours great, and his expectations in life moderate and few. Zebedee, his father, was a fisherman, who earned his bread by toiling and struggling night and day on the boisterous sea of Galilee; and John and his elder brother followed the same rough and dangerous calling. Little is known, and that little not important, as to his early history. The probability is that he commenced business life on the sea, sold his fish to the people of Bethsaida and Capernaum, earned an ordinary competence by the proceeds of his nets and lines, and like the majority of the humbler class of Jews, knew little of his nation or its customs, except so much as he gleaned on his annual excursions to the great feasts of Jerusalem. One thing is clear—like the whole Jewish people, he had been taught enough to expect the early coming of the Messiah. The "sceptre had departed from Judah, and a lawgiver from between his feet;" and nothing to the Jewish mind could be more conclusive proof that "the Shiloh" must now presently come. Had He come? There were rumours all over the country that a marvellous priest, clad in a robe of camel's hair, and with a leathern girdle about his loins, was preaching to great crowds in the wilderness of Judea, and baptising many of his followers in the sacred waters of the river Jordan. John was resolved to see and hear him; he went, and was disappointed. He found that the priest, whose praise was in everybody's mouth, was not the expected Deliverer; that he openly and clearly avowed that he was not the Messiah; that he was simply the forerunner of the Redeemer—"the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path

straight!" His disappointment, however, was of short duration; his weary journey was compensated by a sight which must have thrilled his whole soul, and given his entire being a new rapture and a new purpose—a purpose to be maintained and adhered to, as in fact it was, throughout life. One day, while he was still waiting on the preaching of the Baptist, and still drinking in the lessons of inspiration from his lips, the presence of the Saviour was made known by the Baptist declaring that there was One present the latchet of whose shoes he was unworthy to unloose; and the next day, when the secret could be no longer kept, when the time of perfect revelation had fully come, the finger of the Baptist pointed to the great object of the world's adoration, then passing before him, while his voice proclaimed—"Behold the Lamb of God, which taketh away the sins of the world!" Christ was, indeed, visibly present—present with a body like their own; with feelings, and sympathies, and loves like their own; with a heart infinitely larger, kinder, more sympathetic, and more merciful than their own. It was a revelation worth ten thousand journeys from Galilee to Judea, and it may readily be conceived that it was estimated, talked of, and rejoiced over accordingly. John saw his Saviour; so did Andrew, another fisherman of Galilee, and Simon, his brother, afterwards better known by the name of Peter, which Jesus gave to him; so did a number of their companions in travel. They carried the news rejoicingly to their native town; they disseminated it along the shores of Gennesaret; they made it known wherever they had a voice to proclaim it, and in good time they found the Messiah among them in their little town of Cana, where he turned water into wine; on the bows of their fishing boats, resting calmly on that sea, which oft on stormy nights had threatened their lives, where he proclaimed Heaven's Message of mercy and peace to perishing souls on the shore; in Capernaum and Bethsaida, where the thoughtless, the regardless, and the unbelieving were warned by him to flee from the wrath to come; and amidst storm and tempest on the sea, where, amid other interpositions of miraculous power, the wild winds ceased and the angry waves lulled themselves to rest at the command of their Sovereign King.

John and his brother James, with Andrew and Simon, became, in hearing and sight of all the marvellous manifestations of Divine power exhibited by the Saviour, earnest disciples—so earnest and so enthusiastic that the two former received from our Saviour himself the highly-honourable and very expressive title of "Boanerges," or "Sons of Thunder." "Follow me," said Christ to both of them, "and I will make you fishers of men." They needed no second call; their faith was equal to the requirement. They trusted in a wisdom which they had recognised to be superior to that of man; they believed in a power which they had seen to be competent to still wind and wave, and to provide them with everything requisite in the way of food and clothing; they were satisfied that they were in the hands of a loving, a kind, a considerate, and a merciful Being, who would withhold from them nothing necessary for them either in the way of spiritual or temporal gifts. They cast aside their nets; they walked out by faith, as Abraham did before them, and they had their reward. It is not our purpose to follow them over the highways and through the byeways of their earthly career, or to note down all the leading events and circumstances of their chequered lot. With John, and with John alone, we have at present to do, and to a few of his leading characteristics we shall confine ourselves.

It is abundantly evident from the Sacred Record that John was a peculiar favourite of the Saviour. He is said to have been the disciple whom Jesus loved—that is, whom He specially loved; and there can be no manner of doubt that there was very much loveable about him, in his own nature, in the genial spirits with which he was endowed, and in the superadded gifts and graces of the Holy Spirit, with which he appears to have been most liberally supplied. It seems to admit of no question that John, like the

Saviour himself, was the very personification of love. He breathes it out everywhere, and acts it out on every occasion, if we except the single instance in which, exasperated by the conduct of the Samaritans towards his Master, he would have called down fire from heaven to consume them. He kept close to his Divine Head, as did Salome, his pious and devoted mother; was warmed by His love, and reflected that love on all around him. He was present at nearly all the great miracles performed by Christ; he was honoured by seeing his Saviour on the Mount of Transfiguration, revealed in all the glory of his Godhead; he was present to witness the restoration to life of Jairus's daughter and of the widow's son of Nain, and the raising of Lazarus from his apparently hopeless grave; he was a leader in the triumphant procession into Jerusalem, when the people cried, "Hosanna to the Son of David!" and strewed their palm-leaves in the path of Him whom they hoped to see proclaimed as their Great Deliverer and King; he leaned on the bosom of Christ at the paschal supper; he was at His elbow in the Garden of Gethsemane when He was betrayed and taken before the High Priests and Scribes; he was able to get into the Hall of Annas when all the other disciples, save Peter, had forsaken their Lord; he was probably the only one present at the crucifixion, even the valiant Peter himself having fled from the scene and its dangers; and, next to Mary Magdalene and Mary the mother of James and Joses, he was the earliest at the sepulchre to behold the stone rolled back, the grave-clothes in order in the new-made tomb, and to know that the risen and exalted Saviour had triumphed over death and the grave! More remarkable still, he was the trusty and loving friend to whom the Saviour, with his dying breath, committed his mother, Mary. The Scripture narrative on this interesting fact is most impressive, John himself being the writer: "Now there stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her into his own home." He was thus highly honoured, and he was worthy of the honour; he was thus nobly taught, and he learned how nobly to teach others.

Without entering too minutely into the teachings of John, we may confidently ask, who can fail to be deeply impressed with the length and breadth, and height and depth, of the tenderness and love which characterise them? No apostle has displayed more, perhaps not one even so much, of the deep compassion and profound sympathy and overflowing love which distinguished his Great Master. John's gospel is strikingly simple and sublime, and his epistles are a model of pure, refined, tender, and sublime doctrine and precept. John has kind and good advice to give to everybody in every station and condition in life, and he gives it as a venerable father, who has studied human nature, knows its weaknesses and sins, and is entitled to be heard. His favourite form of address is, "My little children!" he proceeds on the assumption that "If we say we have no sin, we deceive ourselves and the truth is not in us;" while "if we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and he goes on to show that there is only one right way of serving God, and that is by "keeping his commandments," and this is His commandment, "That we should believe on the name of His Son, Jesus Christ, and love one another, as he gave us commandment." What a glorious set of principles and doctrines are found in the third chapter of John's first Epistle, in which purity of thought and life are urged and commended with true apostolic fervour and zeal! "Little children," he says, "let no man deceive you; he that doeth righteousness is righteous;" "he that committeth sin is of the devil;" "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "My little children, let us not

love in word, neither in tongue, but in deed and in truth." Then in the fourth chapter of the same Epistle, see how he dwells on love to God and love to man as the whole sum and substance of the Gospel! "Beloved," he writes, "let us love another, for love is of God; and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love one another!" "God is love, and he that dwelleth in love dwelleth in God, and God in him." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "This commandment have we from Him, that he who loveth God loveth his brother also." There are many similar embodiments of the great Christian idea of love in John's Epistles—indeed, as we have already said, the leading characteristic of John's life and teaching was love. He was full of love to God and man; it was the ruling and reigning principle of his life and conduct, and it eminently distinguished his immediate disciples and followers.

There is reason to believe that John spent the greater part of his long life in preaching to the Gentiles. He lived in the province of Judea till war broke out with the Romans; he proceeded to Asia Minor between the years 66 and 70 of the Christian era, residing in the then famous city of Ephesus. From thence, owing to the terrible persecutions to which the early Church was exposed in the time of Domitian, he was banished to Patmos, a small and desolate island in the Ægean Sea. There he remained isolated from the world, holding converse, almost alone, with the Great Architect till the death of Domitian and the accession of Trajan to the throne, and there he wrote that wonderful book—the Book of Revelation—which, by symbols and figures, reveals, it is believed, the state of the Church and world from the days of the apostles till the end of time. He returned again to Ephesus, proclaiming the simple truths of God in opposition to all the superstitions and idolatries of the age, and he continued in that city till his death, which did not occur till he had reached the ripe old age of 100 years. It is related of him, and the relation would seem to be founded on fact, that, towards the close of his life, he was not able to discourse as fully as had been his wont; that he had to be carried to the church, and that when there his sermon consisted of no more than this—"Little children, love one another." His disciples having asked him why he always dwelt upon love, his answer was—"Because it is the Lord's command, and if this be done it is sufficient." It is also related by ancient and eminent Masonic authority that, when John was in his 90th year, Freemasonry, which had been a vigorous institution, had fallen very much into decay, many lodges having been entirely broken up, and only a few meetings in sufficient numbers to constitute their legality; and that at a general meeting of the Craft, held in Jerusalem, it was observed that the principal reason for the decline of Freemasonry was the want of a Grand Master to patronise it. The lodges therefore deputed seven of their most eminent members to wait upon St. John, requesting him to take the office of Grand Master. He returned for answer that, though well stricken in years, yet having been early in life initiated into Masonry, he would take upon himself the office. He thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel. Ever since which Freemason lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist. It is worth mentioning as a fact that, while there is evidence to show—or, at least, to make it probable—that all the other apostles met violent deaths at the hands of their persecutors, he alone passed naturally and peacefully into a quiet grave. God permitted him—He, the source of love, permitted His apostle of love—to fall, like a little child, gently to his last earthly sleep.

THERE are now two Masonic lodges in good working order at Salt Lake City, Utah Territory.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—This old lodge held its regular meeting on Tuesday, the 18th inst., at the Bridge House Hotel, Southwark. Bro. F. H. Ebsworth, W.M., presided, there were also present Bros. D. Rose, P.M.; E. Harris, P.M., Treas.; J. Dunkin P.M., Sec.; M. A. Loewenstark, S.W.; G. Free, J.W.; G. J. Grace, S.D.; A. L. Dussek, J.D.; G. Whitaker, P. Rayden, F. E. Cooper, J. W. Dudley, Baker, J. Spindler, R. G. Chipperfield, J. Phillips, Timms, Melbourne, Weil, Stedman, Boyle, Jewiss, Leeuw, Mercer, Boyle, Gourme, Judge, Angel, and others. Amongst a large number of visitors we noticed Bros. A. Levy (25), C. J. B. Plestow (176), J. T. Dalby (879), &c. The minutes were confirmed. A ballot proved in favour of Mr. J. J. Ginham. The work done was Bro. Gerhold raised, Bros. Crawley, Lilley, and Stephens passed, and Mr. Hager and J. J. Ginham initiated. The notice of motion to add lay members to the auditors provided for in the by-laws was not carried, there being a large majority against such an alteration. The lodge was then closed; there was not any banquet or refreshment; the brethren then separated.

Unity Lodge, No. 183.—The first meeting after the recess was held on Monday, the 24th inst., at the London Tavern, Bishopgate-street, Bro. Thompson, W.M., in the chair. Present: Bros. Taylor, P.M.; Todd, P.M.; Doggett, P.M., Sec.; Rev. Shaboe, P.M., Chaplain; Wadling, S.W.; Hirsch, P.M., J.W.; Garrett, J.D.; Groombridge, I.G.; and some others. The minutes of the previous meeting were read, and confirmed. The business gone through was raising Bros. Spencer, Brittain and Collins to the third degree. The lodge was closed and adjourned to Monday, November 28th; banquet followed. Visiting brothers: F. Walters (W.M. 1309), Hammerton (1216), Dawson (108), G. H. King (68), Marion (New Orleans).

Whittington Lodge, No. 862.—The first meeting of this lodge after the recess was held at Anderton's Hotel, Fleet-street, on Monday, the 17th inst. Bro. James Weaver, the W.M., presided, supported by Bros. S. S. Davis, S.W.; J. D. Taylor, as J.W.; J. Brett, P.M., G. Purst.; J. G. Thompson, P.M., Treas.; R. Wentworth Little, P.M., Sec.; W. Hurlstone, W. F. N. Quilty, D. J. Davis, P.M.'s; W. J. H. Jones, S.D.; W. F. Smith (P.M. 177), I.G.; C. Bergmann, C. Walker, B. Seeley, E. Kern, L. Adutt, C. G. Bullock, T. Voigt, and Quintin Dix. The visitors comprised Bros. Lord Lindsay, 31st, of the Prince of Wales Lodge; R. Spencer, P.M. 263, P.G. Steward; Dr. Clarke, P.M. 14, P.G. Steward; H. C. Levander, P.M. 507, P. Prov. G.D. Wilts; J. F. Creswick, W.M. 957, &c. The lodge having been duly opened and the minutes confirmed, Messrs. S. Bergheim, Peter Bergheim, and William H. Kaye were separately introduced, and initiated into the Order. Bros. S. Tilley, and W. W. Anderson were elected joining members. The election of officers for the ensuing year was then proceeded with, and resulted unanimously in favour of Bros. S. S. Davis, S.W., as W.M.; J. G. Thompson, P.M., for the tenth time as Treas.; W. F. N. Quilty, P.M., Treas.; J. Weaver, W.M., and D. J. Davis, P.M., Trustees of the Benevolent Fund. Bro. Gilbert was again chosen as Tyler, and the Auditors selected were, Bros. Bergmann, Dix, and Taylor. A Past Master's jewel was voted *nem. con.* to Bro. Weaver, for the efficient manner in which he had fulfilled the duties of the chair during the past year, and a Hindoo gentleman now studying at the bar, having been proposed for initiation by Bro. Hurlstone, the lodge was closed and the brethren adjourned to banquet, where the harmony so characteristic of the Whittingtonians prevailed throughout the evening. It is noteworthy that one of the initiates, Bro. S. Bergheim, has been engaged with Capt. Warren in the excavations at Jerusalem, in the course of which he had occasion to descend into the bowels of the earth to the extent of one hundred and fifty feet, and he and his brother are now on their way to the United States, where we hope they will be received with fraternal cordiality by the brethren of the mystic tie.

Rose of Denmark Lodge, No. 975.—This lodge met at the White Hart Tavern, Barnes, Surrey, on Friday, the 21st instant, and was very numerously attended. Amongst the brethren present being the worthy W.M., Bro. G. T. Noyce; C. A. Smith, S.W.; W. H. Barnard, J.W.; H. Potter, Treas.; R. Wentworth Little, P.M., Sec.; Rev. J. Sydney Darvell, Chap.; J. Smith, P.M., P.G. Purs.; H. G. Buss, P.M.; S. H. Stephens, J.D.; W. Hamlyn, I.G.; C. Willcox, J. M. Graham, W. Bell, J. Ayles, C. Butcher, J. Beamish, T. Farrell, S. Curtis, W. Harris, R. G. C. Lemon, W. Hayes, J. V. Clipson, J. F. Colwell, and E. C. Angel. The visitors formed a goodly lodge in themselves, and we noticed Bros. T. F. Giles, P.M. 820; R. Gurney, W.M. 788; W. V. Cooper, P.M. 820; W. Jones (145), J. Lillyman (780), C. Lacey (780), Taylor (742). The work of the evening was unusually heavy, comprising all three degrees. Messrs. T. T. Willcox (son of the proprietor), E. Phillips, and W. S. Mullins were initiated; Bros. Angel and Taylor passed, and Bros. Clipson and Colwell raised. Bro. C. A. Smith, S.W., was unanimously elected W.M., and Bro. Noyce, W.M., as Treasurer by a large majority, and Bro. Gilbert was re-elected Tyler. Bros. Bell, Curtis, and Lemon were chosen as Auditors. The lodge was then closed, and the brethren partook of a first-rate banquet, and a pleasing feature of the evening's proceedings was the ready response given to an appeal by the W.M. on behalf of a late member of the lodge who had fallen into distress, and for whose assistance a very respectable amount was collected.

Copper Lodge, No. 1076.—This excellent working lodge held its regular monthly meeting at the Marine Hotel, Victoria Docks, on Thursday, 13th instant. Bro. H. G. Sisley, W.M., opened the lodge, supported by Bros. S. Watkins, I.P.M.; Gaskell, S.W.; Pincombe, J.W.; Ashdown, S.D.; W. Brown, J.D.; and Brayshaw, I.G.; with Bros. West, Page, and Abbott, P.M.'s; Park, Treas.; Henderson, Sec.; and about sixty brethren. The minutes and cash account of the previous meeting were read and unanimously carried. Ballots were taken for four candidates for initiation, each of which proved in their favour, when, three of them being present, they were properly prepared, introduced, and duly received into Freemasonry. Bros. Watkins and Pinnell, candidates for the second degree, were examined as to their fitness, received further instructions, and retired. The lodge having been opened in the second degree, they were admitted and duly passed to that degree. Bros. Stevens and Lascombe, candidates for the third degree, underwent the usual examinations, received further instructions, and retired. The lodge was opened in the third degree, when they were admitted and duly raised to the sublime degree of Master Mason. The lodge was then resumed to the first degree. This being the meeting for electing the W. Master, Treasurer, and Tyler for the ensuing year, the ballot was taken for the W.M., when Bro. Gaskell, S.W., was duly elected. Bro. G. Park was unanimously elected Treasurer, and Bro. Alison was, by show of hands, re-elected Tyler. It was proposed, seconded, and carried that a Past Master's jewel, of the value of ten guineas, be presented to Bro. Sisley for the very able and efficient manner in which he performed the duties of W.M. for the past year. It was also unanimously carried that ten guineas be given to the W.M., by him to be handed to either of the Masonic Charities he might think fit. All Masonic business being ended, the lodge was duly closed.

West Kent Lodge.—The first regular meeting of this new lodge was held on Saturday, the 22nd inst., at the Forest Hill Hotel. Bro. A. P. Leonard, W.M., presided, and was supported by Bros. the Rev. Dr. Rosenthal, P.P.G.C. Stafford; H. G. Warren, P.M. and P.G. Steward, Treas.; W. Watson, P.G. Steward; George Clements, S.W.; Terry, J.W.; E. C. Massey, Sec.; and several others. Bro. Rosenthal accepted the office of Chaplain to the lodge, and was invested accordingly. Capt. Augustus Ross was then introduced, and initiated into the earliest mysteries of Freemasonry, at the conclusion of which ceremony the lodge was closed, and the brethren adjourned to an excellent banquet, and spent a pleasant and cheerful evening, which was much enlivened by some superior singing and music by Bros. Donald King, Matthew Cooke, and Wellington Guernsey, the well-known composer.

MIDDLESEX.

Hampton Court.—*Burdett Lodge, No. 1293.*—This young lodge, having been removed from Teddington, held its first meeting at the Mitre Hotel, Hampton Court, on Saturday, the 22nd instant. In the absence from town of the W.M., Rev. Bro. Colonel Burdett, Prov. G.M. Middlesex, the chair was occupied by the Treasurer, Bro. R. Wentworth Little, P.M., Prov. G. Sec., who was supported by Bros. G. Kenning, Prov. G. Steward, S.W.; Major H. W. Palmer, S.D., as J.W.; W. H. Hubbard, P.M., Sec.; H. G. Buss, P.M., D.C., Prov. G. Treas.; Major E. Hamilton Finney, D. R. Adams, J. Weaver, H. Wickens, A. B. Donnithorne, H. Wiles, Reginald Hobson, G. Kotzenberg, and T. Hobday. The visitors comprised Bros. Dr. Selve, P.M. 214, Romford; E. Hamilton Finney, jun., 478, Oxford; and T. P. Yeowell, 1194, Isleworth. The lodge was opened and the minutes were duly confirmed, after which a ballot was taken for Mr. Henry Phytian as a candidate for initiation, and the result being favourable, he was regularly admitted into Freemasonry, the work being done by Bro. Adams, P.M. 299, as a friend of the neophyte. Bro. Little then passed Bro. Hobson and raised Bros. Wickens, Wiles, Kotzenberg, and Yeowell, being efficiently aided in the ceremonies by Bros. Weaver, as S.D., and Selve, as I.G. A ballot was then taken for W.M. for the ensuing year, and the S.W. having declined election for the present, the suffrages of the brethren were found to be unanimously in favour of Bro. Little, the acting W.M. Bro. Buss was by a similar vote elected Treasurer, and Bro. Gilbert, Tyler. Bros. Palmer (S.D.), Finney, and Donnithorne were selected to audit the accounts, and the W.M. *pro tem.* appointed the last-named brother to the office of I.G. The lodge was then closed, and the brethren sat down to a substantial repast, under the presidency of the W.M.-elect, who gave the usual loyal and Masonic toasts with due honours. The "Masonic Charities" were not forgotten, and the presiding officer, in proposing their success as a toast, reminded the brethren that the R.W. Prov. Grand Master was not only the Steward representing the lodge at the coming festival of the Aged Masons' Institution, in January next, but that the gallant Colonel would be the chairman on that auspicious occasion. With this toast the name of Bro. Hubbard, the Secretary, was coupled, and after expressing his thanks, that worthy official proceeded to enter the names of the brethren present as subscribers to the charity, on the list of R.W. Bro. Burdett. Bro. Buss responded for the Prov. Grand Officers, and Dr. Selve for the visitors, and the health of the W.M.-elect was also given and received with great cordiality, and in fact the only drawback to the pleasure of the evening was the absence of the estimable W.M. himself, who, being at present in Wales, was unable to attend the meeting. The proceedings were brought to a close by the Tyler's toast, and the brethren returned to town.

King Harold Lodge, No. 1327.—The first meeting after the consecration of the above lodge, took place on the evening of the 18th inst., at Bro. Sheldon's, the Britannia Hotel, Waltham New Town Herts, Bro. E. West, P.M. 1076, the W.M. The business before the

lodge was to elect joining members, and initiate four gentlemen viz., Messrs. Kent, Skinner, Hodges, and Patmore. After the conclusion of business, the brethren retired for refreshment. Amongst the brethren present were, Bros. J. Terry, P.M.; Sisley, W.M. 1076; Parker, S.W.; W. C. Barnes, jun., J.W.; J. K. Young, S.D.; J. H. Evans, J.D.; T. Reilly, Sec.; J. Barwick, Treas.; W. Gilbert, I.G.; W. Holmes, H. Tucker, J. Sheldon, J. Fisher, C. D. Taylor. The usual loyal and Masonic toasts were given. The proceedings of the evening were enlivened by several excellent songs, and at an early hour the brethren separated.

PROVINCIAL.

LYME REGIS.—*Montagu Lodge, No. 665.*—The regular meeting of this flourishing lodge was held on Monday, the 10th inst., the W.M., Bro. Charles Dyke, P.G.S.D., being in the chair. The lodge having been opened in due form, after prayer, by the Chaplain, the Rev. Bro. W. B. Bailey, M.A., the minutes of the last lodge were read and confirmed, and the ballot was then taken for the V.W. D.P.G.M., Bro. Montagu, as an honorary member, and for Capt. Mortimer Cotton and Mr. James Turner as candidates for initiation, each being unanimously elected. Bros. John Wallis and Geo. Gratten were then examined, and raised to the third degree, the former by the W.M. and latter by the I.P.M., W. Bro. S. S. Moore, P.P. G.S.D. The W.M. then gave a lecture on the tracing-board. The lodge being reduced to the first degree, the W.M. made a report as to the steps he had taken to secure the election of a boy to the Masonic Orphanage. Bro. R. W. Hillman, Sec., then proposed that a sum of £5 should be given to the National Society for Aid to the Sick and Wounded, which was carried unanimously. Bro. Radford, T. and O., then proposed an alteration in the by-laws, which, after some discussion, was assented to. Two gentlemen having been proposed, one as a joining member and the other as a candidate for initiation, the lodge was closed in peace and harmony at 11 p.m. A goodly number of brethren and visiting brethren were present, and for the first time, the harmonium kindly lent by Bro. Radford, P.G.O., was used in this lodge, and very ably played by that brother.

MANCHESTER.—*Blair Lodge, No. 815.*—The festival of St. John the Evangelist, was celebrated by this lodge on the 14th instant, at Hulme Town-hall, when there was a large number of members and visitors present. The lodge having been opened in due form, the adoption of the Treasurer's report was moved by Bro. Gillman, who, on behalf of himself and his co-auditor, Bro. Knight, Org., noticed favourably the wise economical reform they had perceived in examining the past year's accounts, and this was fully indorsed by the brethren assembled. Bro. Cheetham, P.M.—proposed by Bro. Kennedy, P.M., P.P.G.T., and seconded by Bro. Groves, P.M.—was unanimously elected Treasurer for the ensuing year. Letters were read from Bros. Lieut.-Colonel Le Gendre N. Starkie, P.G.M.-designate of East Lancashire; Romaine Callender, jun., J.P., D.P.G.M.; John Wike, P.P.G.S.W.; and Dr. John Smith, P.P.G.P., expressing regret at their unavoidable absence. Bro. William Worthington was ably and impressively installed as the W.M. by Bro. Kennedy, P.P.G.T., assisted by Bro. James Redford, the I.P.M., the prayers throughout the ceremony being solemnly rendered by Bro. the Rev. Leighton Figgins, P.P.G. Chaplain. The following officers were appointed and invested: Bros. Pochin, S.W.; Norris, J.W.; Cheetham, Treas.; Robinson, Sec.; Knight, Organist; Gillman, M.C.; Newton, S.D.; Sidgreaves, J.D.; Stanley, I.G.; Croale, Deakin, and Cookson, Stewards; and Sly, Org. To each was given a chastely illuminated commission of office, which had been specially designed and presented to the lodge, together with an official seal, by Bro. John Royle. The lodge having been regularly closed, the brethren adjourned to the banqueting-room, and after dinner the customary loyal and Masonic toasts were given, including that to "The memory of Bro. Stephen Blair, late P.G.M. of East Lancashire," which was honoured in solemn silence. In replying to the toast of "Bro. Romaine Callender, J.P., D.P.G.M., and the rest of the P.G. Officers of East Lancashire, Past and Present," Bro. the Rev. Leighton Figgins, P.P.G.C., regretted the absence of his other P.G. brethren, congratulated the lodge on bearing and perpetuating the name of a late great and good leader in Masonry, and thanked the brethren in his usual happy manner for having afforded him an enjoyable evening.—Bro. Kennedy, P.P.G. Treas., also acknowledged the compliment paid to the P.G. Lodge, remarking that it was second to none. The toast of the evening, "The health of Bro. Worthington, the W.M.," was received with much cordiality. Bro. James Redford, the I.P.M., said that they might be considered twin brothers in the Craft, for they had entered into the Masonic world on the same evening, and were the two first initiated in that hall. Bro. Worthington had commenced at the lowest office in the lodge, and had gradually risen by successive steps to the proud position into which he had been installed that evening, and which he had so justly merited. He was certain the lodge would advance during his Mastership, and wished him a happy, busy, and prosperous year of office.—The W.M., Bro. Worthington, in responding, remarked that he feared he would have a difficult task before him in maintaining the prestige which the lodge had deservedly earned, owing to the correct and skilful labours of his predecessors; but he would endeavour to make himself worthy of so good a lodge, and trusted that at the termination of his year of office he should merit the satisfaction of his brethren. Bro. Kennedy, P.P.G.T., in asking the brethren to honour the "I.P.M. and P.M.'s of the Blair Lodge," lavished much praise on Bro. James Redford, for his zeal during the past Masonic year, and observed that he had gained the admiration and confidence of all the members, and in their name presented and affixed on his left breast a tastefully

engraved P.M.'s gold jewel. (The toast was received with much enthusiasm.)—Bro. James Redford, I.P.M., replied that his year of office had been the sunniest of the sunny, and he should always recall it with pleasant recollection; he should esteem the jewel that had been presented to him, as of inestimable value, the diagram upon it delineating the useful 47th proposition of the 1st Book of Euclid, that of the *squares*, would be to him a lasting remembrance that the brethren had approved his efforts to act on the *square*, and do his duty in a conscientious, straightforward manner. In conclusion he thanked all the P.M.'s, Officers, and brethren, for their advice, support and assistance, in the discharge of his important duties; if he were to particularise, he should mention Bro. Gillman, as a member for his punctual attendance had enabled him to open the lodge at the hour appointed; as Officers, Bros. Norris, Treas., and W. J. Towle, Sec., had done a large amount of work quietly and unobtrusively, Bro. Towle, his I.P.M., had never been absent from his duty, and he should endeavour to imitate his good example. In taking leave of them as W.M., he trusted he would often meet them again as a P.M.—The "Visiting Brethren," were welcomed by Bro. Towle. Bro. Davis, S.W. 1218, in response stated that he had spent so many pleasant hours at the "Blair," that he had almost ceased to feel as a visitor. He was happy in being accompanied that evening with his father-in-law, Bro. Goddard, a P.M. of thirty-eight years' standing, of the Moira Lodge, in the neighbouring Province of Cheshire. Bro. John Baker, P.M. 163, also replied to the toast, stating he had felt so much at home that evening, and was so satisfied with the high rank of the "Blair," that he had decided, if they would permit him, to become a joining member.—The toast of the "Masonic Charities" was placed in the care of Bro. Sidgreaves, J.D., and responded to by Brother Pochin, S.W.—The W.M. gave the "Officers of the Lodge," and Bro. Stanley, I.G., in reply, promised they would rally round their W.M., and give him all the support in their power.—"The Stewards" by Bro. Redford, I.P.M., was acknowledged by Bros. Croale and Deakin.—"Success to the Blair Lodge," proposed by Bro. Baker, P.M. 163, was replied to by the W.M.—Bro. W. P. Norris, the J.W., gave the last toast, and it was honoured as is customary. Bro. Gillman, M.C., performed his duties in a praiseworthy manner, giving the correct honours to every toast with a precision that an old practitioner might envy. The evening was enlivened by a choice selection of songs, glees, and pianoforte solos, by Bros. Dumville, W. Dumville, Edmondson, Standen and Irvine, who had been specially engaged for the occasion.

CHESHIRE.—Warren Lodge, No. 1276.—A meeting of this lodge was held at the Stanley Arms Hotel, Seacombe, on Tuesday, the 18th October, for the purpose of installing Bro. J. F. Jones the W.M.-elect. There was a very good attendance, both of visitors and members, amongst the former being Bros. H. Bulley, J. P. Platt, and E. G. Willoughby, P.P.J.G. Wardens of Cheshire; T. Platt and W. Bulley, P.P.G. Deacons of Cheshire; Hamer, P.G. Treas.; Laidlaw, P.G.S. of Works; R. Wylie, P.G. Dir. of Cers. for West Lancashire; Harboard, W.M. 477; Friend, W.M. 1289; J. W. Baker, P.M. 220; Chesworth, P.M. 724; J. B. Robinson, P.M. 1013; Cain, W.M. 724; Pemberton, W.M. 1264; H. Williams, P.M. 249; Lea, P.M. 605; Walter Jones, &c. The lodge was opened by Bro. Hill, W.M., and the previous minutes confirmed, after which a ballot was taken for an initiate, who was duly elected, but as he was not in attendance, the W.M. proceeded to initiate Mr. Geo. Mason, who had been elected at a former meeting, and he was admitted into the mysteries and privileges of ancient Freemasonry in due form. The lodge was then opened in the second degree by the W.M., who invited Bro. H. Bulley, P.P.J.G.W. of Cheshire, to assume the chair, and install Bro. J. F. Jones, the W.M.-elect, which being acceded to, Bro. Jones was then presented, and the charges having been delivered, he took the customary obligations. The remaining portion of the ceremony was performed by Bro. H. Bulley, in that able and efficient manner for which he is so justly celebrated; and Bro. Jones having been placed in the chair of K.S., forthwith proceeded to appoint and invest his officers.—Bros. T. S. Jones, S.W.; Dilworth, J.W.; Aston, S.D.; T. Mills, J.D.; W. P. Mills, Treas.; T. Earp, Sec.; Hill, P.M., Asst. Sec.; Lea, P.M., D.C.; Sayer, Org.; Evans, I.G.; Robinson, Tyler; and Cato, Looney, Ward, and Pennington, Stewards. After the transaction of some other business of a minor character, the lodge was closed in due form and perfect harmony by the new W.M. After the lodge had been closed, the brethren adjourned to the house of Bro. Stokes, the Seacombe Hotel, Seacombe, where a banquet was provided to celebrate the installation of Bro. J. F. Jones as W.M., during the course of which a gold P.M.'s jewel, bearing the following inscription:—"Presented to Bro. C. H. Hill, at the expiration of his office of W.M., by the Warren Lodge, No. 1276, for eminent services rendered to the lodge as its founder and first W.M. 18th October, 1870"—as voted by the lodge on the 18th September last, was presented to Bro. Hill by Bro. J. T. Lea, P.M., in the name of the lodge, for which Bro. Hill returned thanks in suitable terms, and after the customary loyal and Masonic toasts had been given, the brethren separated in peace and harmony, much pleased with their entertainment.

BRIGHOUSE.—Brighouse Lodge, No. 1301.—The first monthly meet of this lodge took place on Wednesday, the 19th inst., the W.M., Bro. Boothroyd, and the following officers were present: Bros. T. Burgess, J.W.; T. Bottomley, Sec.; J. Powell, S.D.; J. Sugden, J.D.; J. Slott, I.G. Bro. T. W. Hellewell, S.W., being unavoidably absent, Bro. P.M. Jackson, Truth, 521, Huddersfield, kindly took S.W. in his place. There being no propositions the lodge commenced to arrange their by-laws, which was partly done when the lodge was adjourned at 9.30 p.m. The Brighouse Lodge was duly

consecrated on the 24th ult., by Bro. Bentley Shaw, D.P.G.M., West Yorkshire, and the rest of the Prov. Officers. The banquet was held at the Royal Hotel, Brighouse, of which all the brethren spoke highly. The Masonic toasts were proposed in rotation. The brethren left well pleased, and all wishing prosperity and success to the lodge 1301.

ROYAL ARCH.

METROPOLITAN.

Pythagorean Chapter, No. 79.—This flourishing young chapter held its opening meeting of the season on Thursday, the 20th inst., at the Ship Hotel, Greenwich. There were present: Comps. J. H. H. Doughney, M.E.Z.; R. Boncey, H.; W. West Smith, J.; J. W. Halsey, P.Z.; T. Perridge, S.E.; J. Griffin, S.N.; J. R. Nash, P.S.; R. Trill, 1st A.S.; E. J. Bumstead, 2nd A.S.; Wright, Munyard, Firth, W. Myatt, Roberts, &c. Visitor: Comp. F. Walters, P.Z. 73, Treas. 176, S.E. 619. Out of a large number of candidates, but one attended, Bro. McArthur, who was duly exalted into Royal Arch Freemasonry. The visiting companion, on his returning thanks for the toast, expressed it as his opinion that, after fourteen years' of constant attendance to chapter meetings, but few, if any, old-established chapters could do the work equal to the admirable manner in which he saw it done there. He congratulated the chapter on possessing such an efficient body of officers—all of whom were well up in their duties. He was sure any companion would be gratified by paying a visit to the chapter, and witnessing their work, which he considered to be perfect. Comp. F. H. Ebsworth (73) was proposed as a joining member, and some brethren as candidates for exaltation. It was also announced that Comp. T. Perridge, S.E., would represent this chapter as its Steward at the anniversary festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, who, in conjunction with Comp. R. Boncey, H.—who as Steward represents the Lodge 79—will no doubt by their joint efforts take in a good list. The by-laws were ordered to be printed, and the chapter was closed. The usual superior banquet followed, served up in the well-known style of the Ship. All the toasts were given and responded to. The companions separated pleased with an agreeable evening's entertainment. Some good songs were well sung. The furniture of the chapter, manufactured by Comp. George Kenning, was greatly admired by all present; being set out in such a convenient room for all Masonic purposes, its beauty was displayed to advantage.

PROVINCIAL.

GAINSBOROUGH.—All Saints Chapter, No. 422.—A convocation of this chapter was held at the Masonic Hall in this town, on Monday evening, the 10th inst. The chapter was opened at six o'clock by the Most Excellent Comps. James Frederick Spurr, Z.; John Hawksworth, H.; John Laughton, J.; after which the following Companions entered the Chapter, Thos. H. Oldman, Scribe E.; Wm. Johnson (No. 57 Hull), as Scribe N.; Henry A. Williamson (J. 200); John Moxon, Prin. Soj.; assisted by Dr. Mackinder and Alfred Kirk; Benj. Box, Janitor; J. Curtis, J. Laughton, jun., &c. The minutes having been confirmed, Bro. William England Howlett, of Kirton-in-Lindsey, and Dr. Hamlyn, of the Yarborough Lodge, No. 422, who had been balloted for at the last meeting were exalted Companions of the Holy Royal Arch of Jerusalem. The ballot was then taken for Bros. George Housham and Daniel Carlile, of No. 422, and also Decimus M. Robbs, of the Aucholme Lodge, No. 1282, all of whom were unanimously elected and exalted Companions of the Order. The Historical, Symbolical, and Mystical lectures were given by the Principals from their respective chairs, and a very able address was delivered by Comp. Williamson, which was listened to with much attention by the Companions present. The Chapter was closed in ancient form, at 9.30 p.m. After which all the Companions adjourned to a banquet provided by Bro. Green, at the Black's Head Hotel, and spent the remainder of the evening in perfect harmony.

IPSWICH.—Royal Alexandra Chapter.—This chapter (attached to the Prince of Wales Lodge) held their quarterly convocation at the Masonic Hall, on Monday, the 17th inst. The chapter having been duly opened and the minutes of the last convocation read and confirmed—through the indisposition of a candidate for the degree, already balloted for—Comp. the Rev. R. N. Gardener, P.Z., gave the companions a lecture on "The Prophetic Office," in the course of which he observed that, in his opinion, the schools of the prophets were something akin to our Masonic lodges; that he could nowhere find any organised instruction was given until the time of the Prophet Samuel, and that there was very little of mere foretelling of the future, but that the prophets were merely guides; and that in the time of this prophet regular schools of instruction were held, where the elder prophets taught the younger. It was also worthy of notice that in the time of Elijah, schools of instruction continued in work and in the times of others of the prophets. Even the dress of the prophets, it might be conceived, bore a close affinity to our present Masonic clothing, which we read consisted of a sheepskin girdle worn round the loins. The worthy companion observed that he had not come prepared to go so deeply into the subject as he should wish, not expecting that the business of the evening would allow of anything of the kind; but that he would be prepared to give the companions a lecture on the sacerdotal office at the next meeting should time permit. Bro. Wm. Norman, P.P.G.O. of Norfolk, was elected an honorary member of this chapter, after which it was closed in ancient form.

LIVERPOOL.—The Temple Chapter.—The members of this flourishing chapter (formed in connection with the

Temple Lodge, No. 1094) held their regular bi-monthly meeting at the Masonic Temple, Hope-street, on Tuesday, the 27th ult., when the following officers were present: Comps. Dr. J. K. Smith, Z.; Dr. R. H. D. Johnson, P.Z., acting H.; J. B. Robinson, J.; D. W. Winstanley, S.E.; Edwin Gilbert, acting S.N.; John Pemberton, P.S.; P. Macmurdow, A.S.; and Peter Ball, Janitor. The chapter being duly and solemnly opened, and the minutes of the previous meeting read and confirmed, Bros. Deacon (of Lodge No. 1094) and Mawson (of No. 1013) were duly exalted. The mystic, symbolic, and historic lectures having been rendered with appropriate impressiveness by the chiefs, and the chapter closed in due form, the companions sat down to a repast, at which the following visitors to the chapter were present, viz.: Comps. William Laidlaw (P.Z. 216), William Crane (P.Z. 249), Dr. J. Mercer Johnson (Z. 292), Thomas Ashmore (Z. 823, H. 580), William Roberts (249), Jesse Banning (333), Hughes (241), Charles H. Hill (241), James Evans (203), and Joseph Healing (249). After the banquet, the usual loyal Masonic and patriotic toasts were rendered, and the companions separated at an early hour, highly gratified with the evening's entertainment.

CONSECRATION of SPHINX LODGE, No. 1329.

This new lodge was consecrated on Saturday, the 15th instant, at the Stirling Castle Hotel, Church-street, Camberwell, by Bro. R. Wentworth Little, P.M. 975, Prov. G. Sec. Middlesex, assisted by Bros. J. Brett, G.P., as D.C., J. Hervey, G. Sec., as S.W., and J. Thomas as J.W., and it is needless to add that the ceremony was rendered in a faultless manner by those distinguished Masons. Bro. G. Bilby ably officiated at the harmonium.

After the consecration, Bro. E. Clark was duly installed into the chair of K.S. by Bro. J. Thomas, P.M., and then appointed his officers as follows:—Bros. Major Henry W. Palmer, S.W.; Ezekiel J. Bailey, J.W.; J. C. Reynolds, Treas.; Henry Allman, Sec.; W. Viner Bedolfe, M.D., S.D.; Saml Saunders, J.D.; Jas. H. Volkins, I.G.; John Thomas, P.M., D.C.; John Sugden, W.S.; Wm. H. Brachu, C.S.; John Gilbert, Tyler.

It was then proposed by Bro. Bedolfe, S.D., and seconded by Bro. G. Hyde, that an honorary membership of the Sphinx Lodge be offered to Bro. R. Wentworth Little for the very able and efficient manner in which he had presided over the ceremony of its consecration.

The motion was unanimously carried. Bro. Little, in brief but telling terms, returned thanks for the honour conferred on him.

Bro. Allman, Sec., proposed, and Bro. Bailey, J.W., seconded, that Bros. John Hervey, Jas. Brett, and John Thomas be offered honorary memberships.

This motion being also unanimously carried, those brethren severally returned thanks, accepting the honour conferred upon them.

A vote of thanks was also accorded to Bro. Bilby, for his musical services.

The lodge was then closed, and the brethren adjourned to a capital banquet, provided by the worthy host, and the evening was spent in the interchange of fraternal sentiments.

The following brethren were present during the day's proceedings:—Fredk. Walters, W.M. 1309; George Kenning, S.W. 192; Alex. Brebner, 190; J. Allsopp, P.M. 879; Jas. Brett, G.P.; Geo. Bilby, P.M. 869; A. J. Haid, 206; H. Allman, S.W. 1194; W. Viner Bedolfe, 1194; James Hepburn Hastie, 1216; E. J. Bailey, 1194; J. Sugden, 15; J. Terry, P.M. 228, 1278, P.P.G.S.B. Herts; J. H. Volkins, 901; J. C. Reynolds, 179; G. Hyde, W.M. 675 and 141; John Thomas, P.M. 507, &c.; Alfred Colstin, P.M. 228; Edwark Clark, P.M. 1194, P.G. Supt. of Wks. Middlesex; Percival A. Nairne, P.M. 176; Samuel Saunders, 186; R. Wentworth Little, P.M. 975, Prov. G. Sec. Middlesex; John Hervey, G.S.; W. H. Bracher, 179; W. Hudson, P.M. 315, P.P.G.J.D. Sussex.

The jewels, furniture, &c., were manufactured by Bro. George Kenning.

THEATRICAL.—Now-a-days, when Shakespearian performances are considered unprofitable by the managers of our largest theatres, it is consoling to know that at one Thespian temple (the Theatre Royal Sadler's Wells), formerly the scene of almost the greatest successes of legitimate drama, we have a gentleman and actor assuming the management, and insuring us a proper representation of the plays of our greatest dramatist. Of Mr. Pennington as an actor nearly all critics speak promisingly; his evident careful study of the parts, clear and distinct delivery of the text, coupled with a fine commanding figure and physique, bid fair to announce him as the *artiste* to whom we shall look for a faithful delineation of leading Shakespearian characters. Already he has won great renown by his able rendering of "Hamlet," "Lear," &c., and no less deserving of record was his "Macbeth" during last week, as evidenced by the repeated plaudits and calls before the curtain with which he was greeted by the select, yet overflowing audiences. He is well supported by an excellent company. "Othello" is being now performed, and we strongly recommend all lovers of legitimate drama to pay a visit to Sadler's Wells Theatre.

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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NOTICE.

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Births, Marriages, and Deaths.

BIRTH.

M'EWAN.—On the 23rd inst., at 133, Sydney-street, Glasgow, the wife of Comp. Wm. M'Ewan (M.E.P.Z. 69), of a daughter.

DEATHS.

LAURIE.—On the 26th inst., at Edinburgh, Bro. William A. Laurie, G. Sec. G.L. of Scotland.

MORTON.—On the 23rd inst., at his residence, 25, Halliford-street, Islington, after a few days' illness, Brother Henry Morton, W.M. 228, S.W. 1227, P.S Chapter 174.

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.

LEX.—Masonic Clubs of Instruction are not sanctioned by Grand Lodge, therefore, at your suggestion, we will not insert them in the List of Lodge Meetings. We are obliged to you for calling our attention to the subject.

SPIRIT.—If a subscriber.

BOOKS RECEIVED.

"The Kingston Masonic Annual, 1871." M. C. Peck and Son, 10, Market-place, Hull. [A magnificent contribution to our rapidly-increasing stock of Masonic information. For review in our next.—ED. F.]

The Freemason,

SATURDAY, OCTOBER 29, 1870.

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

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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.

THE ENGLISH MASONIC CHARITIES.

IT will scarcely be denied even by its enemies that Freemasonry is essentially a charitable institution; but the light in which its beneficence is occasionally regarded even by its friends is not calculated to advance its pretensions in this respect in the estimation of intelligent minds.

In the first place, we would observe that eleemosynary relief is one of the lowest forms of charity, although it is doubtless frequently necessary, and should in such cases be cheerfully rendered. When a man enters the Masonic Order, he acquires a moral claim upon the good-will and sympathies of the brethren; but it by no means follows that he establishes a claim upon their pecuniary resources. True, he is

admitted shorn of all the external advantages of fortune, and the duty of aiding his fellows when similarly circumstanced is at once forcibly inculcated. Yet, let it be remembered that this obligation to assist the distressed applies only to those who, being necessitous, are also found worthy; and not to the undeserving, simply because they are Masons. Let it be borne in mind that neither the funds of the Craft, nor our means as individuals, are to be wasted upon those who bring upon their own shoulders, by misconduct, the leaden weight of poverty and woe. If this great truth were thoroughly disseminated amongst the lodges, we should hear less of those itinerant impostors who prey upon the mistaken benevolence of the Fraternity; there would be less of casual relief, but more of support, to the genuine cause of charity.

And this brings us to the more immediate subject of this article—namely, the position of the Masonic Charitable Institutions of England. To begin with the oldest, we have first a school for the maintenance and education of female children; and, secondly, a similar institution for the benefit of boys. The laws of these several establishments being almost identical, our remarks as to their management and government will apply equally to both. Their objects are *mutatis mutandis*—the same; and may be fittingly described by an extract from the printed laws, No. 2:—"To receive under its protection, and to maintain, clothe, and educate the children of Freemasons of every religious denomination under the English Constitution, who, from alteration of circumstances, arising from the death, illness, or misfortune of their fathers, are reduced to a position requiring the benefits of the Institutions." And well and worthily are these objects achieved by the excellent brethren who devote their time and attention to the executive and administrative departments of the schools. Every care that humanity and kindness can suggest, every appliance of comfort that science can produce, is freely bestowed upon the children, whose habits are formed and perfected by the influence of a discipline rarely demonstrative, but nevertheless supreme. Of the education which our *protégés* receive—of the mental training which forms and regulates their future—we need only say that it has elicited invaluable tokens of approval from many eminent men, whose experience in the great education question renders their judgment specially important. The Girls' School is situated at St. John's Hill, Battersea Rise, and the Institution for Boys at Wood Green—both being localities easily accessible by rail; and a visit to either school will not only be welcomed by the resident officials, but will amply repay the time that may be devoted to its inspection. The question next arises, how are these truly Masonic institutions supported in their career of usefulness? We again turn to the "Laws," and find that by an annual subscription of one guinea every

member of the Craft can become a partaker in the good work; that a contribution of five guineas will constitute him a Life Subscriber; a donation of ten guineas a Life Governor; and one of fifty guineas a Vice-President of either of these noble charities, with proportionate votes at each election of children. In addition to these privileges, every Vice-President and Life Governor is, *ipso facto*, a member of the General Committee, by which body the ordinary business is transacted; but the actual supervision of the local establishment is entrusted to a House Committee, selected from the members of the General Committee. Financial matters are, in like manner, superintended by the Finance and Audit Committee, whose duties are sufficiently indicated by their title. And, in conclusion, it may be stated that no child is eligible for election unless the father shall have been a subscribing member to a lodge for at least five consecutive years, except in the case of death or other irremediable misfortune. We now come to the Royal Masonic Institution for Aged Brethren, with its sister charity for the Widows of Freemasons. For the accommodation of those who have no homes of their own, or friends to receive them, a capacious asylum has been built at Croydon, and is now inhabited by old people of both sexes, who are in the receipt of a small yearly pension. Annuities are also granted to a considerable number who do not desire to avail themselves of the shelter offered by the asylum, or for whom there is no room within its walls. The male annuitants receive £26 each per annum, the females £25—sums which we contend are totally inadequate to their requirements, and which we hope to see increased at no distant day. The contributions to both branches of this charity are fixed on a lower scale than those of the two schools, inasmuch as a donation of but five shillings secures a vote at the annual election of either the male or female candidates, and the qualifications of the Life Governors and Vice-Presidents are likewise obtainable for a proportionately smaller sum. The management of the asylum is also confided to a committee possessing powers almost identical with those enjoyed by the House Committees of the other Institutions, and each charity has its separate organisation with paid secretaries, clerks, and collectors. From this *resumé* our readers can form an opinion as to the work now being accomplished by benevolent members of the English Craft, and they will also agree with us in opinion that if we offer a magnificent education to the child of a distressed brother, we ought surely to do more for the brother himself than dole out to him the miserable pittance of six-and-twenty pounds. Brethren elected as annuitants are presumably men who have laboured for the good of Freemasonry, and we may also assume that they have been in their day worthy and reputable members of society. Let us therefore add to their comforts in

old age—let us remember the moral claim enforced at our initiation; and as all these aged people can doubtless present a well-sifted tale of misfortune, let us cheerfully extend to them a liberal hand, and not deny to them the material advantages which are so freely and generously bestowed upon the children of, perhaps, equally poor, but not more deserving members of the Craft.

Mulum in Parbo, or Masonic Notes and Queries.

Can a black man be made a Mason in England? J. YAXLEY.

[Yes; Freemasonry in this country knows no distinction of race, colour or creed, provided the applicant for its privileges be found worthy.—Ed. F.]

MARK MASONRY.

Bro. E. M. Shaw has collected, I am told, a great number of Masons' Marks for publication, has the work ever appeared? ALPA.

[We believe it has, but we are not quite certain; perhaps some brother will kindly inform us.—Ed. F.]

THE ARK MARINERS' DEGREE.

I have just received a copy of the semi-annual report of the Mark Grand Lodge, in which the proceedings of that body at an emergency meeting on the 2nd of August last, with reference to the above degree are recorded at length, and I note with some surprise that the Ancient or Mother Ark Lodge of England now held in connection with St. Mark's Lodge of Mark Masters, No. 1, is inconsiderately and utterly ignored by the Mark authorities, although it is notorious that but for the exertions of some few members of that lodge, the little that is now known of the "Ark, Link and Chain" degrees (not the absurd Jacob's "Wrestle") would have been infinitely less. I can only add, that when the proper time arrives, the members of this, the oldest Ark Lodge in the world, will be prepared to assert their rights, and to demand without fear that recognition which is now apparently conceded to others, who have thrust themselves forward as representatives of the degree. There is also, I observe in the report of the Mark General Board, a singular but pardonable error, which arises doubtless from want of historical light on the subject, viz., a statement that the degree of "Most Excellent Master" has not been practised in England since 1813. A similarity of titles has unquestionably led the Board to imagine that the old English degrees of "Excellent" and "Super-Excellent," are identical with the "Most Excellent Master's" degree, originated and solely conferred in America; but I can assure them that there is not the slightest affinity between them. For *geist* and homogeneity, the American grade is unsurpassed by any of its Masonic compeers; but I hope the Mark Grand Lodge will not commit the fatal mistake of attempting to work it without authority from the proper quarters. I have had the honour of being consulted upon the whole question of the annexation of those degrees to the Mark system by a brother high in position, and for whom I entertain the greatest respect; it is, therefore, rather discouraging to find after all, that the views of the merest tyros in Masonry—men who have never studied it either in principle or practice—are to all appearance accepted without reference or inquiry by those who should be "patterns of good order and regularity to all Mark Master Masons." P.M., 1.

PALESTINE.

The excavations which are slowly but steadily carried on in the vicinity of the Holy City, have recently led to the discovery of a basin filled with a compact mass of earth, and sunk to a depth quite unexpected. After a careful removal of the earth, the splendid structure and

the great size of the excavation were the admiration of all present. But of far greater interest is the fact of two canals debouching into this basin from two opposite directions. In these canals streamlets of the freshest water were discovered, and their origin is said to have been traced to several springs from which the sweet liquid element never ceases to flow, and its supply would be capable to do incalculable good in such a time of drought as was last summer experienced by the whole population of Jerusalem.—*Jewish Record*.

THE RECENT INSTALLATION OF H.R.H. THE PRINCE OF WALES.

It is to be supposed that those at the head of the Masonic Order invested with power, will naturally have attained to the degrees which are regularly worked and recognised under the jurisdiction of that supreme body to which they belong. The Grand Lodge of Scotland, since its formation, have wisely resolved to recognise nothing but what is known as St. John's Masonry. A few years ago, when the question of the exact degrees arose, it was resolved in Grand Lodge assembled, that in all future time the degrees to be recognised as St. John's Masonry would be, Entered Apprentice, Fellow Craft with the adjunct of Mark, and Master Mason. It is well-known to the initiated that the Mark is worked both in Scotland and England as a separate degree; but in Scotland, under the Laws and Constitutions of the Grand Lodge it has now virtually become one degree. It is therefore to be expected that the Scottish Craft will see it their duty towards their Royal brother, who is in a somewhat manner to rule, guide, and govern the body in general, that he should have the necessary knowledge to fit him to decide or discuss any matter which might come up in future in connection with this part of the ceremonial, and that instructions in the Mark Mason, which is the recognised adjunct, or concluding portion appertaining to the Fellow Craft degree, be conferred upon him. This, no doubt, could easily be conferred upon him by the Mother Kilwinning Lodge, No. 0, with whom our Royal brother might have been expected to affiliate into, or any of the Metropolitan Lodges who work the Mark, under sanction, jurisdiction, and charter of the Grand Lodge of Scotland. Possibly the Grand Master might have exercised his prerogative by conferring this part of the degree at sight.

CHALMERS I. PATON.

MARY'S CHAPEL RECORDS.

In giving an account of the affiliation of His Royal Highness the Prince of Wales into the Lodge of Edinburgh, Mary's Chapel. *The Scotsman* says, "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." Now, I challenge that statement, for, firstly, I deny that Boswell was a "Speculative Mason," and secondly, I am not aware of his being "a member" of the lodge in 1600? However, give a *verbatim et literatum* copy of the 1600 minutes, and if I be wrong I shall admit it.—W. P. B.

THE APRON—THE BADGE OF OUR ORDER.

May I ask what *proof* exists of the apron being used and worn as "the distinguishing badge of our Order" before A.D. 1717? I know of none, and consider that it was only then so introduced. W. P. B.

JEW.—The Jews, for five hundred years after their delivery from Egypt, have left not a single Masonic tradition beyond that recorded in the first degree, and as the second degree treats upon the arts and sciences, it certainly came from a different source than the first, for the ten commandments, and more especially the Talmudic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, whereby the Deity or eternity was represented, was permitted; and the Rabbinical law, saying that the sciences were not necessary, operated so powerfully upon the conscientious part of that people that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of the Israelitish Freemasonry.—*Lucanbell*.

Original Correspondence.

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

PROV. G.L. OF WEST LANCASHIRE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Your correspondent "M.M." says in his letter: "Now, sir, in my innocence, I fully believed that offices like these (i.e. Provincial Grand offices) were conferred on brethren according to merit and ability, and that time and patience would enable every worthy brother to share in the honours of Masonry."

Really, sir, "M.M." must be "innocence" itself if he ever either believed or expected that any amount of either time or patience would enable "every worthy brother" in the province to attain provincial honours. The number of worthy Masons in West Lancashire is far too great to admit of such a possibility, even if the provincial officers were changed every year.

As regards the present Prov. G.L. Officers for West Lancashire, many of them right worthily deserve all the honours they either now, or can hereafter have, for their long and valuable services, none more so than the two worthy brethren he alludes to—the Prov. G. Sec. and the Prov. G. Reg. But I will do "M.M." the credit to assume that he does not consider any of the present Provincial Grand Officers unqualified for, or unworthy of, their honours; but that there are other brethren also well qualified and equally worthy of the coveted distinction. If this be his opinion, let him at the next Prov. G.L. meeting propose such a one for the office of Prov. G. Treasurer, as the present most worthy Prov. G. Treasurer has intimated his intention of retiring at the close of his present year of office.

Yours fraternally,

P. M.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—For the information of your correspondent "M.M." and others interested, and to show that the Prov. G.M. is aware of the dissatisfaction existing in this province as to the Prov. G.L. appointments, permit me to state that some months ago I wrote to the Prov. G.M. pointing out that a strong feeling prevailed amongst the brethren that the G.L. officers were not changed so frequently as appeared consistent with the extent and prosperity of the province, and as it was believed on his appointment would have been the case; that the present officers were not only re-appointed year after year, but that several of them having been in office many years confirmed the general report that they were appointed for life; that these re-appointments were far from complimentary to the numerous P.M.'s who at the outset of their Masonic career had foolishly imagined that the highest ranks were open to them; that many large and influential lodges were not and had never been represented at all, whilst from others several members had been chosen; that among the present officers there was known to be a feeling against retiring, and thus allowing others to hold the same rank as themselves, that it would in fact make these honours too cheap if shared by others; that there was evidently no chance for any brother to advance beyond the Principal chair of his lodge or chapter unless he was one of the intimate of a select few, denominated by some of our brethren a "clique;" that as a consequence, all P.M.'s and P.Z.'s (for the same objection is made to the P.G. Chapter so far as it has existed) feel that their services were no longer required or appreciated, and ceased to take an active interest in our working and institution at a time when their guidance and practical knowledge would be most useful to us. I concluded by stating that by thus addressing the P.G.M. I was quite aware that I might thereby incur the displeasure of those officers who appeared to have the direction of the matters referred to, but being too well known in the Craft to be affected very much by their influence, and having received all the honours lodges or chapters could bestow, I could afford to accept the position in the hope that my communication would bring about a more satisfactory state of things, urging him to give the subject his earnest consideration. My letter has never yet been acknowledged, and recent appointments speak volumes as to its not being considered worthy of attention. I wrote (in order to avoid an unpleasant discussion in Prov. G.L., where sooner or later the matter was certain to be introduced) at the instance of many brethren, and as a P.M. taking an active interest in Freemasonry long before our worthy Prov. G.M. was enrolled in our ranks, and it that capacity I now respectfully invite him, "for the good of Masonry in general," to discuss the matter in your columns.

Yours truly and fraternally,

P. M.

Liverpool, October 13th, 1870.

(To the Editor of The Freemason.)

SIR,—Will you do me the favour to acknowledge with deep gratitude, on behalf of the daughter of a Freemason, the following contributions which have reached me, and duly forwarded, in the hope they may avert the dreaded extremity of parting with every article of furniture?

May I also appeal for further aid, to provide but a few shillings weekly for the commonest necessities? The case is a truly melancholy one.

Yours faithfully,

GEORGE NODDLE.

East View House, Morecambe,
26th October.

Mrs. Noddle, 10s.; Captain Alcock, 2s. 6d.; Mr. W. Buttery, 2s. 6d.; Mrs. Buttery, 2s. 6d.; Mr. Meredith, 2s. 6d.; Mr. Reynolds, 2s. 6d.; Miss Taylor, 1s.; Mr. Brown, 1s.

Obituary.

THE R.W. BRO. WILLIAM A. LAURIE.

We deeply regret to announce the decease of the R.W. Bro. William A. Laurie, Grand Secretary of the Grand Lodge of Scotland, which melancholy event occurred on the 26th inst., at Edinburgh, as we are informed by telegram from an esteemed correspondent.

The name of Laurie is so intimately associated with the history and progress of Scottish Freemasonry, and the deceased brother had held his high position for so long a period, that this announcement will be received with sympathy and regret by every English-speaking Mason. Bro. Laurie was also Junior Grand Guardian, and Grand Sword Bearer of the Royal Order of Scotland, and Aide-de-Camp in the Chapter General, or the Order of the Temple. In this brief notice, we cannot do justice to the mournful theme, but hope to receive from one of our Scottish friends a full account of the lamented brother's career.

BRO. HENRY MORTON, W.M. 228.

It is with very great and deep regret we have to announce the death of Bro. Henry Morton, W.M. 228, which sad event took place at his residence, 25, Halliford-street, Islington, on Sunday, October 23rd. He presided as W.M. at the last lodge meeting, on the 11th inst., and was then in his usual health. He caught cold, and in a few days Death added him to the list of those who have preceded us. Our lamented brother was well known to many Masons, and was beloved and respected by all who knew him. He ever gave his support to the Masonic Charities, he was a warm-hearted and true friend, and gifted with many excellent qualities. His Masonic career has been short, but he was an indefatigable worker. Initiated in No. 228, Lodge of United Strength, in August, 1863, he filled the various offices, and was installed W.M. of that lodge in February last. He was one of the founders of the Upton Lodge, 1227, and was S.W. at the time of his death. He was also exalted in Royal Arch Masonry in the Chapter of Sincerity, 174, in 1867, and was its P.S. at the time of his decease. The lodges will appear in deep mourning, as also the chapter to which he belonged, to show how sincerely he was respected by all. He died quite in the prime of life, not being forty years old.

MASONIC APPOINTMENTS.

The M.W. Grand Mark Master Mason has appointed the Right Hon. the Earl of Carnarvon, Past Grand Mark Master Mason, to be Provincial G.M.M.M. for Somerset. We understand that Bro. Captain Irwin will be appointed his lordship's Deputy.

The following matter stands over till next week:—Reviews, "Freemasonry in England," "The Mark Degree," "A last word with Bro. Jacob Norton," letter from "P.M.," reports of Lodges 169, 205, 871, 1167, 1196, and St. Andrew's Chapter.

MARK MASONRY.

MARK MASONRY IN WEST LANCASHIRE.

Mark Masonry in Lancashire, under the Grand Lodge of England, is receiving an impetus, and progressing with a rapidity which will doubtless have a material influence in bringing the sublime order in England under one decided authority, and doing away with a number of lodges working under various sources which keeps brethren asunder who would otherwise work in harmony, endeavouring to seek the extension of this beautiful degree. As an instance of this, in Liverpool negotiations have been going on for some time with the view of amalgamating the West Lancashire Lodge, No. 65, under the Grand Lodge of England, and the United Lodge of Mark Master Masons, working under a dispensation from a lodge at Ashton-under-Lyne.

These efforts were brought to a successful close on Monday, the 17th inst., at the Masonic Hall, 22, Hope-street, when a special emergency was held of the West Lancashire Lodge, No. 65, not only for the purpose of receiving the members of the United Lodge according to the terms of the arrangement, but also for the purpose of advancing to the degree some of the most distinguished Masons in West Lancashire—viz., Bro. the Right Hon. Lord Skelmersdale, D.P.G.M. West Lancashire; Bro. H. S. Alpass, P.G. Sec. W.L. (both proposed by Bro. J. R. Goepell, P.M. and P.G.S.O., seconded by Bro. W. T. May, P.M. and G.S., and Bro. J. Hamer, P.G. Treas.), along with six other prominent Masons in Liverpool and the Isle of Man—viz., Bros. H. P. Mayle, P.M. 1004, Douglas; J. M. Johnson, P.M. 1094, and P.G.S. W.W.; E. Hughes, H. Pearson, and C. Leighton, Lodge 249, and Bro. H. Nelson, S.W. 673. The chair on the occasion was occupied by the W.M., Bro. W. H. Lunt, P.M. 823 and G.S. of Works, for the first portion of the degree, and the latter part by Bro. J. Hamer, P.M., P. G. Treas. and P.G.M.O., who was assisted by the officers of the lodge, and by Past Masters Bros. J. R. Goepell, P.G.S.O., acting as S.D.; J. R. Smith, W. T. May, G.S.; and Bro. J. Wood, J.D.

The ceremony was performed in a perfect and admirable manner, and elicited the warmest encomiums from Bro. Lord Skelmersdale, Bro. Alpass, and other prominent Masons. After business, the brethren adjourned to luncheon, when a few loyal and Masonic toasts were proposed, and great satisfaction was expressed by the brethren generally at the successful result of the day's work.

The above proceedings are not only an earnest of what the Mark Masons are doing in Liverpool, but it may also be stated that, on Saturday, the 29th inst., a Provincial Grand Lodge will be held at Manchester, for Lancashire, when it is expected that two or three of the most prominent Mark Master Masons in Liverpool will be appointed to high offices. It is also expected that Bro. Lord Skelmersdale will shortly be appointed to high office in the Grand Lodge of M.M.M.'s in London, and take an active part in the government of Mark Masonry in England.

R.W. Bro. W. Romaine Callender, jun., will, on Saturday, be installed as P.G.M. of the new province, by the M.W. Bro. the Rev. G. R. Portal, M.A., Grand Mark Master Mason of England, assisted by the following Grand Officers: Bros. W. W. B. Beach, M.P., M.W.P.G.M.; the Right Hon. the Earl Percy, R.W.P.D.G.M. and R.W.P.G.M. for Northumberland and Durham; Sir E. Lechmere, Bart., R.W. Past D.G.M.; the Rev. John Huyshe, M.A., R.W.P.G.M. for Devonshire; T. Mancel Talbot, R.W.P.G.M. for South Wales; W. Kelly, R.W.P.G.M. for Leicestershire; the Right Hon. the Earl of Limerick, R.W.S.G.W.; Major Adair, R.W.J.G.W.; the Lord Eliot, R.W.P.G.W.; Sir John Conroy, R.W. Past G.W.; J. Rankin Stebbing, V.W.G. Treas.; and F. Binckes, V.W.G. Sec. The Provincial Grand Officers will also be appointed and invested.

LEICESTER.—*Fowke Lodge, No. 19.*—The Grand Lodge of Mark Master Masons of England and Wales having appointed the moveable Grand Lodge to be held at this town, on Thursday, the 27th inst., a Lodge of Emergency of No. 19, was held at the Masonic Hall, on Wednesday, the 12th inst., for the advancement of candidates. The brethren present were, W. Kelly, P.G.M.M.; A. M. Duff, W.M.; W. Weare, J.W.; Partridge, M.O.; Rev. Dr. Haycroft, S.O. and Chap.; L. A. Clarke, J.O.; Stretton, Treas.; Richardson, Sec.; Toller, S.D.; Palmer, J.D.; Crow, Org.; Sculthorpe, I.G.; Brembridge, Tyler; Baines, Morr, and others. The lodge having been opened, a ballot took place for the following fourteen candidates, who were duly elected, viz., Right Hon. Earl Ferrers, W.M. 799; Sir. H. St. J. Halford, Bart., S.W. 1330; Samuel Inns, D.P.G.M. Norths and Hunts; John H. Johnson, P.M. 129, and P.P.G.J.W. Cumberland and Westmorland; Henry Deane, 1007, P.P.G. Reg.; R. W. Widdowson, W. H. Pegg, Robert Burnham and R. Overton, jun., 279; W. Penn Cox, W. T. Rowlett and F. Torne, 523; Robt. Waite P.M., and Francis Kemp, 1330. Bros. Fred. Eachus Wilkinson, M.D. and Alfred Layton of 181, London; and R. A. Barber of 279, Leicester, elected at

former lodges being present, were advanced as Mark Masters, as were also Bros. Waite, Kemp, Deane, Widdowson, Pegg, and Torne, Bro. Crow presiding at the organ and leading the musical chants, &c. On the conclusion of ceremony by the W.M., Bro. Kelly, P.G.M.M., explained the working tools, and delivered the lecture of the degree. Several other candidates having been proposed, and the arrangements for the reception of the Grand Lodge having been discussed, the lodge was closed, and the meeting adjourned until the following Monday, when another Lodge of Emergency had been summoned to advance those candidates now absent. Accordingly another Lodge of Emergency was held on Monday evening last, about thirty brethren being present, and all the officers being in their places, with the exception of the Rev. Dr. Haycroft, M.O., who was unavoidably absent. Bro. William Foster, formerly of this lodge, was duly elected a joining member, and the following brethren as candidates: S. Jacob, P.M. and P.G.S.W. Norths and Hunts; Richard Blankley and T. H. Kirby, of 279; and T. Charlesworth of 522, Leicester. The following brethren were then regularly advanced to the degree by the W.M., (the musical portion of the ceremony being conducted on the organ by Bro. Crow, P.G.O., and by Bro. Johnson,) viz., the Right Hon. Earl Ferrers, Sir Henry St. John Halford, Bart., John Henry Johnston, Robert Overton, jun., W. Penn Cox, T. H. Kirby, T. Charlesworth and R. Blankley, after which Bro. Kelly, P.G.M.M., gave the explanation of the working tools, the lecture, and the charge. The arrangements made for the reception of the Grand Lodge on the 27th inst., having been announced the lodge was closed, and adjourned to the evening of Wednesday, the 26th inst., for the advancement of the D.P.G.M. of Norths and Hunts, and other candidates.

GUILDFORD.—*Percy Lodge, No. 114.*—A meeting of the above lodge was held on Thursday, 13th inst., at the Angel Hotel, when the chair was taken by the Rev. G. Portal, M.W.G.M., in the absence of Earl Percy, M.P., W.M. A ballot was taken for Bros. Elkins, G. Hull, and Jeffries, and these brethren having been unanimously elected, were advanced. Two other brethren were proposed for advancement at the next meeting, and the details were arranged for a concert in aid of the sick and wounded, to be given on the 18th. It was also resolved to petition the M.W.G.M. that Surrey and Middlesex should be formed into a province, under the charge of Bro. Col. Burdett. The lodge having been closed, a banquet was held and a very pleasant evening spent. The entertainment alluded to above duly came off in the Town Hall, and was most successful. The brethren, in full dress and wearing their Mark jewel, acted as Stewards. The Hall was crowded, and a sum amounting to nearly £50 was realised.

ROYAL ARK MASONRY.

METROPOLITAN.

Dove Lodge.—A meeting of this lodge, No. 4 on the roll of the Ancient and Honourable Fraternity of Royal Ark Mariners, was held at Freemasons' Hall, on the 19th at 4 p.m. Present: Brother Morton Edwards, P.G.C., Inspector-General; A. Harris, G.A.; A. D. Loewenstark, G.T.B.; W. Lowder; &c. The lodge was opened in due form and with solemn prayer, and the following brethren being candidates for admission to this degree, were properly prepared, introduced, and elevated as Royal Ark Mariners, viz., Israel Abrahams, S.W. Samson and Lion Lodge Mark No. 86; S. Pollitzer, J.W.; Meyer A. Loewenstark, Sec.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; J. Funkenstein, J.O.; J. Emanuel, I.G.; M. Littaur, George Lambert, E. P. Albert, G. Kelley. The brethren below the rank of C. having retired, a Board of Installed Commanders was formed, and Bro. A. D. Loewenstark was placed in the chair of N. according to ancient custom, and Bros. George Lambert and Meyer A. Loewenstark received the rank of Commander. The brethren were then readmitted and saluted the Commander, who appointed as his officers—Abrahams, J.; Pollitzer, S.; Meyer A. Loewenstark, Scribe; W. Littaur, S.D.; Funkenstein, D.C.; Rosenthal, J.D.; J. Emanuel, Steward; and E. Hart, Organist. It was unanimously resolved that a cordial vote of thanks be recorded in the minutes to Bro. M. Edwards for his skill, efficiency, and kindness in rendering all the ceremonies; likewise that he be enrolled as a honorary member of this lodge. It was also resolved that this lodge hold its meetings on the same days as the Samson and Lion Lodge of Mark Masons No. 86, under the auspices of which, and through the exertions of the W.M. Bro. A. D. Loewenstark, it was opened. The lodge was then closed with solemn prayer, and stands adjourned till January, when a dozen more candidates will attend to receive this ancient degree.

THE annual Provincial Grand Lodge of Lincolnshire will be held, under the presidency of his Grace the Duke of St. Alban's, R.W.P.G.M., and the auspices of the Yarborough Lodge, No. 422, in the Old Hall, Gainsborough, on Thursday next, November 3rd, at half-past one o'clock. A banquet will be provided at the Old Hall, at four o'clock.

A WORD of praise is due to Messrs. Lynes and Son, of Shore-ditch, for publishing gratis, a "Winter Magazine," professing to be a combination of pleasure and business, and which contains by far more pleasure and much less of advertisement than many of the "Comic" annuals, which each succeeding Christmas is sure to bring us. Many a dull winter night will be made jolly by Messrs. Lynes' excellent work.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this school met on Thursday afternoon, at Freemasons' Hall, Bro. Major J. Creaton, V.P., in the chair. The Committee was also attended by Bros. Raynham W. Stewart, Benjamin Head, Edward Cox, J. R. Sheen, W. H. Hemsworth, W. Farnfield, H. Massey, John A. Rucker, Joshua Nunn, John Symonds, and E. H. Patten, Secretary.

The usual course of reading the minutes of former committees was first pursued, and the consideration of petitions to be placed on the list of candidates was then proceeded with. E. P. Goodrich was examined in reading, in which she was found to be very ready, and was therefore placed on the list. Three cases stood over for a month for further information, and a letter was read from a relative of an old pupil, inquiring whether there was a fund connected with the institution to apprentice pupils. The child having been out of the school eighteen months, nothing could be done with this letter.

Bro. John Symonds, V.P., gave notice of motion for a Special General Court on the 8th December, to receive the report of the committee on the qualifications and privileges of Vice-Presidents and other subscribers, and to receive such notices of motions for amendments and alterations of the laws of the institution as might then be given for future consideration.

The committee then adjourned.

INSTRUCTION.

Domestic Lodge of Instruction, No. 177.

This lodge has for the last three years held its meetings at the Palmerston Arms Tavern, near Grosvenor Park, Camberwell, and it was determined to celebrate that event by a banquet, which took place at the Lodge House, on Tuesday evening, October 18th, which was numerously attended. This lodge was established in 1842, and some of the best working Masons in the Craft have received instruction in it, and the ability of its present Preceptor, Bro. John Thomas, is too well known to need any comment. It is also one of the best furnished lodges of instruction, for all the ceremonies are performed with the care and accessories of a regular lodge. Bro. H. Thompson, P.M. of the parent lodge, P.M. and Treas. of the Southern Star Lodge, No. 1158, and Hon. Sec. to this Lodge of Instruction, presided; and there were present Bros. Thomas (Preceptor), J. Chikl, E. Dodson (W.M. of the Jubilee Lodge), Allatt, Withall, Squires, Poore, Hodges, Beckett, T. White, J. Ashwell, Shaughnessy, Ross, Wingham and Wingham, jun. (both of the Robert Burns Lodge), H. J. Wright (S.W. of the Royal Jubilee Lodge), Dann (Royal Jubilee), J. Stevens (W.M. of the Macdonald Lodge), R. E. Clarke (P.M. of the Southern Star Lodge), Gluckstein (P.M. 52, and of the Faith Lodge), Cathewood (Constitutional Lodge), Messenger and Larham (Macdonald Lodge), Scard (Domestic Lodge, No. 177), M'Crae (Egyptian Lodge), Bedolle and Worrell (Pannure Lodge, No. 720), and several other brethren.

The supper was provided by Bro. Marshall, and it gave the most entire satisfaction. On the withdrawal of the cloth, the W.M. gave "The Queen and the Craft," which was heartily responded to, followed by the National Anthem, the solo parts by Bros. Dodson and Stevens, Bro. Wingham, jun., presiding at the pianoforte. The rest of the formal Masonic toasts were then given, and received with all due honours.

The W.M. said they had arrived at what might be considered the toast of the evening, which was "Success to the Domestic Lodge of Instruction," and said it must be highly gratifying to the members of it to see the prosperity it had obtained during the three years they had met at that house—since the resuscitating of the lodge in 1867. For a great deal of the prosperity which had attended their labours, they were greatly indebted to those brethren who were at all times ready to assist in the performance of their ceremonies; but they were more especially indebted to those brethren who were almost constant in their attendance to impart information and instruction to their younger brethren, and many who were at the present time enjoying honours in their own lodges were not slow in acknowledging that they obtained them through the instruction they had received in the Domestic Lodge of Instruction. That was something to be proud of, and he (the W.M.) took the opportunity of impressing upon all young Masons that if they wished to enjoy the honours of the Craft they ought to be frequent in their attendance at lodges of instruction, so as to qualify themselves for any duties they might hereafter be called upon to perform. It was a well-known fact that merit was the great qualification for promotion, and those brethren were the first selected for posts of honour who were the most frequent in their attendance at lodges of instruction, where not only the ceremonies were taught, but their meaning was explained by those beautiful illustrations which were conveyed in their lectures, but were rarely heard in a regular lodge. The Domestic Lodge of Instruction was now established on a firm basis, and as they were under deep obligations to their Preceptor and other brethren, he gave "Success to the Domestic Lodge of Instruction," coupling with the toast the names of Bros. John Thomas and Stevens.

The toast was most cordially responded to. Bro. J. Thomas, Preceptor of the lodge, returned thanks, and expressed his willingness on every occasion of

their meeting to give instruction, and his desire to impart all the knowledge he possessed to the younger brethren, so that when called to office they might be able efficiently to perform their duties.

Bro. James Stevens, W.M. of the Macdonald Lodge, said he was for a very brief period entrusted with the W.M.'s gavel, and the brethren would understand the use he should make of it. He alluded to the resuscitation of the lodge, and said they were mainly indebted for it to Bro. Thompson, who had laboured hard to bring about that result, and who since then had been most assiduous in performing the duties of Hon. Secretary to the lodge. He was nearly always at his post, and recorded their proceedings, and was ever ready to perform any duty, and he (Bro. Stevens) thought that three years ago Bro. Thompson himself three years ago could hardly have anticipated that they would have such a splendid meeting of influential members of the Craft as they had present that evening. He concluded by proposing "The Health of Bro. Thompson, P.M. and Secretary of the Lodge."

The toast was well received. The W.M. (Bro. Thompson) returned thanks, and said when he saw such a gathering as they had that night, anything he might have done towards the resuscitation of the lodge gave him infinite pleasure, and he hoped and trusted the lodge would go on and prosper as it had done heretofore. He wished all the members health and happiness, trusting to meet them all next year at their festive meeting, and with an increased number of new members on the roll of the Domestic Lodge.

Bro. Stevens then sang "What better theme than Masonry?" of which he is the author, and it was received with great applause.

The W.M. gave "The Visitors," coupling with the toast the name of Bro. Allatt, the worthy host of the Southern Star Lodge, and whose genial and kind nature are well known.

Bro. Allatt returned thanks, and expressed his intention of becoming a member of the lodge.

The W.M. said he had already alluded to Bro. Thomas in connection with the lodge, but he thought it right to offer a distinct toast in reference to him as the Preceptor of the lodge. All the brethren present knew the value of his services, and for himself he could say that in the early part of his Masonic career he was under great obligations to Bro. Thomas for his instruction, and he was always ready to give it, not only in the lodge, but out of it, and even at his own residence, where he not only received gratuitous instruction, but was hospitably entertained, and other brethren received the same advantages from Bro. Thomas. He (the W.M.) was almost astonished at the amount of time Bro. Thomas devoted to the instruction of others, and he asked the brethren to drink his health with all the cordiality it so richly deserved.

The toast was most enthusiastically received. Bro. Thomas thanked the brethren for the cordial manner in which the toast had been received, and the flattering terms in which the W.M. had spoken of him. He should at all times be ready to afford information to make young Masons as conversant with the duties as he was himself, and to aid them by every means in his power.

The W.M. gave "The Worthy Host (Bro. Marshall), and the Stewards (Bros. Ashwell and White," and remarked that they had well catered for their entertainment, and were deserving of the thanks of the brethren.

Bro. Marshall and Bro. White severally returned thanks.

During the evening a number of songs were sung, and it was admitted by all that it had been one of the most pleasing and happy evenings that for a long time they had spent in Freemasonry.

United Pilgrims' Lodge of Instruction, No. 507.—A large number of the members of the above lodge, as well as numerous visitors met, on the 14th inst., at Bro. Timewell's, the Duke of Edinburgh, Shepherd's-Jane, Brixton (present place of meeting for the lodge), to witness the ceremony of installation worked by Bro. John Thomas, P.M. and Preceptor of the lodge. The ceremony was most ably performed in the quiet and impressive manner so characteristic of the worthy Preceptor, giving the greatest pleasure to the brethren present. After closing the lodge, the brethren adjourned to an excellent banquet provided by Bro. Timewell in his usual liberal style, who proved himself on this occasion, as on every other, an excellent caterer for the wants of the brethren. The toasts of "The Queen," "The Grand Master," &c., &c., were duly honoured, and the brethren spent a very agreeable evening.

THE Right Hon. the Earl de Grey and Ripon, K.G., M.W. Grand Master, having signified his approval of Bro. R. Wentworth Little as the Consecrating Officer, the Lodge of Asaph, No. 1319, will be consecrated at Freemasons' Hall, on Monday, the 7th November. Bro. E. Stanton Jones will be the first Master, and Bros. Coote and Chamberlin the Wardens, and the rest of the founders are also members of the musical brethren profession.

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.

DISTRICT G. LODGE OF TURKEY.

ADDRESS delivered by the Hon. JOHN PORTER BROWN, District Grand Master of Turkey, at a meeting of the District Grand Lodge on the 2nd of May last.

"Brethren,—I desire to avail myself of the present meeting of the District Grand Lodge to offer you a few remarks, and I, therefore, beg your indulgence whilst I address you on the subject of the peculiar position which we occupy in this country as *Freemasons*, and the character which we should sustain in it.

"Here, we are all in the 'East,' and each one of us is liable to be questioned on the principles and objects of our beloved Institution. Many grave and deeply erroneous impressions exist here regarding it. Some persons suppose that we desire to inculcate a new religion; others imagine that we form a political society of a secret and dangerous character; and there are again others, I regret to add, who declare that we are all so many *Atheists*, without any religious faith whatever.

"The object of my remarks, therefore, is chiefly, to endeavour to define our true position, and to remove, by their publicity, so ignorant and so erroneous a supposition.

"Beyond the precincts of the lodges, we certainly represent many of the various faiths and creeds of the world, and the varied nationalities which unfortunately separate, rather than unite men together; whilst, *within* them, these are all forgotten, and we meet here only as so many brothers, with no feelings of superiority either in matters of faith or of nationality: animated only by a sentiment of love for each other, and by a common desire to seek the promotion of the happiness and welfare of all. Perhaps it is to this liberality and the total absence of all religious and political discussions, that we may ascribe the aspersions afore-mentioned.

"Every Craftsman who understands the real purposes and uses of Freemasonry—who rightly appreciates the nature and value of those intimate relations which it tends to establish between its members—who cherishes, and seeks to render more deep and abiding that true friendship and tender affection by which all Freemasons should ever be united, must derive from any occasion like the present, when all are alike animated by mutual confidence, esteem and affection, a real happiness, marred by none of those feelings and passion which are too often agitated in the outer world by religious and political passions, and which should find no place in the heart when upon its altar burns the genuine fire of Masonic Brotherhood. This fact, alone, fully shows the benefits which we derive from not allowing any such questions to be discussed in our lodges.

"It is greatly to be desired that the real principles and objects of our beloved Institution should be better understood here, especially amongst our friends of the Mussulman community, in which a prejudice exists against it to a certain extent, the result, of course, of ignorance and of the absence, also, of all means of procuring positive and reliable information.

"Freemasonry, as we all know, originated in the East, and I am confident that it will be more appreciated in its native land when it is more properly understood and known, as it fully merits. It is a sad misfortune for us all that there are many excellent, and, on most other subjects, well informed persons, who really do believe that to be a Freemason is to be an *Atheist* or, at least a *Materialist*. How great a calumny this is, you are all aware. No one who is an *Atheist*, or who admits that he is one, can ever be permitted to enter within the portal of a lodge, where the All-seeing Eye of the Creator of all men penetrates the hearts of every one. Always deeply impressed with this fact, our great principle is *the Paternity of God and the Fraternity of all mankind*. We leave it, however, to each brother to follow the dictates of his own conscience and the particular faith of his forefathers without seeking to control or to convert him to any other. Freemasonry, thus, occupies a 'neutral ground' on which we may all meet together, as so many brethren, without any cause to apprehend offence being given to any one's faith, whatever it may be, so long as it fully recognises the Creator of all things. We, nevertheless, feel a profound interest in the spiritual as well as the temporal welfare of each one of our brethren, yet without doing more than to remind him, at each one of our meetings, of his duties to a common Creator and to his brethren.

On the subject of religion, I may here add that a man may be compared to the stately tree of the forest. His religious convictions, like its roots, are, often, deeply seated. At an early period both may be caused to take almost any desired form or shape; whilst at a later one, the effort becomes so dangerous as even to jeopardise the existence of both. Thus, what is true in vegetable life is somewhat equally so with regard to the religious ideas of mankind. There are, however, some men who, unfortunately, seem to have no fixed re-

ligious convictions at all. These certainly make very bad Freemasons. We are apt to condemn others for not believing as we believe. In our unfairness, we take it upon ourselves to judge and pronounce sentence upon others. We are even unwilling to accord to them that liberality and indulgence which we claim for ourselves. Whilst our own religious faith has been the fruit of our earliest education—that of our childhood, and for which we are scarcely responsible—we deny this to others whose faith differs from our own. As we grow up to the age of maturity, these early conceptions have become strengthened in our minds by education and by all the associations of every-day life. In fact, like the roots of a tree, they become too deeply seated to be easily removed from their native soil; and too often, when unsettled by new ones, the mind is apt to receive none other, or, at least, not with the same strength of conviction. This is, I believe, too often the real cause of *Atheism*. Compulsion certainly never brings sincere conviction, which can only result from research and instruction. What great errors have been committed on this point during the varied period of man's history; and how cruelly has mankind suffered by a violation of this self-evident fact! A great change in this respect is, however, now coming over the minds of men of education and reflection. Religious as well as civil liberty is making great progress throughout the civilised world. Men are becoming year after year more tolerant towards each other in matters of religious conviction—greatly to the advancement of real civilisation and real happiness. This principle of tolerance is now, and always has been, one of the great principles of our time-honoured institution. To it, I fully believe, is due in a great measure the perpetuation of our Order, whilst so many other institutions which have been wise have ceased to exist. We only maintain as an *obligation* from which there can be no deviation, that all men are the children of one common parent, the Omnipotent and Almighty Creator, who uses no force or violence to compel our religious convictions, but leaves each individual free to hold those which he deems correct, and thus renders every one responsible only to Him. It is this innate sense of responsibility to the Divine Creator that elevates man above the brute creation, where purely animal instincts and passions lead to no thought of a future existence. If, therefore, we call ourselves *brethren*, it is because we all recognise the *paternity* of a common Father and Creator; and to deny this would be to deny that we *are* brethren.

“Whatever differences of opinion on matters of religious faith disturb the harmony which should exist among mankind in general, we, here in the East, especially, should never permit them to influence us in our intercourse as Freemasons. Free and sincere on this point, each one is left to construct the edifice of his own moral and religious character. Let us, therefore, continue to act on this liberal and charitable principle, which is so commendable everywhere, and show, by our example, that notwithstanding the varied character of our individual convictions, we are all bound together by the sacred ties of fraternity, and no one should think the less of another because he differs with him. Let each individual, moreover, endeavour to remove the erroneous and highly injurious impression of our being *Atheists*, or that we are desirous of introducing a new religion, by a conscientious discharge of our religious duties, whatever those may be, at all times deeply grateful to the kind Providence which has, for so many centuries, protected and prospered our institution, whilst so many others have ceased to exist. This alone demands of us an increasing devotion to Him whom we call, in our peculiar language, *The Great Architect of the Universe*, and a more vigilant watchfulness over our lives, so as to render them all the more consistent with the great principles by which we profess to be governed. Freemasonry, like all other human institutions, must derive its claims to respect and confidence from the character and conduct of its component members. It cannot hope to enjoy a real and genuine prosperity, or to accomplish what I regard as its high destiny and duty in this country, unless its members ever keep in view the fact that the *privilege* of being Freemasons brings with it the *obligations* of walking worthy of their calling. Disdaining all less worthy objects, they should seek to exemplify in their daily lives the sacred principles of *Truth*, *Virtue*, and *Benevolence*, which have always been the foundation and glory of our great institution, and without which it would certainly have long since perished and passed away.

“Freemasons should also carry with them these same principles, not only into the occupation of their daily lives in the outer world, but also into their domestic circles. Harmony and affection should pervade all that surrounds them, and, like grateful warmth of the sun over the world, penetrate, with a happy influence, all with whom they associate in their own homes as well as in those of

their brethren. In this manner, Freemasonry will be a beacon-light to those who are in darkness, and will commend itself to those who are witnesses of the blessings which it imparts.

“I would also add that our simple and harmless conventional *signs* are not only the object of the curiosity, but also of the mistrust and alarm of such as are not Freemasons. It is held by them that because these signs, &c., are secret and confined to ourselves, they *must* be wrong and designed to conceal some hidden and sinful mystery. Strange that such an absurd argument should be held by persons who are indulgent in their opinions with regard to so much that is withheld from their knowledge in the daily intercourse and concerns of life, and who are well aware that amongst Freemasons there are, in all countries, some of the most learned and pious men, and others, again, filling the highest and most responsible positions of official life! How much also there is in nature and religion which is hidden from human intelligence, and yet conceals no wrong or evil! Some of these figure in our *symbols*, all illustrations of great truths, and in this manner are made apparent to our ordinary senses. Why not, then, permit a Freemason to use symbols and signs in order to make himself known to his brethren of all countries, speaking each a different tongue, by what may be called a ‘universal language,’ without exposing himself to suspicion and calumny? If his conduct and character be correct, if he follow strictly the dictates of his own conscience with regard to his religious faith, whatever it may be, and so commend himself to the respect of the world, surely these innocent signs and symbols need not only served to condemn him in the estimation of anyone ignorant of their true meaning. They serve, in fact, as a ‘mystic chain’—like that of the great invention of modern times—to unite men together, though widely spread over the most distant portions of the globe; and, if not with the ‘subtle fluid’ of electricity, at least they electrify them with fraternal recognition and brotherly affection.

“Interesting to us all as may be the rites and ceremonies of our lodges, every Freemason should look beyond them to the more essential, the all-important principles which are deduced from Speculative Masonry. Charity is, indeed, the ‘corner-stone’ of our Masonic edifice; brotherly love, relief, and truth are the tenets of our profession; and our symbolic ritual inculcates at every point the great duty of universal benevolence between man and man. By this rule, whatever may be the faults of one of our members, the world should learn them from any other tongue than that of a brother.

“As we have the selection of our own materials for our Masonic edifice, the fault will be our own if it does not rise beautiful in the perfect symmetry of its moral proportions. Let, therefore, the rough ashlar be squared and fashioned in the quarry before it be allowed a place in the north-east corner of the building. In every community the name of ‘Freemason’ should be synonymous with all that is large-hearted, disinterested, noble and pure. Let us all, then, discountenance profanity and excesses; let us be kind to one another, tender-hearted, forbearing and forgiving. Let us be courteous and affable in our intercourse with each other and with the world. Thus, we will realise the great aims of our beloved Institution, reach the goal of its real objects, and so form a real ‘Masonic Brotherhood.’

“Freemasonry, in its broader signification, calls for an ardent desire for self-improvement, morally and intellectually. The very fact that we call the Divine Creator by the expression of *The Great Architect of the Universe*, naturally leads us to the study and investigation of His universe. Such a study is one of the best remedies for any one who has been so unfortunate as to entertain doubts of the existence of such an Omnipotent and Omniscient ‘Great Architect.’ I hold it as an utter impossibility for any one who investigates the wonders of His Creation to be misled into what is called *Materialism*, according to which this world and the millions of other worlds, immensely greater, surrounding it and composing His Universe, owe their existence to certain ‘unknown and independent causes,’ called attractions and reflections, all clearly due to a Supreme First Cause. Even the infinitely small atom with which some suppose this globe to have commenced must have been created. Thus, compelled to admit and acknowledge the existence of the *Great Architect of the Universe*, the *Materialist* sees fade away before him, like the ‘baseless fabric of a vision,’ the whole foundation on which his untenable theory reposes. If to be governed by the ‘Laws of Nature’ is to recognise their Divine Creator, we may be almost led to the supposition that all things which have a living existence recognise and acknowledge Him; and shall intelligent and intellectual Man, who has been created in a condition so vastly superior to all other beings, deny His existence? Surely, no person, sincerely and from the depths of his heart, can, really and truly, entertain such a conviction! For the fair

fame and reputation of our Order, I am sure that none of our brethren will ever allow themselves to be drawn into so dreadful a vortex of self-destruction, and the ruin of all of the best and most consolatory hopes of mankind. It is, therefore, the duty of every Freemason, not only to increase his own stock of knowledge, but also to endeavour to promote the same salutary principle among others. All the greater sciences are the particular province of the Freemason; and these open to him a vast field of enquiry and research, not only for his own benefit, but also for the benefit of those who surround him. There are no barren and sterile lands in Nature for him who sincerely seeks to cultivate his mind, and so become still more able to comprehend, in however small a degree, the greatness of his Creator through His works. In these, he will find that all is Truth, Harmony, and Infallibility.

“There are some excellent books on the subject of the history and principles of Freemasonry, from which any one, desirous of knowing more than the ordinary ritual and ceremonies of initiation, may acquire instruction on what we call ‘the beauties and mysteries’ of our Order. I fear that, in too many cases, these lie buried in ‘Darkness,’ unknown to those who really desire to know them, yet without making any effort to obtain ‘Light’ on what must be to them a subject of so much interest, and what it is even there duty to know. Its origin is traced back by some to periods too remote for other proofs than those which are derived from the ever-existing principles connected with the spiritual character of mankind; and its history, like many other histories, varies with the means of information within the reach of the authors at the time of writing. There are, however, sufficient facts existing, on which to base a connection, *symbolical* as well as *practical*, with the earliest ages. Freemasonry will be all the more highly appreciated if these be examined: and I earnestly invite the attention of the Officers of the District Grand Lodge, and of the Masters of lodges under its jurisdiction, to the necessity of such an instruction, so as to be all the more able to impart it to those who may not have it in their reach. There is much less really ‘hidden and mysterious’ in Freemasonry than the outer world supposes; and there is also much that we can frankly impart without any deviation from our obligations. Young Masons, especially, should be convinced of the fact that by merely taking the degrees of Freemasonry, they have only reached its threshold, and that these same degrees are only the keys which open to them the portals of the Order. The knowledge which they desire must be sought for, and cannot be obtained except by *Labour*. Much, also, is not written; but a knowledge of this is within the reach of every Mason entitled to receive it. It is his duty to acquire it, and he will find it greatly to his advantage.

“Finally,—If Freemasonry be regarded only as a splendid myth, or a beautiful theory, it is certainly, also, an effective reality, with a strong practical bearing, the object of which is to benefit mankind, to unite them together on a thoroughly neutral ground in matters of religion and nationality, and to allay and assuage all of those harsher feelings to which these, unfortunately, give rise among men who are, nevertheless, brothers. Its age and history show that it is an edifice not built upon a sandy foundation; that, on the contrary, it stands like a lofty monument upon the summit of a mountain, against which the elements of ignorance and prejudice have beaten in vain; and we may confidently hope that here in the East, in its native land, it will, under the blessing of Divine Providence, be the means of uniting a large number of men together as brothers, who are now kept apart by many of the prejudices to which weak human nature is subject.

“It has been wisely said that ‘There is no royal road to learning’ and we may add, with equal correctness, that there is none to Freemasonry. Although we number in our beloved Institution sovereigns, princes, and statesmen of the highest rank and greatest eminence, they have all, like each one of ourselves, been allowed to enter it as a *privilege*, and none, I am sure, have ever had any cause to regret that their request was granted. The light of Freemasonry now shines upon their hearts, and sheds around them far more blessings, comforts, and enjoyments than they anticipated.

PRECAUTIONS OF THE CLERGY AGAINST APOPLEXY.—Under such a press of good cheer, eating and drinking became a serious process, so that one cannot feel much surprised that the lord steward of the entertainment, in sending in his little bill, inserted a claim “*ad sanguinem minuendum*,” in other words, for being bled. Strange as it may appear, the churchmen were so much in the habit of systematically over-eating themselves, that they were obliged to have regular recourse to this safety valve, so as to throw off all chance of apoplexy. Indeed, Lanfranc, in his ordinances to be observed by the Benedictines, laid it down as advisable that the members of the order should be bled at least four times a year.—*Food Journal*.

METROPOLITAN MASONIC MEETINGS

For the Week ending November 5, 1870.

MONDAY, OCT. 31.

- Lodge 79, Pythagorean, Ship Hotel, Greenwich.
- 181, Universal, Freemasons' Hall.
- 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
- 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, NOV. 1.

- Colonial Board, Freemasons' Hall, at 3.
- Lodge 7, Royal York, Freemasons' Hall.
- 9, Albion, Freemasons' Hall.
- 18, Old Dundee, London Tav., Bishopsgate-st.
- 101, Temple, Ship & Turtle Tav., Leadenhall-st.
- 172, Old Concord, Freemasons' Hall.
- 217, Stability, Anderton's Hotel, Fleet-street.
- 765, St. James's, New Weston-street, Bermondsey.
- 1257, Grosvenor, Victoria Railway Station.
- 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- 1261, Golden Rule, Great Western Htl., Paddington.
- Chap. 169, Temperance, White Swan, Deptford.
- 507, United Pilgrims, Horns Tavern, Kennington.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, NOV. 2.

- Grand Chapter, Freemason's Hall, at 7.
- Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
- 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.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, NOV. 3.

- Lodge 27, Egyptian, Anderton's Hotel, Fleet-street.
- 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
- 136, Good Report, Terminus Hotel, Cannon-street.
- 192, Lion and Lamb, Terminus Hotel, Cannon-st.
- 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
- 231, St. Andrew's, Freemasons' Hall.
- 538, La Tolerance, Freemasons' Hall.
- 554, Yarborough, Green Dragon, Stepney.
- 822, Victoria Rifles, Freemasons' Hall.
- 1155, Excelsior, Sydney Arms, Lewisham-road.
- 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
- Chap. 733, Westbourne, New Inn, Edgware-road.
- 742, Crystal Palace, Crystal Palace, Sydenham.
- 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.
- 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 Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, NOV. 4.

- Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.
- 890, Hornsey, Anderton's Hotel, Fleet-street.
- 1275, Star, Marquis of Granby, New Cross-road.
- Chap. 3, Fidelity, London Tav., Bishopsgate-street.
- 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 Muggeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.

- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of 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, NOV. 5.

- General Committee Boys' School, Freemasons' Hall, at 4.
- Lodge 142, St. Thomas's, Radley's Hotel, Blackfriars.
- 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.

P o e t r y .

THE FUTURE LIFE.

BY WILLIAM CULLEN BRYANT.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps,
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain,
If there I meet thy gentle spirit not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
That heart whose fondest throb to me was given;
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind,
In the splendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer to the last—
Shall it expire with life and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all and renderest good for ill.

For me, the sordid cares in which I dwell
Shrink and consume my heart as heat the scroll;
And wrath has left its scar—that fire of hell,
Has left its frightful scar upon my soul.

Yet, though thou wearest the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair thoughtful brow and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me in that calmer home
The wisdom that I learned so ill in this—
The wisdom which is love—till I become
Thy fit companion in that world of bliss?

—The Freemason, St. Louis, Mo.

MASONIC HYMN (ST. HERMAS).

Sung in the Joppa Lodge, Cape Town.

To Thee, Great Architect of All,
We humbly bend, devoutly call,
Assist us with Thy presence here,
To us in goodness lend Thine ear;
Show us *The Light*, Thou First Great Cause,
And guide our footsteps by Thy Laws;

Stretch out the *line*, the *plumb-rule* bring,
Gauge well the *circle's* mystic ring;
Our actions *level* on the *square*,
Chisel and *gavel* use with care—
So shall we *Perfect Ashlars* be,
Within the *compass* held by Thee.

Oh, grant us *wisdom* from above,
With *strength* and pure *fraternal love*;
Then *beauty* shall our *structure* grace,
And *unity* within this place
For ever dwell, till, summoned hence,
With Thee we seek our *recompense*.

So mote it be. E. L. L.

Cape Town, Aug. 26, 1870.

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

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(By Order)
SAMUEL B. OLDHAM,
Assistant Secretary.

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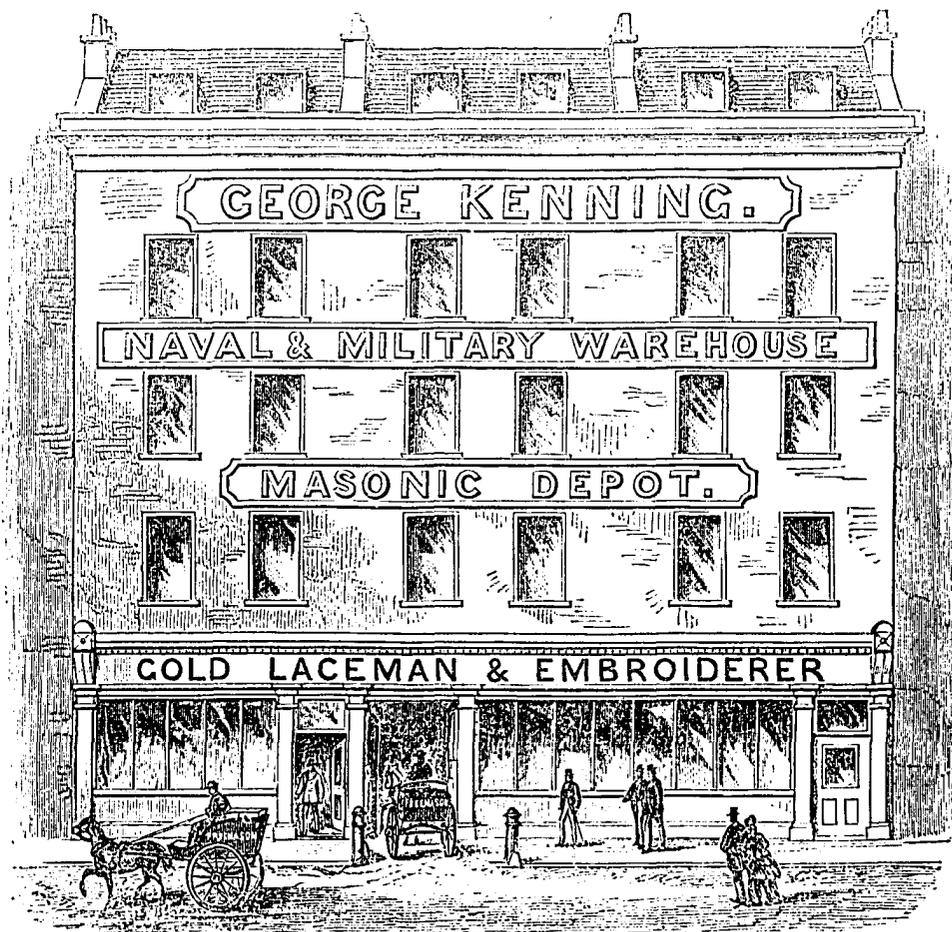
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