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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 508.)

Some of the resolutions adopted by the "Ancients" are very quaint, and prove that the benefit society system was in practice amongst them. A few specimens may be quoted as examples:—

"Resolved and agreed that the private lodge to whom (*sic orig.*) a distressed Brother doth belong, shall support him (if demanded) until the monthly meeting next ensuing, where his Master or Wardens shall attend with a bill of the expense, which bill shall be immediately paid out of the Grand Fund, provided such bill doth not exceed the sum of Ten shillings per week to a sick member, and seven shillings per week to a member confined for debt—this method to hold in full force and virtue until the fund is at least fifteen pounds strong."

"Resolved and ordered that all Brethren of good character shall be and are entitled to this charity without regard to the length of time since they were admitted or made."

"That Bro. John Mitchell of No. 2 shall continue to receive five shillings per week during his residence in the country for the benefit of his health."

"That Thomas Reily of No. 14 shall receive five shillings per week until he can be conveyed to an hospital."

It is also worthy of note that the first "Ancient" lodge held out of London was one held under a warrant granted to some brethren at Bristol on 3rd October, 1753; the next warrant of which there is any record being one issued to Bros. Collins, Radford, and Bridge, of Manchester, on the 18th June, 1755. The first lodge established abroad appears to have been one which was chartered 1st December, 1756, and held at Gibraltar.

But to resume the chronicle of proceedings. On the 2nd March, 1757, certain unfounded accusations were brought against Bro. Dermott, who, in the course of his vindication from the charge of having been made a Mason clandestinely, proved that he had been regularly installed Master of Lodge No. 26, Dublin, on the 24th June, 1746; and further produced a certificate of his initiation, signed by Bro. Edward Spratt, Grand Secretary of Ireland. The unworthy calumniator of Bro. Dermott's good name was thereupon at once expelled by the Grand Lodge. On the 13th March, 1757, the Grand Secretary traced and explained the first, second, and third parts of the Ancient Craft to an assemblage of forty-six brethren, representing twenty-five lodges, all present pledging themselves to cultivate the same in their several spheres of Masonic labour. At the quarterly meeting held on 7th September, 1757, a petition was presented from "His Excellency Charles Lawrence, Governor of Nova Scotia; Major Erasmus James Philips, William Nisbett, Alexander Murray, and fifty-seven others, praying to be warranted, viz., one Provincial Grand Warrant and two private warrants for the province of Nova Scotia." This is evidently the first instance of the formation of provincial authorities under the sanction of the "Ancient" Grand Lodge. The Earl of Blesinton was re-elected to the chair at this meeting, and Bros. Robert Goodman and William Osborn were elected Grand Wardens.

On the 1st March, 1758, an important communication from Br. John Calder, Grand Secretary of Ireland, was read. In this letter the members of the Irish Grand Lodge conveyed their wish to enter into constant correspondence with the Ancient Grand Lodge in London, and to cement a strict union between the two bodies—a desire which was faithfully carried into effect for many years afterwards. A brother of the lodge No. 60, at Worcester, was "excluded from all lodges" for gross violations of the rules of the Order, no less than fifteen brethren testifying to his evil practices. At the festival on St. John's Day, June 24, 1758, the proper healths were drunk, viz., "The Grand Master," with 9; "The D.G.M.," with 7; "The Grand Wardens," with 5; "All regular Lodges," with 5; "A speedy recovery of health to the Grand Secretary," with 3—the latter being given as Bro. Dermott was confined to his bed through illness. On the 6th December, 1758, all lodges held in the army were excused from contributing to the general fund. At this period the expansion of the Ancient Craft assumed great proportions, and the supporters of the "Old Institutions" consequently soon became formidable rivals to the so-called Modern Grand Lodge.

(To be continued.)

THE *Rock* newspaper has been enlarged, and placed under new editorial conduct, and more completely adapted to the family than heretofore. It is a consistent exponent of Evangelical Church of England principles, and has already obtained the support of the great body of those by whom these principles are held. Many names well known in the literary world are included in its list of contributors. We trust our contemporary may find thousands of new subscribers to justify this spirited extension of its original design.

THE MARK DEGREE.

BY A SCOTTISH MARK MASTER.

Sufficient has been written about the Mark Degree, more especially of late, to prove its increasing importance, and the firm hold it has taken on the minds of a large majority of the brethren, and although some of us are, unfortunately, divided as to the jurisdiction claimed over it by the Supreme Grand Royal Arch Chapter of Scotland, still we have every reason to believe that an early adjustment of all the disputed points will take place. We do not suppose we are violating any confidence when we state, that the consent of the supreme governing bodies interested has been obtained to a conference, to define authoritatively for the future the *status* of the Mark Degree in connection with the Craft at large.

This brings us to a most important point. Should the Grand Lodge of Mark Masters of England be recognised as the Supreme Governing Body of the degree in this country, we think it would be only just and proper, that this Grand Body should also be recognised as the head of all those degrees, which, although not acknowledged by the United Grand Lodge of England, are in other countries looked upon with a certain amount of respect, as *collateral* Masonic degrees. We allude to all those degrees which have no chivalric connection, and which may be looked on as adjuncts to that Masonry which in England ends with the Holy Royal Arch. We may mention, among others, the degrees of Excellent, Most Excellent, and Super-Excellent Master, Royal and Select Master, Royal Ark Mariner, and Knights of the Babylonish Pass or Red Cross of Babylon. None of these degrees have any Christian allusions or teachings, and may with propriety be looked upon as connecting links in the great chain of *Hebrew* Masonry. To a certain extent, a movement is being made in this direction, by the G.L. of M.M. assuming judicatory powers over the Royal Ark Mariners' degree, and absorbing the so-called "Grand Vessel" lately "floated" by a brother in London. As to the very irregular proceedings of this "launch," time will not permit us to refer at length, but we may ask the question:—Should the writer, find, borrow, or purchase an old patent of Sovereign G.I.G., 33°, the late property of some deceased Masonic celebrity, would that document constitute him a member of the 33°, with power to act according to the laws of that august body? Or, would the mere possession of an old Craft warrant be sufficient to elect and instal its temporary owner or finder, the W.M. of a Craft Lodge? This is surely the *reductio ad absurdum*, and is *mirabile dictu* what has been actually done by the "Most Worshipful Sovereign Grand Commander Noah," self-styled and self-constituted (we must apologise to this brother if we have omitted any of his styles and titles). We are exceedingly glad the Grand Lodge of M.M. has "swallowed up" this mushroom growth, and trust that it will speedily annex those other degrees we have mentioned.

By working the degree of Mark Master and the Excellent degrees, the G.L. of M.M. would become a means of enabling an English Royal Arch Mason to visit his brethren in Scotland, Ireland, Canada, and the United States on equal terms, as it is well known that England is the only Masonic country possessing the Royal Arch which does not insist on these degrees being taken by the candidate for exaltation; and at present it is productive of great inconvenience to an English brother when visiting, say a Scottish Royal Arch Chapter, to be compelled to wait in the ante-room during the time the preliminary degrees are being worked. This boon to our English brethren will no doubt be obtained by the consent of the "high contracting parties" to the recognition of the English Grand Mark Lodge, and its consequent establishment as the chief governing body of the minor degrees. The degrees of Royal and Select Master are not worked at all in this country at present, but they have just been introduced into Canada from America, and their importation into this country is only a question of time, as

the passion for new degrees is becoming more and more furious. It would therefore be better to avoid any possibility of any new jurisdiction springing up, and provide accordingly in anticipation of the introduction of these degrees. There need be no difficulty about the Babylonish Pass, as the S.G.R.A.C. of Scotland is the supreme head in Scotland, and the degree is worked *permissu superiorum* in Ireland. There are also a few Templar Encampments who have a time-immemorial right to confer this degree—the Albert, at Rochdale; the Royal Kent, Newcastle; and the York Conclave of Redemption, at Hull—but we do not think there would be any difficulty in uniting these bodies. Lancashire possesses at present a Grand Conclave of the Red Cross Order, over which many brethren of great Masonic attainments and local fame have presided. Of course, in all these arrangements the proper precedence of the various degrees would have to be studied, and a brother applying for, say the Red Cross of Babylon, would have to be in possession of all the others. Each separate degree could be ruled over by its own council, and the Grand Mark Master could, or rather should, be, *ex-officio*, Grand President of each; thus placing the degrees in the same position to the G.M. Lodge, as is held by the G.R.A.C. of England with reference to the United Grand Lodge. If this idea be carried out, the Supreme Governing Bodies in this country will be the United Grand Lodge and Chapter, the Grand Lodge of Mark Masters and the minor degrees, the Masonic Red Cross of Constantine, the Grand Conclave of the Templars, and the S.G.C. 33° A. and A. Rite.

By conventions pending between these Bodies (if not already entered into) a certain amount of harmonious working will be obtained, and should, unfortunately, an unworthy brother be suspended from one body, he will be also suspended from those others to which he belongs; always, of course, with the privilege of appeal, which we would suggest should be to a Supreme Court formed simply for purposes of this sort, and consisting of the Grand Master of each Body, and two members. This would form the long-wished-for and long-wanted "Council of Rites."

Our ideas are necessarily hastily put together and crude; but we think, perhaps egotistically, that if some experienced brother will winnow away the chaff, something will be left behind which may in the future bring forth fruit; and although the United Grand Lodge cannot acknowledge the Mark Degree, *as a degree*, still they may be glad, for the object of harmony, to recognise the G.L. of M.M. as a Governing Body possessing a considerable amount of influence at home and abroad. The spirit of discontent is, we are sorry to say, actively employed in stirring up dissensions, and several secessions of more or less importance may be expected. Therefore, each Masonic Body should at once endeavour to realise that strength which lies in union, and remember, *Tua res agitur, paries quum proximus ardet.*

**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.

**NEGLECT OF MUSHROOMS.**—How is it that mushrooms should be used so timidly, and left to rot by thousands in field and forest, when, with a rise in the price of flour, or of meat, they might and ought to give dinners for numberless cottagers, whose children could gather these "vegetable beet-steaks" with ease and with profit? Is there not the common mushroom, and the fairy ring mushroom or Scotch bonnet, the blewitt and the orange-milk mushroom, the morel—and might there not be the truffle, had we less pride in borrowing from our neighbours, and more ingenuity in utilising the loan? How is it that France is ahead of us in prizing these fungi as delicacies, and Italy very far ahead, so that £4,000 worth yearly are sold in the market-place of Rome? We pride ourselves on our roast beef; let us not have to blush for the scantiness and dearth of our vegetable accompaniments. M. Roques has called mushrooms "the manna of the poor," and yet in England the poor do not consider themselves divinely chosen enough to gather this manna. —*Food Journal.*

### The BASIS of MASONIC SCIENCE.

By LEON HYNEMAN, Philadelphia, U.S.

Freemasonry is based upon two fundamental principles—the unfoldment of mind, and the benevolent nature in man. It is for these purposes that man exists, and hence they are the bases upon which the structure of Freemasonry is founded. These principles in their outwrought action prove that man is a progressive being; unfoldment is progression. The unfoldment of these principles embraces all the activities of man's exterior and interior being. The benevolent nature in man has its centre in the soul, and the mind unfolds as the soul's perceptions expand. The unfoldment of these constitute the aim and end for which man was brought into being; they form the great purpose of life. To unfold the mind the study of nature's laws through their phenomenal manifestations is essential; to study his own nature, absolutely necessary. "Man know thyself" has been the great lesson through all past time, and always will be in the endless future. The reason is evident. Man is the ultimate of nature's manifestations, and therefore must have been the primal thought of the Infinite mind; and being the primal thought, all nature must have been necessary to his production, and he must have come up through all preceding phenomena. Therefore man is the make-up of all nature, and its phenomena are all a part of him: hence, man embodies within himself all of nature's laws and its constituents, and hence to know himself is to have a knowledge of the laws of universal nature's manifestations. That knowledge is the acme of all science, because man, in all his relations as the ultimate of finite being, is the subject.

The mind, although a part of the physical man, can only express the perceptions of the interior faculties as they unfold. As the soul unfolds in wisdom the interior perceptions express its thoughts through the physical medium. If this were not true, man could not unfold in knowledge, as the animal cannot, unaided by man's teachings. Knowledge is to know, and therefore the wide universe is displayed for man to exercise his faculties, to investigate, to learn the laws of phenomenal manifestation, his relations to all things, to his fellow-beings, and to God—in all of which is embraced a knowledge of himself. A teacher has said, "The fear of God is the beginning of wisdom." We say that fear has its source in oppression, unjust abuse of power, a latent dislike or hatred to that we fear. To love God we must manifest it in our love towards our fellow-men, which will ever draw us nearer to the Source of All Wisdom. The mere sentiment is nothing—it proves nothing. The love must be manifested in kindly and benevolent actions, to improve the heart, purify the life, and brings us into closer communion with the Infinite. The poet brother has said, "The heart benevolent and kind the most resembles God," than which no greater truth nor godlike expression ever fell from human lips, from pulpit or rostrum, or was impressed on paper. There is implanted in the soul a benevolent disposition and a desire for knowledge, and to unfold his interior perceptions and his benevolent nature man possesses possibilities to the unfoldment of which there are no bounds; hence, no limits to his manifestation of love to God in kind benevolent actions to his brother-man, nor to his unfoldment of knowledge. The criterion of possessing true knowledge is evinced in our love of God through kind and benevolent actions to our fellow-men. It is the only true test by which to judge ourselves and others, if the statement that we love God has its basis in truth.

The harmonious unfoldment of knowledge and benevolence characterise the good and true man. Knowledge is only useful to its possessor and to humanity when applied to improve and elevate the race. No one, however great his attainments, if not applied to the proper uses for the benefit of mankind, can be in the sphere of magnetic attraction to the divine source of love and wisdom. Knowledge must be combined with love for man, manifested in efforts to advance the interests of humanity, to help, aid, and assist those in need; to raise the fallen, and

the expression of kindly counsel, and warm sympathies to prove that the love of God is not a vain belief, an assertion not consistent with truth. The originators of Freemasonry in establishing charity as the outward expression of Masonic principles, established that those principles in spirit embraced the essence of all true science. Because, as the conscious being, man, was the primal thought of Divine Being, and as that thought eliminated universal nature, and as the human was the ultimate of nature's efforts, so the Divine Being illustrated the progressive principle of unfoldment implanted in man, with possibilities of attainments illimitable. Embraced in the divine thought of human formation was the great aim of similitude for man to unfold the divinity within him, to bring himself into close and ever progressing, and drawing into closer *rapport* with the infinite, to, in the likeness of the Divine Author, be active in constant efforts to promote the welfare of mankind. Man lives not for himself alone. The inspiration of the Mason poet recognised that the fundamental principles of Freemasonry were in accord with the divine aim of progressive unfoldment in attaining a higher diviner life, and resembling the infinite in the degree that man was kind and benevolent to his fellow-man. The highest powers in man should always be exercised in striving to increase his knowledge of God, and as the finite can never approach the infinite, yet as the world of phenomenal nature is displayed to his senses, man can increase his knowledge of God by studying the laws of phenomenal unfoldment. That study is the subject of science. Masonry embraces all science, because man is the object. Therefore, Freemasons to be true to the institution and to themselves ought to be in advance of other men in the unfoldment of their intellectual and benevolent natures, and have a clearer conception of God and His laws because the fundamental principles of Masonry are founded upon the recognition of the Fatherhood of God and the Brotherhood of Man.

### THE MASONIC STUDENT.

The *Sublime* Degree of a Master Mason is a term, or expression, that is probably thought of by the candidate, either before or for a long time after initiation. Why is it called *sublime*, is an enquiry that every true and earnest student of Masonry may profitably inquire and carefully study, and the more he dwells upon the inquiry, if sincere, the more sublime will it be presented to his imagination.

At the very outset of his introduction to the Mysteries of Freemasonry, upon its very threshold, he is introduced by prayer. He either prays for himself, or others for him, in all the ceremonies of his initiation, and this stamps the exercises with a seriousness befitting the importance of his introduction into the brotherhood, and every step of his advancement, therefore, is, if possible, increasingly serious, and the end *sublime*.

It may be a question in the mind of the earnest Masonic student, as to the proper forms of prayer, and whether it is possible for persons of various religious belief, being able to use in prayer the same language. The Jew, the Mahomedan, and the Christian, all alike included in the Fraternity, how are they to unite in an address to the Supreme Being, so as to not produce a feeling of antagonism, while occupied in one lodge room, in a united act of devotion? The consideration of this problem, and the actual possibility of this wonderful result, is in itself sublime, and a cause of grateful adoration to the Supreme Being that such a sublime result can be accomplished in the area of the Masonic lodge.

This grand result is not produced by a miracle of religious *uniformity*, but by the thoughtful consideration of the Founders of Freemasonry.

One of the great landmarks of the Order, and its chief glory, is that no man can be made a Mason, unless he is a believer in one Supreme Being, one great first cause, that he must believe in one God, is the first question he must answer in the affirmative. The Jew may call his name Jehovah; the Mohammedan, Allah; and the Christian, God; all being synonymous, and well understood. As believers, therefore, in one God, each separately addresses the one (Great Architect of the Universe,) a descriptive name, that embodies His universal dominion and power. The language used, therefore, is an address to the one God, in which all can unitedly join, in one room, and as one brotherhood, without infringing upon the religious peculiarities by which the several forms of religion are developed and at the close of the prayer, in the final pause, before pronouncing the final "Amen," each wor-

shipper can, and no doubt does, mentally add, whatever mediator between himself and the Deity he may deem it his duty or privilege to include.

Can anything be more sublime than this combination of sects, into which our race is divided, and into which no other institution on God's earth can universally combine? We will not stop to argue with the opponents of our noble and universal Order, about the name of Jesus Christ not being used, further than to say, if not audibly, (which, however we have frequently heard,) it is used mentally by the evangelical (so called) members of the United Brotherhood.

The use of the Trowel, especially allotted to the Master Mason, is another symbol of deep significance. To "spread the cement of brotherly love and affection," is no easy task. It would not be difficult, indeed, if all were alike morally worthy, but we find by sad experience, that so much imperfection exists in us, and about us, that it is very difficult to overlook the faults or foibles, in many that at first we had deemed almost perfect, and also in our experience of our own shortcomings. This, however, is not confined to Masonry, we see it in professors of religion, and needs therefore that we should to a large extent bear and forbear in our own transactions with all men, but especially with those to whom we are thus united, and it is in this particular that we must use the cement, to unite broken promises, or to bind up and sustain the broken wall of the social fabric when we see it in any manner bent or broken. True fellowship will at least try to do this, and not desist until it is seen to be impossible or improbable. This symbol, then, has a marked significance, and when we look upon it, let us mentally at least, think of the *Cement*, its quality of receiving impressions, its gradual hardening into form, and its durability. If we can shape our thoughts to this mould, it may be possible to elevate the objects of our brotherly solicitude, even when they are wearing out of proper shape. So mote it be!

But we must not overlook the scriptural lesson of this degree, "Remember now thy Creator, &c." Solomon's admonition is a wonderful and beautiful metaphor of our progress from the cradle to the grave. The illustration of descent to the tombs is so ancient in its symbols, and yet so truthful, that although the grinding of the daily meal, performed by the daughters of the families of ancient times, shall be low, and all the daughters of music be brought low, is in these modern times so entirely changed, that there is no analogy now between them; yet the symbols are imperishable, and more expressive than any language of the present times, and so is adopted by expounders or teachers of the "great light of Masonry," the Holy Scriptures, whenever they deem it necessary to advert to the uncertainty of human life, and the certainty of death. Can anything be more descriptive or sublime: "The silver cord be loosed, or the golden bowl be broken, or the wheel broken at the cistern?" Such language is grand, sublime, and the final result most beautiful, "The spirit shall return unto God, who gave it."

In all this there is nothing but the most sublime thought of the grandeur of the symbols, and the nobility of their objects, which, if we can embody them in our action and experience, we rise in their attainment to a higher plane in the moral attributes we shall then enjoy.

There are many other symbols yet untouched, to which we may hereafter advert, or we may deem what we have said sufficient; our object being less to multiply words, than to induce the Masonic Student to magnify his Order, by studying its symbolical precepts, and squaring his conduct by the square of virtue and the restraints of prudence, that are so clearly taught in our Masonic Symbols.

In all this is there anything saddening? Far otherwise. It is the privilege of all men to be as joyous as the birds of the air, whose notes of song are as glorious as they are free. Sadness, comes from wrongdoing, not from disobedience to the more moral virtues taught by Masonry; or by the divine principles inculcated by the Book upon the altar. Cheerfulness and joyousness come from the temperate enjoyment of everything in nature, and the still higher aspirations of the intellectual and spiritual being which dwells within. To such no day is too long, but in the language of the spiritual aspirations of the poet, when defining the experience of devout worshippers,

"The day is too short, but let us borrow the night."

Brethren, let us then combine to promote the increased excellence of our Order, and while we defy our slanderers, whose opposition to Masonry arises chiefly from ignorance, show by our boldness in claiming the highest standard for our institution, carefully avoid all cause of our enemies to speak evil of our Order, which in its principles of action and its mental and moral attributes is less only by degree to our individual religious professions, whatever they may be, and which, if we do not live up to them in either case, does not lessen their claims upon us, whether as Freemasons, as Jews, Mahomedans, or Christians.—*Voice of Masonry.*

PROVINCIAL GRAND LODGE OF DURHAM.

On the 25th ult., the Provincial Grand Lodge of Durham held its annual meeting at Bishop Auckland, under the presidency of Bro. John Fawcett, Right Worshipful Provincial Grand Master, and Sir H. Williamson, *M.P.*, Deputy P.G.M. This being the first time the Grand Lodge has met at Bishop Auckland, the brethren of the Wear Valley Lodge did their utmost to give a hearty welcome to the members of the Craft. The weather being fine induced a larger number than usual of the brethren to avail themselves of the opportunity of attending the Provincial Grand Lodge. Some who had the time to spare reached Bishop Auckland by an early train, and enjoyed the pleasure of a stroll through the charming park of Auckland Castle.

The Finance Committee met at one o'clock, under the presidency of Bro. Sir H. Williamson, *Bart.*, *M.P.*, D.P.G.M. Grants to the extent of £25 were made to the widows of deceased Masons who were in necessitous circumstances. The Committee also voted a donation of fifty guineas to the Freemasons' Girls' School, ten guineas to the Royal Masonic Institution for Boys, ten guineas to the Asylum for Aged Freemasons, and ten guineas to the Widows' Asylum, subject to the approval of the Prov. Grand Lodge.

The brethren assembled at the Barrington School-rooms at half-past two o'clock, and took up their positions to receive the members of the Provincial Grand Lodge, who entered in procession, amongst whom were the following Past Provincial Grand Officers:—Bros. Joseph Dodds, *M.P.*, Wm. Best, E. Davis, G. J. Wilson, James Groves, John Stokoe, J. G. Thompson, Rev. J. Cudhill, Rev. G. R. Bulman, also F. Binckes, Secretary to the Masonic Royal Institution for Boys. Among the visitors was Bro. George Wischaewsky, from Kosakoff-Gubonin, Russia.

The lodge having been opened in due and ancient form, the minutes of the last Provincial Grand Lodge, at Gateshead, were read by the Secretary and confirmed. The minutes of the Finance Committee were also read and confirmed; and the petition of one applicant, which had been received too late, was left in the hands of the Provincial Grand Master to relieve in his discretion. The Treasurer's accounts were read, and, after payment of the above grants, a sum of one hundred pounds was added to the funded property of the Provincial Grand Lodge. The roll of lodges was called, when all appeared by their representatives, and very flattering reports were given of the great increase of Masons in the province, the building of several Masonic halls, and the general prosperity of the Craft.

The Provincial Grand Master congratulated the brethren on the state of Masonry in his province, and cautioned the brethren not to receive among their ranks any but those who would reflect honour upon their choice. It was not a benefit society, and candidates should not be permitted to enter with any such expectations; but rather with the view of doing good to others, by extending relief and assistance to them in their need.

The Provincial Grand Master then appointed and invested the following officers, with the exception of the Provincial Grand Treasurer, who was elected by the Provincial Grand Lodge:—

- |   |                |
|---|----------------|
| Sir H. Williamson, <i>Bart.</i> , <i>M.P.</i> ... | D.P.G.M.       |
| Rev. G. P. Wilkinson ...                          | S.G.W.         |
| James Groves ...                                  | J.G.W.         |
| Rev. G. R. Bulman ...                             | P.G. Chaplain  |
| Rev. John Cundhill... ..                          | P.G. Treasurer |
| John Geo. Thompson ...                            | P.G. Registrar |
| W. H. Crookes ...                                 | P.G. Secretary |
| Miles Cadle ...                                   | P.S.G.D.       |
| G. White ...                                      | P.J.G.D.       |
| Wm. Nelson ...                                    | P.G.S. of W.   |
| R. M. Hudson ...                                  | P.G.D. of C.   |
| J. W. Cameron ...                                 | P.G.S.B.       |
| D. Lambert ...                                    | P.G. Organist  |
| P. Hoistendahl ...                                | P.G. Purst.    |
| Jos. John Walton, 48 ...                          |                |
| W. Brignall, jun., 124 ...                        |                |
| J. S. Denham, 240 ...                             |                |
| C. Coulson, 531 ...                               |                |
| W. F. R. Hutton, 1121 ...                         |                |
| W. C. Blackett, 1274 ...                          |                |
| W. M. Laws... ..                                  | P.G. Tyler.    |

The members adjourned to a banquet in the Town Hall, with the R.W. Prov. G.M. in the chair, and the Masonic and loyal toasts were duly honoured; the evening's enjoyment being enhanced by the vocal music of some brethren of the Durham Cathedral Choir.

PROV. GRAND LODGE OF WEST YORKSHIRE.

LAYING OF THE MEMORIAL STONE OF THORNTON NEW CHURCH.

The laying of the memorial stone of the new church at St. James, at Thornton, with due Masonic honours, recalls some incidents in connection with the old building that will form an interesting prefix to our report. Freemasonry seems never so fitly fulfilling office as in assisting in the erection of churches; and Thornton owed its first church to a Freemason, who left a record of the fact in a tablet still existent, which has been put in the south-west corner of the chapel, and reads as follows:—

THIS CHAPPELL  
WAS BUILDED BY  
IIII ( E  
FREEMASON IN THE  
YEARE OF OUR  
LORDE | 1612

Whether the erasure of the name of the pious builder be the result of posterior malignity, or of the eating tooth of time, its obliteration is a theme for the novelist. If the former be the cause, we may venture a guess that the chisel may have also been at work in defacing the letters which now seem to be four successive I's with a slightly curved portion of a letter, another letter being wholly erased before the final E. There is a rude stone built in the wall above this tablet bearing the figures "1587," which James, in his "History of Bradford," took to be a remnant of a former church, but it bears no such appearance; and if there had been a former chapel, surely the tablet would have stated that it was "rebuilt." The position of the chapel and the graveyard (so far from Thornton village and so close adjoining Thornton Hall) points to the Lord of the Manor as the builder; and if the downstrokes still left have been tampered with, they may have once formed O U and part of G, and thus would indicate a WATMOUGHE, with space for a Christian name of four letters. The original mesne lords of Thornton (who bore that name) ended in an heiress, by whom the manor passed to the Bollings, from which family it passed by another heiress to the Tempests, a family remarkable for their religious zeal against the coming Reformation. Mr. James (p. 337) says rather vaguely that Sir Richard Tempest sold the manor about 1620 to — Watmough, and that in 1630 John Watmough, then a minor, was Lord of the Manor, but adds nothing of the family. He overlooked the fact that the panneling of the Thornton Hall pew (on the south side of the altar) preserves the record of the Watmoughs, with the initials "I. W., 1634."

Happily the weather on Wednesday was fine throughout the proceedings. The Congregationalists of Kipping kindly lent their school for the holding of a Provincial Grand Lodge of the West Yorkshire Freemasons, which was opened at 11.45. Earl de Grey and Ripon opened the lodge as P.G.M., and no less than fifty out of fifty-five lodges in the province were represented. The Building Committee (with Mr. Powell at its head) assembled with the clergy, wardens, and Sunday scholars, at the National Schools, and preceded by the Black Dyke Mills Band, marched along the main street and down to precede the Masons. By a little oversight this part of the procession preceded the latter too much; but from the elevation of the new building the sight was most impressive, the Masonic procession, gorgeous in coloured and jewelled dignitaries, and resplendent with banners, as it came on slowly and solemnly, needing for its effect no distracting sound of drum or trumpet. The procession embraced the most interesting ornaments of the Craft. There came successive officers bearing the Corinthian, the Doric, and the Ionic Lights, and between them the plumb rule, the level, the Sacred Law, and the mallet; and the rare honour was conferred upon Thornton that the golden vessels and the mallet which was used by King Charles II. to lay the foundation stone of St. Paul's Cathedral, and which was presented by Sir Christopher Wren to the Lodge of Antiquity, were brought down by the Grand Tyler of the Grand Lodge of England to be employed in laying the memorial stone of Thornton church. The church has been already built on the east and north sides to a height of twelve feet, and as the memorial stone is at the south-west corner of the chancel, a convenient platform in the chancel enabled the ladies present to be near witnesses, whilst the body of the church was filled by the procession. The officials having taken their places,

Bro. W. FOSTER, Acting-Deputy P.G.M., addressing Earl de Grey, said: My Lord, I have now the honour to present you with this trowel for the purpose of laying the memorial stone of the church of St. James, Thornton, and at the same time to express to you our sincere and heartfelt thanks that, in the midst of your public duties as a Minister of the Crown, and the claims

upon your time of a more private nature, we feel that you have conferred upon us a most distinguished honour in coming here to-day to lay the memorial stone of a building that is to be dedicated to the worship of Almighty God. We trust that the building now in progress, when thus dedicated, will be a great blessing to the neighbourhood, and that your lordship's associations with its erection may be to your lordship a pleasing reminiscence to the latest day of your life. I have now the pleasure to present you with this trowel.

The upper stone was then raised and the lower one adjusted, and after the Old Hundredth Psalm had been sung, the P.G. Chaplain (the Rev. T. Flynn) offered up prayers. Bro. H. Smith, P.G. Chap., then read the inscription, which is incised on the west front of the upper stone, so as to be "read of all men" when the church is opened, and it is to be hoped will not share the fate which, as we have above noted, has befallen the records of earlier benefactors of Thornton. The inscription is as follows:—

"This memorial stone was laid with Masonic honours on the 26th of October, 1870, by the Right Hon. George Frederick Samuel, third Earl de Grey and second Earl of Ripon, Viscount Goderich, Baron Grantham, and a baronet, Lord President of Her Majesty's Council, Knight of the Most Noble Order of the Garter, Most Worshipful Grand Master of the Ancient Free and Accepted Masons of England, and Provincial Grand Master of West Yorkshire."

The stone was then duly laid with the Masonic ritual, during the playing of "Rule Britannia," and besides the ancient mallet above described, a new mallet made by Messrs. John Ingham and Sons, shuttle makers, was used, and will be stored amongst the treasures of the local lodge. The emblematic corn, wine, and oil having been poured upon the stone, another prayer was offered up, and

The Earl DE GREY and RYAN then advanced and said:—Ladies and Gentlemen, I trust that you will now permit me—this stone having been duly laid—to address to you a few words of congratulation upon the ceremony of to-day. It does, indeed, appear to me a matter of deep congratulation that we should upon this occasion have been permitted to lay the first stone of this church, which I trust will rise from these walls a beautiful edifice dedicated to the highest of earthly purposes—the worship of the Almighty God. (Applause.) And if I felt before I came here to-day that we of the Masonic Craft had done well to consent to take our share in the ceremonies of this morning, upon the general ground that it was a sacred duty to aid in the erection of such a building as this, I am the more convinced of the necessity of this church since I have passed that building which, up to this time, has served you for the purpose of a church in this neighbourhood; for I am bound to say that anything in its external appearance, at all events, less like what a church ought to be, it has seldom been my misfortune to see. (Laughter.) I should scarcely have ventured to speak so plainly upon the subject of that ancient monument if it had not been that, by the munificence of those who have contributed to this great work, we are now permitted to hope that at no distant day the discredit will be removed from this neighbourhood, and that you will have among you a beautiful church, symbolising in its outward beauty the loveliness of those services and of those sacred truths which will be preached, I trust, to many generations within these walls. (Cheers.)

The Right Rev. Bishop RYAN, D.D., vicar of Bradford, then delivered a short address, desiring, he said, to follow in the noble Earl's strain of thankfulness and congratulation. A work like that carried on in a right spirit, was one on which the light of God Almighty's countenance shone with exceeding brightness. Referring to the interesting records in the Bible of the erection of the former and the latter temple, and of the so great willingness to give to the latter that the people had to be restrained from giving, he expressed a hope that, if there were no need for restraint, yet there would be such liberality in contributing towards the erection of the present building that the Building Committee would soon be relieved of any anxiety. Our Lord had given us His holy example in constant attendance at the temple and in the synagogues, while His apostles told us not to omit the gathering of ourselves together. He could not speak in favourable terms of the edifice this building was to replace. Still, in 1612—258 years ago—its foundation-stone had been laid by the same brotherhood, which was so well represented and so worthily headed that day—(applause)—and the people of Thornton seemed to have taken great interest in the building, having repaired or rebuilt portions of it in 1664, 1720, 1761, 1793, and he found it stated that the church had been repaired and beautified in 1818. (Laughter.) A Latin poet had spoken of a beauty that seemed not to have departed in death; but in this case the beauty seemed to have utterly departed. (Laughter.) It was interesting to see two of the monuments respecting clergymen who had been working there. In one it was said that his life was divided into three parts: the first to religion, the second to his people, the third to himself, and the whole to God. Of another it is recorded that he exemplified his own motto, "Impende et expende." And he could not entertain a better wish, and very good wishes rose towards them that day, than that there might be ministers in that edifice who would so divide their lives, and would be so ready to "spend and be spent" in the service of their Master. (Applause.)

The ceremony then closed, but a sudden and severe hailstorm deprived the retiring procession of the beauty which had impressed all observers but a short time before. By the kindness of W. Foster, Esq., however, buses had been procured, which had brought up the brethren from Bradford in the forenoon, and enabled them to return in comfort through a most inclement afternoon.

Tea was provided in the National Schoolroom at which there were several "sittings down," the number being

nearly 300; and a public meeting was held in the evening, the school-room being densely crowded. Mr. John Margerison occupied the chair, and the Revs. J. Ellis, of Wilsden, and G. Robinson, of Allerton, addressed the meeting, the proceedings being enlivened by the Thornton Glee and Madrigal Union; aided by Miss Rushworth and Messrs. Butterfield, Hobson, and Robertshaw (pianist).

#### BANQUET.

At four o'clock there was a brilliant and successful banquet in St. George's Hall (the hall being decorated by Mr. Haley), and the catering most abundantly and excellently supplied by Mr. Crowther, of the New Inn. The Black Dyke Band played during the banquet, and the glees, songs, &c., were under the superintendence of Bro. Atkinson, Mus. Bac. Cantab., P.G.M., Organist; Jeremiah Rhodes, and several of the musical brethren assisting. About 345 sat down, mostly members of the Craft, but including the Building Committee and a few of the friends of the church. Towards the close of the banquet, the stalls were graced by about 300 ladies, for whom dessert and refreshments were provided in the saloon.

Earl de Grey presided. On his left were Bro. J. C. Oddy, W.M. of Harmony Lodge, Bradford; M. Dawson, Esq., the Mayor of Bradford; the Rev. Dr. Ryan, Canon Burfield, Canon Mitton, the Rev. R. H. Heap, vicar of Thornton; Col. Sellick, the American Consul; Jno. Foster, jun., Esq.; Captain Woodhall, Scarbro'; and Bro. Oldroyd, P.G. Treasurer. On the right, Bro. P. W. Foster, P.P.S.W. (in place of the W.P.D.G.P. Master Bentley Shaw, who was absent through illness); P.G.C. Flynn, P.M. Unna, Mr. M. Rhodes, Capt. Salmond, Bro. F. Binckes, Secretary of the Masonic Boys' School, London; P.G.S. Bro. Henry Smith, Theo. Peel, Chairman of the Building Committee, &c. At the other ends of the long table sat the other W.M.'s of the Bradford lodges—viz., J. D. Sugden, D. Leeson, W. Hodgson, and W. Wroe. Canon Barfield offered a Masonic form of grace before and after dinner.

The Noble CHAIRMAN then proposed the toast of "The Queen" in loyal terms, which was followed by that of "The Prince of Wales and the rest of the Royal Family;" his lordship bearing testimony to the Masonic activity of his Royal Highness, and referring to the approaching marriage of the Princess Louise, to whom he was sure they would all wish every blessing.

In proposing the "Army and Navy," he said our first feeling must be one of thankfulness that they had not been called upon to engage in the dreadful struggles which was now revealing to us all the horrors of war. Long might we be spared from such a calamity! At the same time, we had many lessons to learn from the contest to perfect our military organisation. He was happy to believe that we had just cause for satisfaction in the present condition of our forces. Still there were changes to be made; but he hoped no change would impair the incomparable spirit which had always animated our army and navy, and the reserve forces of our militia, yeomanry, and volunteers.

Bro. Capt. ROBINSON, P.G.S., responded.

Bro. FREEMAN, of Huddersfield (in the absence of Bro. Bentley Shaw), proposed "The health of the Most Worshipful the Grand Master," and observed that seven years had elapsed since the noble Earl was elected P.G.M. of West Yorkshire, and from their experience of him if that had to be done again it would only be done more heartily than before. He was the very personification of a Mason, both in his public acts and in his private life; and Masons should never forget to be guided by the noble principle of universal beneficence and charity, which lay at the foundation of their Order. (Cheers.)

The Noble CHAIRMAN (whose rising was the signal for long-continued cheers) most heartily thanked them for their kind reception. That was the first occasion upon which, since his election to fill the throne of the Craft, he had been amongst, and addressed them. He could assure them that when he consented to take upon himself the important duties of that most honourable position, he did not do so without much hesitation as to his power of properly filling that important office, because from the public position which he was called to fill, it would necessarily follow that his public duties would prevent him attending as he should wish, to the duties of his Grand Master. But he felt that he should still fulfill his position, if he did not lay it down as a rule, that it was his first duty to let his public duties to the country come before all considerations of a less extensive character. (Hear, hear.) Upon that occasion when they were graced with the presence of so many ladies, and others, who did not belong to the Masonic body, he must abstain from touching upon topics relating to the Craft; but he might say, alike to the brethren and to those who were not numbered in their ranks—that it had been his endeavour to impress upon them, upon every fitting occasion, that their ancient Masonry was not an affair of embroidered aprons and public dinners—(cheers)—it was something deeper and higher which they ought to get out of it—because the principles of Masonry—if he mistook them not—were principles of a sound morality. (Cheers.) If they did not show forth in their daily life the benefits which they derived from the study of their principles, they were not true to their principles. "By their fruits shall ye shall know them." If they did not bring forth good fruit, the world would misrepresent, not themselves only, but the body to which they belonged. (Cheers.) His lordship stated his satisfaction in knowing that amongst other claims Masons had not been forgetful of those of charity, as was shown by the thousands of pounds which had been given for benevolent purposes. He believed they had that day been acting strictly in accordance with Mason principles when they took part in the interesting ceremony, which they performed that morning at Thornton. There were peculiar circumstances connected with the church at Thornton,

which had a special claim for consideration upon the Craft, and it was obvious that it impossible to take part on all similar occasions in every part of the province. He felt he should not be doing as he wished if he did not consent that the memorial stone at Thornton church should be laid by Freemasons, when he heard from Bishop Ryan that the first stone of the old church at Thornton was laid centuries ago by the same ancient body of Freemasons. There was no greater, no worthier work, as it seemed to him, in which men could be engaged, than in raising a fitting building for the sacred worship of God. (Loud cheers.)

The EARL next proposed the toast of "Right Worshipful the Deputy Grand Master of England," Earl of Carvarvon, whom he regretted to say was unable to be present.

The next toast on the list, put down for J. Rand, Esq., was absent, was proposed by the Chairman, namely, the "Bishop and Clergy of the Diocese." He said it would be very unmasonic indeed, if upon the occasion of laying the foundation-stone of what would ere long be a beautiful church, they did not give expression to the claims which the bishop and clergy had upon their respect and affection, especially when they remembered that there were so many clergymen in the ranks of the Craft.

The Right Rev. BISHOP RYAN, in responding, said that day had afforded an encouraging instance in which the laity in some of the highest ranks, and in some of the lowest, can be brought to operate in the work of the Church. He was not a Mason, and therefore had no secrets to divulge—(laughter)—but he had had a great deal to do with their outward manifestations. When he went to the Mauritius, he found that the whole body of Freemasons had been excommunicated, and he so much respected them that he gave them the use of his cathedral. From that circumstance a kindly feeling sprang up between himself and the Masons, which had increased the more he had known of them; and whenever any one suffered from vicissitudes of fortune he had only to go to a French settler, whom he named, who was a Mason, and he had only to mention the case to one of the lodges, when charity was forthcoming; and so, as the Frenchman say—being relieved on that side he was free to act in another direction. (Loud cheers.)

The Noble CHAIRMAN said he could not entrust the toast of Bro. Shaw, the W.D.P.G.M. of West Yorkshire into other hands, as he had often said that were Bro. Shaw absent from any of their festive gatherings he could say of him what he could not to him. Unfortunately he was now absent, and in that absence he must say that by his unwearied work Bro. Bentley Shaw had won for himself a large place in the hearts and affections of every Mason—(cheers)—and he (the chairman) did not know how he could manage to conduct the affairs of that great province were it not for the valuable aid he received from Bro. B. Shaw.

Bro. the Rev. Canon BURFIELD responded for Bro. Shaw. Bishop Ryan, he said, could only speak to them of the outside of Masonry, but he had the greater privilege of being a Mason, and could assure the Bishop that although appearances are often deceptive, yet in that particular case the inside life quite bore out the outside appearance. Yet if the Bishop was a little curious as to the inside working of Masonry, there was plenty of opportunities of satisfying that curiosity—(loud cheers and laughter)—and he might go a little further, and say that if on some future occasion their worthy vicar would avail himself of those opportunities, he would find that Masonry was transacted not only with a due regard to goodwill towards men, but with a due regard to that most high God for whose glory had praise they had met together that day.

The Rev. Canon MITTON proposed the toast of the Building Committee, and referring to the work which was being done by the Church in church-building and restoration, and in education, said there were no signs of decay, especially when they found that during the last three years there had been raised in the diocese £350,000 for Church purposes alone.

The Rev. — HEAP, vicar of Thornton, who responded to the toast of the Building Committee, said he regretted the absence (through an unavoidable engagement in another county) of Mr. Powell, who was to have responded, and who was so large a donor to the Building Fund. He was exceedingly grateful for the honour which had been done them that day by the Freemasons. The building of the church had been delayed for a considerable time for want of a proper site, until John Foster, Esq., of Hornby Castle, came forward and kindly gave the present beautiful site. (Applause.)

Bro. NEIL, of Bradford, proposed "The Mayor and Corporation of Bradford," to which Bro. which Bro. M. DAWSON (the Mayor) responded.

Bro. UNA proposed "The town and trade of Bradford."

The CHAIRMAN (Bro. W. Foster, of the firm of J. Foster and Sons, Queensbury) responded, observing that he was, and had been from a boy, most intimately connected with the town and trade of Bradford, and always felt a great interest in its welfare. It was most gratifying to him to find that the town had progressed so well, and he could assure them that the principles of Masonry had had much to do in securing that progress.

Bro. BINCKES, of London, proposed "The Worshipful Masters of the Bradford Lodges," to which Bro. J. C. ODDY, W.M. of the Harmony, responded.

Bro. H. SMITH proposed the toast of "The Masonic Charities," which was responded to by Bros. T. HILL and BINCKES.

The toast of "The Ladies" was given by Bro. THEO. PEEL, J.P., and responded to by Bro. G. RICHARDSON, S.W.

ISH CHOTZEB.—Hewers of stone in the Tyrian quarries, preparatory of King Solomon's Temple.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*The Lodge of Temperance, No. 169.*—The members of this lodge held their regular meeting at the White Swan Tavern, High-street, Deptford, on Thursday evening, the 20th ult. The officers, as usual, were punctual in attendance. Bro. John Thomas Moss, W.M., opened the lodge, assisted by the following officers: Bros. Alfred Pulley, S.W.; W. P. Marshall, J.W.; J. Rosenstock, S.D.; T. K. Tippett, J.D.; N. Wingfield, P.M., I.G. The minutes of the previous meeting were read and confirmed, and three candidates who were desirous to be admitted into Freemasonry not being in attendance, their initiation was postponed until the next meeting. The lodge was then opened in the second degree, and Bro. Copping being a candidate for the third degree answered and retired, and the lodge having been opened in the third degree he was raised to the sublime degree of M.M. The lodge was then closed in due form. Present: Bros. G. Brown, J. W. Barrett, and J. T. Tibbals, P.M.'s; Hellstead, Morgan, Dingle, Deavin, Hatt, Kelsey, J. T. H. Moss, Leggett, and several others; and Bro. Lightfoot, P.M., as visitor. The brethren then adjourned to the banquet, after which the usual toasts were duly honoured. Bro. Lightfoot replied for "The Visitor," and congratulated the W.M. on the excellent working of the lodge. The W.M., in giving "The Officers," thanked them sincerely for their assistance; to this toast Bro. Alfred Pulley, S.W., responded in one of those cheering bursts of sentiment for which he is proverbially famous. After the Tyler's toast the brethren separated.

*Lodge of Israel, No. 205.*—This numerous and influential lodge met on Tuesday se'nnight, at Radley's Hotel, when the highly-esteemed Master, the W. Bro. M. J. Emanuel, in his careful and elegant manner, initiated into our mysteries Mr. Thomas Frederick Smith, and passed to the degree of F.C., Bro. Thomas Cable. The W.M. was supported by Past Masters Chamberlain, Stanton, Jones, Coote, S. M. Harris, and Littaur; his Wardens, and other officers. The efficient manner in which those various brethren discharged their duties cannot be too highly commended. After the lodge had been duly closed the W.M., members, and visitors (to the number of 50) adjourned to the banquet-room, where an elegant entertainment was served under the kind superintendence of Bro. George Hart and his brother. Amongst the visitors were Bros. Weinberger, of 247, New York; Canais, 704; and Bros. Reed and John Rugg, of 781.

*Royal Oak Lodge, No. 871.*—On Wednesday, the 26th ult., at the White Swan Tavern, High-street, Deptford, this prosperous lodge resumed its meetings. The chair was occupied by Bro. J. Truelove, W.M., who was supported by Bros. F. Walters, P.M., Sec.; J. Hawker, P.M.; W. Andrews, P.M.; J. W. T. Barrett, S.W.; T. Killner, J.W.; J. W. Reed, S.D.; W. Myatt, J.D.; G. Andrews, I.G.; H. J. Dawe, H. Tuson, W. H. Truelove, Funge, R. West, R. Deal, S. O. Lewin, Harris, Harvey, &c. Amongst the visitors were Bros. J. Terry, P.G.S.B. of Herts, P.M. 223, &c.; West, P.M. 548; J. A. Smith, 548; T. Whiffen, 548; and others. The minutes of the previous meeting having been read and confirmed, a ballot was unanimous in favour of the admission of Mr. J. H. Wilson, and he being present was duly initiated in a creditable manner. Bro. W. Andrews, P.M., was unanimously elected as the Steward to represent the lodge at the festival of the Royal Masonic Benevolent Institution, which will be held on Wednesday, January 25th, 1871. A banquet followed, served up in the usual good style of this famed hostelry. Bro. J. Terry responded to the visitors' toast. The evening was spent in a pleasant manner, and the brethren in due time separated, all seeming highly pleased with their new quarters.

*The Urban Lodge, No. 1196.*—A meeting of this lodge (the members of which are for the most part connected with the literature, drama, or the fine arts) was held for the transaction of business on Tuesday evening, the 25th ult., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, and was the first meeting after the summer recess. Bro. William Sawyer, the W.M., presided, and was ably supported by his officers: Bros. Henry Marston, I.P.M., (whose professional duties called him away in the early part of the evening, though he returned before the brethren had separated, so great is the distinguished tragedian's love for Freemasonry in general and this lodge in particular); C. Braid, S.W.; J. R. Ware, J.W.; J. Crawford Wilson, S.D.; J. Callingham, J.D. Bro. J. F. Creswick kindly undertook the office of I.G., in the absence of Bro. Thomas. There were also present: Bros. J. E. Carpenter, P.M.; J. Terry, P.M. and Sec.; E. L. Blanchard, J. Wharton Simpson, Ward, Cowland, and other members of the lodge. The visitors were Bros. Euhems, W.M. 415; F. Walters, W.M. 1309; Wilkin, S.D. 1; Palmer, W.M. 11; and F. Hill, 49. The principal business of the evening was the passing of Bro. T. N. Talfourd (son of the late Judge Talfourd, author of "Ion," &c.) to the second degree. Bro. James Terry, P.M. and Sec., by desire and request, gave an elaborate explanation of the second tracing-board, which was listened to with marked attention, and was well received. The passing was performed by the W.M. with great ability. Bro. Hersee, P.M. St. Andrew's, 231, was balloted for and unanimously elected a joining member. After some formal business had been disposed of, the lodge was closed in due form. The brethren then retired to the dining-hall, where refreshments, provided by Bro. Wickens under his personal superintendence, were partaken of, and an exceedingly pleasant evening was spent. The toasts customary on such occasions were given from the chair. The W.M.'s speeches, sparkling with wit, excited not less the risible faculties than the admiration of his hearers. Bros. F. Walters and Palmer responded for the visitors in brief

but well-chosen terms, alluding principally to the excellent working of the lodge. Songs and recitals alternated with the speeches, Bro. Braid presiding at the pianoforte.

## PROVINCIAL.

*ALNWICK.*—*Alnwick Lodge, No. 1167.*—The ceremony of installation took place at the Masonic Hall on the 25th ult., when Bro. Wm. Burn, J.W., was placed in the chair of K.S., in due form by the installing officer, Bro. T. Braithwaite, P.M., P.P.J.D. The I.P.M., Earl Percy, was unavoidably absent. After the newly-installed W.M. had invested his officers with their respective badges, the brethren adjourned to the Queen's Head Hotel, where a choice banquet was placed before them. The customary toasts followed, interspersed with harmony, and the whole proceedings were brought to a close at 9.45.

## ROYAL ARCH.

## METROPOLITAN.

*Union Waterloo Chapter, No. 13,* held its regular meeting at the Masonic Hall, Woolwich, on Wednesday, the 26th ult. Presided over by Comp. C. Cook, as the M.E.Z.; Taffs, as H., and Thomas, as J. The chapter was opened in ancient form, and with solemn prayer; the minutes of the last convocation and cash account were read and unanimously carried. The ballot was taken for Bro. H. S. Pain, of the Pattison Lodge, No. 913, for exaltation, which proved unanimous in his favour, and being present, he was duly exalted, Comp. Graydon, P.Z., acting as P.S. The ceremony was worked in a very efficient manner by the officers. This being the meeting for electing the Principals and Officers for the ensuing year the following were elected: Comps. Taffs, M.E.Z.; Thomas, H.; Kirk, J.; Batstone, N.; Barnes, P.Z. and E.; Henderson, P.Z. and Treas.; Marshall, P.S.; Sendey, 1st Asst.; Coupland, 2nd Asst.; and Allison was elected Janitor. All business being ended, Comp. Bickerstaff, P.Z., delivered an excellent address, and the chapter was closed in ancient form.

*Mount Lebanon Chapter, No. 73.*—This well-established chapter held its regular meeting on Friday, the 28th ult., at the Bridge House Hotel, Southwark. The chapter was opened by Companions A. D. Loewenstark, P.Z., as M.E.Z.; T. J. Sabine, H.; and F. Walters, P.Z., as J. There were also present during the evening Companions M. A. Loewenstark, S.E.; W. Roebuck, C.E., S.N.; T. J. Moss, P.S.; E. Harris, 1st A.S.; T. D. Barnard, D.C.; S. Funkenstein, W.S.; S. Frankenberg, A. P. Stedman, E. Shalless, J. F. Timms, D. Bliss, and others. Visitor: Comp. A. Pulley, 169. The minutes of the last regular meeting and two emergencies were read and confirmed. Apologies were received from the officers who were absent, also from several candidates for exaltation. The event of the evening was the unanimous election of Comps. A. P. Stedman, E. Shalless, and D. Bliss to represent the chapter as Stewards at the forthcoming anniversary festival of the Royal Benevolent Institution for Aged Freemasons and the Widows of Freemasons. Business being ended, the chapter was closed, and the Companions adjourned to banquet.

*Domatic Chapter, No. 177.*—This old chapter held a regular meeting on the 24th ultimo, at Anderton's Hotel, Fleet-street, under the presidency of the M.E.Z., Comp. John Coultts, who was supported by Comps. Gilbert, H.; Smith, P.Z., as J.; Buss, P.Z., S.E.; T. Cubitt, S.N.; J. R. Foulger, P.S.; Weaver, Org.; Brett, Carpenter, Tyrrell, Cottebrune, Sisson, Sutton, and Little, P.Z.'s, among other companions. There was no business before the chapter on this occasion.

*United Pilgrims Chapter, No. 507.*—The installation meeting of this chapter was held on Tuesday, the 1st inst., at the Horns' Tavern, Kennington. The chapter was opened, and the minutes were confirmed. Comp. H. Garrod, P.Z., in an impressive, earnest and able manner, installed Comps. F. J. Lilley, P.Z., as M.E.Z.; T. Parker, H.; H. T. Thompson, J., and the officers appointed were, J. W. Halsey, P.Z., Treas. (reinvested); H. Garrod, P.Z., S.E. (reinvested); Gwilt, S.N.; Dunn, P.S.; Hamilton, 1st A.S.; Hilton, 2nd A.S.; W. Radford, Janitor (re-appointed). Before the chapter was closed, a handsome P.Z.'s jewel was presented to Comp. A. L. Brander, the I.P.Z., bearing this inscription: "Presented to Comp. A. L. Brander, P.Z., by the United Pilgrims Chapter, No. 507, as a mark of esteem and an appreciation of the manner in which he discharged the duties of the chapter, 1st November, 1870." Comp. F. J. Lilley, P.Z. and M.E.Z., consented to represent the chapter as its Steward at the festival of the Royal Benevolent Institution. After business was ended, the Companions partook of an excellent banquet, served under the superintendence of Bro. Whittet, whose kind, genial manner is appreciated by all who know him. Toasts were given and responded to, good songs brought an agreeable evening to a termination. There were present besides those named, Comps. W. Stuart, P.Z.; C. M. Rogers Harrison, P.Z., and others; as visitors, Comps. F. Walters (P.Z. 73), W. Large (P.Z. 460) and H. C. Levander (P.Z. 720).

## SCOTLAND.

*St. Andrew's Royal Arch Chapter, No. 69.*—The office-bearers and companions assembled within their Chapter Rooms, 170, Buchanan-street, Glasgow, on Tuesday evening, 11th ult., for the purpose of installing the office-bearers. After the chapter was opened, Comp. Thomas M. Campbell, M.E.P.Z., received a brother into the Excellent Degree, and exalted two into the Holy Royal Arch. The following companions were installed, viz.:—William M'Ewen, P.Z.; Neil M'Callum, P.H.; William Lindsay, P.J.; Robert B. Prout, S.E.; Peter Gray, S.N.; Edward Crosher, Treas.; James Foy, 1st Soj.; A. Russell, 2nd Soj.; Charles Hill, 3rd Soj.; Thomas Nibbs and John M'G. Crosher, Stewards; William Muirhead, Standard Bearer; and Thomas P. Mullin, Janitor. The ceremony and charges were delivered by Comp. T. M. Campbell, Past P.Z.; who retires, after having held the

chair for the past twelve years. On the chapter being closed, the companions adjourned to an elegant repast, Comp. M'Ewen, M.E.P.Z., in the chair, and Comp. Lindsay, M.E.P.Z., acted croupier. After the cloth was removed, the usual loyal and Masonic toasts were given, and also the three Grand Chapters of England, Ireland, and Scotland, with their respective Z.'s. The Chairman afterwards proposed long life and prosperity to the *novus* Past Z. Comp. T. M. Campbell. Comp. Campbell thanked the companions, and remarked that he intended visiting the "St. Andrew's" as often as time would permit. It was a chapter he never could forget, although he was now a member of nine chapters in Scotland. He considered the St. Andrew's Chapter had a double claim on him, he being one of the founders, and first P.H. on the charter. He might also remark when he was first elected to the chair of P.Z., in 1858, the chapter was in debt; he was now happy to say that in handing over to the M.E.P.Z. the bank book (containing upwards of twenty pounds sterling), a complete set of new clothing, jewels, and cordons, and also the names of the brethren for exaltation, he was not saying too much in stating that she was not only second to none in the province, but in Scotland; and for the efficiency of working, thanks to her office-bearers, her name was well-known, not only in Scotland, but abroad. He proposed, before resuming his seat, "Prosperity to the St. Andrew's Royal Arch Chapter," coupled with the newly-installed office-bearers.—Comp. M'Ewen replied, and proposed the "Visiting Companions," and in doing so he begged to associate the name of Comp. Gilchrist, M.E.P.Z. of 73, who replied in a neat speech. The evening was enlivened with the harmony of Comps. P.Z. Thorburn, Prout, Foy, and Mullins. The toast of "Happy to meet, sorry to part, but happy to meet again," was given, and the companions retired, having passed one of the most harmonious evenings that could have been in either lodge or chapter.

*Roslyn Chapter, No. 119.*—This chapter assembled within their chapter-rooms, 25, Robertson-street, on Friday, the 28th ult., at 8 p.m. The chapter was opened by the M.E.P.Z., W. Dobbie; M.E.P.Z. T. M. Campbell, acting H.; M.E.P.Z. M'Ewen (69), acting J. Comp. Dobbie then declared the respective offices of the chapter vacant, and requested Comp. Campbell to take the chair and proceed with the election of office-bearers, at the same time handing him a dispensation from the Supreme Grand Royal Arch Chapter, authorising the same. The S.E. having read over the nominations of office-bearers as per minute of last meeting, and no opposition being offered, Comp. Campbell declared the following companions were duly elected to their respective offices, viz.: William Dobbie, M.E.P.Z.; George Thallon, M.E.P.H.; W. M'Donald, M.E.P.J.; J. Morton Threshie, S.E.; A. Barr, S.N.; J. Macmillan, Treas.; J. G. Stewart, 1st Soj.; H. Wilson, 2nd Soj.; M. Coubrough, 3rd Soj.; J. Paterson, Janitor. Comp. Dobbie was then placed in the chair, when he called on the companions present to join him in a hearty vote of thanks to the St. Andrew's Chapter for their attendance and assistance at the election, especially M.E. Comps. Campbell and M'Ewen. Comp. Campbell, in returning thanks, impressed on the companions the necessity of visiting the other chapters in the province and reciprocating the fraternal feeling that should be maintained among the chapters, so as to break through the icy barrier that seemed to exist, and thereby instil a more genial warmth. He remarked that by sending a small deputation to each chapter, the Roslyn would thereby be represented at all the convocations.—Comp. M'Ewen, in replying, said he was happy to endorse the remarks of the Ex-P.P.Z., and hoped that they would not be lost, not only to the Roslyn Chapter, but to all others.—The chapter was then closed in due and ancient form.

## ROYAL ARK MASONRY.

## PROVINCIAL.

*Carnarvon Lodge.*—A meeting for the inauguration of this lodge (No. 7 on the roll of the Antient and Honourable Fraternity of Royal Ark Mariners) was held at the Masonic Lodge-room, Havant, Hampshire, on Tuesday, the 25th ultimo, at six o'clock. A temporary lodge was opened in due form and with solemn prayer, by Brother Morton Edwards, P.G.C., Inspector General, assisted by Bros. J. Purnell, P.M. and G.S., and H. M. Green, R.N. and G.T.B. Bros. J. N. Hillman, H. R. Trigg, F. G. Bradbear, and W. Blackmore, being candidates for admission to this degree, were properly prepared, introduced and elevated as Royal Ark Mariners. The brethren having expressed their desire to be formed into a Royal Ark Lodge, and that Bro. Purnell be their first Commander, the dispensation was read and an oration delivered by the presiding officer. The lodge was then declared duly dedicated to Royal Ark Masonry, inaugurated, and constituted. The brethren below the rank of Commander having retired, Bro. Purnell was installed in the chair of N. according to antient custom. The brethren were then readmitted, and saluted, and the officers were appointed as follows: T. M. Hillman, J.; H. R. Trigg, S.; H. M. Green, Scribe; F. G. Bradbear, S.D. and Org.; W. Blackmore, Warder. It was unanimously resolved that "Bro. M. Edwards be enrolled as an honorary member of the lodge, and that a vote of thanks to him for presiding be recorded on the minutes;" also, "That this Ark Mariners' Lodge hold its meetings on the same days as the Carnarvon Mark Lodge, to which it will be attached." Bro. Morton Edwards announced that he intended to represent the degree this year as Steward for the Aged Freemasons, next year for the Boys, and the year after for the Girls, and hoped that he would be well supported. Bros. Reynolds, Clay, Lintott, and Good were unavoidably absent, but expressed their intention to come up next time. The lodge was then closed with solemn prayer, and the brethren adjourned to banquet. The musical arrangements were under the direction of Bro. Bradbear.

### 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.

We have received several letters respecting the "Ark" and other degrees, and will give due attention to them in our next.

Reports of the following Masonic meetings have been received, and shall appear next week: Pythagorean Lodge (79), Temple (101), Zetland (511), Finsbury (861), Furness (995), Pembroke (1299), Furness R.A. Chapter, Star in the East Mark Lodge, and Roman Eagle Red Cross Conclave.

## The Freemason,

SATURDAY, NOVEMBER 5, 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.

### POLITICAL MASONRY.

WERE it not for the stupendous issues involved in the present war, and the terrible bloodshed and misery which are its immediate results, we who are neutrals in the strife might almost feel tempted to smile at the vapid declamation and unmitigated gasconade indulged in by some of the present leaders of unfortunate France. But in view of the havoc and ruin which are rapidly converting their fairest provinces into foodless deserts, we cannot withhold our sympathy from the French people, and this sympathy prompts us not to dwell too harshly upon the mistaken policy of arousing national passions when there is scarcely a reasonable hope of being able to control and direct them for good.

There is, however, one aspect of the question which deserves to be studied carefully by the Masonic Fraternity, and our readers will do us the justice to acknowledge that we invited attention to the subject long before the war in Europe commenced. We allude to the persistent attempts made by—let us hope but a few—Continental Masons to identify Freemasonry with political factions, and to use its organisation for the prosecution of political schemes. In France and in Italy this foolish and suicidal spirit has chiefly manifested itself. Papal bulls have been met by lodge manifestoes, revolutions have been greeted with frantic pæans by Masonic sympathisers, the peaceful landmarks of an eminently pacific brotherhood have been rudely overthrown by their unhallowed hands, until at length we can scarcely recognise any traces of the original Masonic Institution in some of the lodges abroad, which have degenerated into an undisguised propaganda of mingled communism and infidelity.

A notable instance of this unwarrantable interference with political questions has just been given by certain so-called Freemasons in Italy and Spain, who have appealed to the brethren in Germany to use their influence for the purpose of averting from France the shame and humiliation of ceding Alsace and Lorraine to the conqueror. Now, we may fairly enquire, what

business have these men to interpose in a matter which has not the remotest connection with the Craft? As individuals, they have a right to express their opinions in any way they may think proper, but they have no right to speak on behalf of the Masonic body. We do not deprecate their vigorous protests against war as a brutal blunder in a civilised age; on the contrary, English Masons share with them to the fullest extent those sentiments of detestation for so deplorable a crime against humanity—and the same sentiments actuate all lovers of peace throughout the world; but we must protest against the power and prestige of the Masonic Order being made available for the promotion of objects of a political nature.

As Lodges of Freemasons, we meet to expatiate upon the mysteries of the Craft, and to secure the happiness of our fellows by obedience to its principles and precepts; not to uphold monarchies or republics, not to undermine dynasties or systems, but to pursue the plain path of moral rectitude by cultivating the blessings of social order. A Mason is none the less a patriot because he refrains from endeavouring to make his lodge an arbiter of questions which pertain to the sphere of the statesman or politician. As a citizen or a soldier, he can serve his country just as cheerfully and as faithfully as other members of the community, in the thorough conviction that the obligations of Freemasonry do not conflict with the duties he owes to the flag under which he was born. Therefore, the impotent wrath which has recently incited some ten lodges in Paris to excommunicate the King of Prussia and the Crown Prince from the fellowship of Freemasonry, is as illogical as it is foolish, and as foolish as it is unjust. It is not on record that Washington was thrust out of "the pale" by the Grand Lodge of England, because he fought against the mother country during the War of Independence, although in his case there might have been a plausible excuse for expulsion on the ground that he and other American brethren were deemed rebels and traitors to their King. The German Masons engaged in the present war are not, therefore, to be condemned for participation in the strife, nor sentenced to ostracism from the Masonic body for simply doing their duty to their Fatherland; and we trust that the childish petulance exhibited by those ten Parisian lodges is not to be considered as an evidence of the Masonic sentiments of our French brethren generally, but rather of the fierce unreason which prevails throughout France at the present moment—a moral blindness which will, we fear, be only the precursor of even greater horrors and miseries than those which now afflict her gallant but misguided sons.

Freemasonry does not call upon her adherents to betray the cause of their country because they happen to be arrayed in battle against men who have entered into the same bond of brotherhood, and who have knelt at the same altar of Masonic light; but our great Institution appeals to the hearts of

all her votaries never to forget the reality, sanctity, and vital force of their obligations, even in the midst of the deadliest strife. She preaches mercy in the hour of triumph, and firmness in the day of peril; she arrests the arm uplifted to slay a brother, and she ministers to those who need aid and consolation in their captivity. Already the present war has given us many and brilliant proofs that this truly blessed spirit exists—its influence as potent, its achievements as glorious, as those which shed immortal lustre upon the name of Freemasonry in the historic past. Not only have the temples of the Craft been respected by the invading foe, but lives have been saved and sufferings alleviated by the mystic power of Masonic symbols when discreetly and judiciously used. Now, all these happy results would never have been accomplished if Freemasonry had been regarded as a focus of political intrigue, or as a centre of visionary demagogues. It behoves us, therefore, to guard jealously the landmarks of our Order, and not to stray beyond the boundaries of benevolence on the one hand, or the limits of philosophical progress on the other. Let no religious or party discussions be heard within the tyled precincts of the lodge, and let us, above all, beware from seeking to further our own peculiar religious or political opinions through the medium or under the guise of Freemasonry. The Craft, as a "system of morality, veiled in allegory and illustrated by symbols," will survive the ephemeral fortunes of states and empires; but if it be once degraded by intermixture with the dross of human passions and prejudices, it ceases to be Freemasonry, and is doomed to share the chances, and experience the vicissitudes, of worldly events. We trust our Continental brethren will in future take the lesson to heart, and look upon the great Fraternity to which they belong in a nobler light than as the mouthpiece of faction or the abettor of revolution.

### Reviews.

*City and Suburb*; by the author of "George Geith," &c. F. Enos Arnold, 49, Essex-street, Strand.

When we reviewed "My Last Love," by this gifted author, there was so much nervous vigour displayed in the development of the story, that we somewhat naturally concluded it proceeded from the pen of a masculine "person," to use the legal phrase, but we have since been agreeably surprised to find that the brilliant series of novels and novellettes, written by the "Author of George Geith," are in reality the literary triumphs of a lady. In the work now before us, the same depth of thought is displayed, combined with the recital of those fears and hopes, passions and prejudices, that make up the daily life of denizens in those great hives of industry and toil, yclept cities.

In "City and Suburb," Mrs. Riddell introduces us to a cold, proud, self-contained man, whose every word and act are so many protests against the sympathy of his fellow-men in his struggles to attain wealth and power. The incidents of his career are

faithfully told, and the fortunes of a sister who married for money and position are also traced in those truthful characters, which impress us anew with the conviction, that fiction, considered in a literary aspect, is but the shadow of our every-day life. We can thoroughly recommend the book to our readers, having ourselves read it from the first page to the *denouement*, and we may add that its picturesque descriptions of our glorious old "City" are not the least of its merits in our citizen eyes.

*The Kingston Masonic Annual*, 1871.  
M. C. PECK & SON, 10, Market-place, Hull.

As we briefly intimated last week, this Annual—which, we trust, is but the herald of many subsequent issues—is really one of the most valuable contributions to Masonic literature that has ever been submitted to the Craft. Beyond all question, the gem of the work is Bro. Hughan's "History of Freemasonry in York," although the preceding articles, especially those by Bros. Longstaff (the editor), Strömer, Findel, and Todd, are extremely interesting and important. In dealing with the materials for his exhaustive sketch of York Masonry, Bro. Hughan is careful to separate the romantic elements of the story from the actual records that attest the antiquity of Freemasonry in the fine old cathedral city. Still, the evidence which he presents points to the existence of Freemasonry in England at a much earlier date than the revival period, A.D. 1717; and to our mind—and antiquarians are generally ready to accept similar data—the references made by Bro. Hughan, at pp. 74, 75, are corroborative proof of the claims of York to be considered the birthplace of Freemasonry. The various threads of this instructive history are woven into a consistent whole by Bro. Hughan, and the result is one upon which we heartily congratulate both the indefatigable author and the Craft, who derive the advantage of his labours. As the work is published for the benefit of the Charity Fund of the Kingston Lodge, No. 1010, Hull, we do not feel at liberty to make extracts without permission; but in order to afford our readers an idea of the contents, we may state that the editor contributes a paper on "Freemasonry and its Rites," Bro. C. James Todd one on "Uniformity of Ritual" and a capital article on "The Master of a Masonic Lodge;" Bro. Strömer recounts his "Visit to a Prussian Lodge," and Bro. Findel, the learned Masonic historian, supplies a well-written paper on "The Antient Landmarks."

There is also Clavel's "Charge on Initiation" which is too French for our taste, and the "Swiss Protest against the present War," which by a typical error is said to have been drawn up by the representatives of all the Swiss lodges at Lausanne, on the 3rd September, "1770." The declaration of our Swiss brethren is a sensible document, and does not, like some of the protests promulgated by certain Italian Masons, presume to enter into the arena of politics, or to gauge the merits of the present unhappy strife between France and Germany.

In conclusion, we can confidently recommend our readers to obtain Bro. Peck's Annual, as a better investment for three shillings—the price of the work—cannot well be imagined from a Masonic point of view. There is food for thought in the Annual, which may better employ the talents of some of our Masonic writers than vain disputes about the height of King Solomon's Temple, or the pay of the Craft under Adoniram, the son of Abda.

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

MARK MASONRY.

In answer to the request by the editor, I beg to state that to the best of my knowledge the publication of Bro. E. M. Shaw's collection of Masonic Marks has been delayed in consequence of his ill-health.

It is much to be desired that the learned brother will favour the Craft as soon as possible with the result of his labours on such an interesting subject, especially as no one is better qualified—and, in fact, few so well—to do so.

W. JAMES HUGHAN.

P.S.—Collections of Masonic marks have been published in Laurie's "History of Freemasonry," the *Builder*, &c.

FREE-MASONRY v. EXCLUSIVE-MASONRY.

We most heartily support the statement of the Editor of THE FREEMASON that "Freemasonry in this country knows no distinction of race, colour, or creed, provided the applicant for its privileges be found worthy," and in fact I could not understand an English brother maintaining otherwise.

"Delta," in THE FREEMASON for October 8th, holds that no man, whether white or black, who is not *freeborn*, is eligible to be made a Mason. Bro. W. P. Buchan (in the issue for October 22nd) opposes this narrow view, and remarks that "if a man happened to be *free* at the time of his intended initiation" that alone would be requisite, if otherwise suitable. So we believe, and so we declare, notwithstanding the majority of Grand Lodges in the United States who are opposing such a grand and humane proposition. We find from our notes that the Grand Lodge of England on September 1st, 1847, agreed to substitute the words "*free-man*" for *free by birth*, yet we have heard the latter often given in answer to a certain enquiry in our lodges. Let it be removed from our ceremonies for ever.

W. J. HUGHAN.

THE APRON—THE BADGE OF OUR ORDER.

In reply to "W. P. B.," it is stated in the *Quarterly Review*, that "in an indenture made in the reign of Henry VI. between the churchwardens of a parish in Suffolk and a company of Freemasons, it is stipulated that each man should be provided with a pair of white gloves, and a white apron; and that a lodge, properly tiled, should be erected for them at the expense of the parish." (No. xxiv., p. 146.) I copy the above extract as it stands in my note-book, but have never yet been able to verify it. If genuine, it clearly proves the use of the apron among Operative Masons (and that, too, as it would seem, in lodge, i.e., when not engaged in *operative* labour) to be a thing of considerable antiquity.

As to the date when the apron began to be worn by *non-operative*, "accepted," or "speculative" Masons—that is a separate question. If no evidence to the contrary be forthcoming, I should be inclined to suppose that, when in lodge, these would wear clothing similar to that of the "Free" and Operative brethren into whose company they were admitted.

P. H. NEWNHAM.

Your correspondent "W. P. B." makes an enquiry (at p. 545) respecting proof of the use of the Masonic apron before 1717, and intimates that because he is not aware of such proof, he considers it was only at that time introduced as a "distinguishing badge." Why should "W. P. B." consider this to be so? Surely there is much in the world that we do not in our philosophy dream of, and it does not appear well to form our opinions too positively because there may be an absence of such proof as is satisfactory to our personal judgment. Much has been said on the 1717 theory, and I regret that many engagements prevented my having the opportunity to say a little myself. I, however, sent Bro. Hughan a few archaeological references,

of which he will, no doubt, make use in good time, and I can probably supply others if wanted. On the subject of gloves and aprons, I have the following note:—"This costume is of ancient date; for in an indenture of covenants made in the reign of Henry VI., as we learn in the *Quarterly Review*, vol. xxiv., page 146, between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulated that each man should be provided with a pair of white gloves and a white apron, and that a lodge, constructed so as to be properly tiled, should be erected at the expense of the parish in which they were to carry on their works."

I have not had an opportunity to refer to the *Quarterly* since making this note, but if it is a correct statement of an authentic document, it cannot be doubted that it is almost complete evidence that the white apron was a "distinguishing badge" with the early Craft. Old statutes, too, contain in their allusions strong evidences of the existence of the secret system among the ancient Freemasons. LUPUS.

THE REVIVAL.

At page 523, I perceive your highly-esteemed correspondent, Bro. W. J. Hughan, reiterating the idea in a very pointed manner that the word "revival" is the proper term to apply to the transactions which took place in A.D. 1717. Now, I feel bound to say that, as yet, I am quite unable to admit this. The "essential differences" which existed between the Freemasonry of the 17th and 18th centuries were so great that as yet I have been quite unable to see how the proceedings that took place in 1717 can properly be called a "*revival*." I have many reasons for saying so, and among others the following by Bro. Hughan himself, viz.: "We have but to glance over the records of the ancient lodges and those under the modern Grand Lodges to witness the *essential differences* in the two systems, and the *facts of Masonic history* decidedly point to the year 1717 as the *line of demarcation between them*." I have no intention to enter into the heart of this question at present, because it would be premature, and that for several reasons, such as, *e.g.*, Bro. Hughan himself tells us that he is bringing out a "History of Freemasonry in York;" then, again, one of our best Masonic historians, Bro. D. Murray Lyon, is shortly to bring out his work on the records of the Lodge of Edinburgh, Mary's Chapel, No. 1. So that, until these two works are before us, we must delay the consideration of this matter, after which I shall either admit that the word "revival" is the proper term to use, or, denying it, I shall challenge Bro. Hughan, and all others who use it, to show cause why they do so, while I, on my part, shall try to show why I condemn it. W. P. BUCHAN.

SOLOMON'S TEMPLE.

At page 539, Bro. William Carpenter, in treating upon Solomon's Temple, says, "supported by double rows of white marble Corinthian columns." Now, there must be some mistake here. *Herod's* temple may have had "marble Corinthian columns," but as for Solomon's having these, that, I fear, is only a dream, as the state and style of the architecture of Palestine and the surrounding nations in the time of Solomon shows. However, as I have a few words relating to this in another communication which I am preparing, I shall say nothing further at present. As to the position of the two pillars Boaz and Jachin, I agree most decidedly with Bro. Carpenter; in fact, in page 30 of your contemporary for July 10th, 1869, I gave a ground-plan of the temple, showing the true position of these pillars to be as he says, viz., Boaz on the north or left side, and Jachin on the south or right side. W. P. B.

THE TWO PILLARS BOAZ AND JACHIN.

We are distinctly informed that these pillars were twelve cubits in circumference. But may I ask if it be distinctly stated that they were *round*, or might they have been *square*, and measuring three cubits on a side, which would also give twelve cubits round about? LEO.

## Original Correspondence.

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

A LAST WORD WITH BR. JACOB NORTON.  
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I should not ask you to give me any space to remark upon Bro. Norton's reply to some of my lucubrations, were it not that I might seem guilty of discourtesy if I remained wholly silent upon receiving this last castigation; and were it not, also, that I wish to set Bro. Norton right in one or two matters of fact. There is so much in his "Reply" that is just and opportune, and so fully in accordance with my own feelings and judgment, and so little from which I am disposed to dissent, that I do not intend to prolong the friendly controversy on the subject he has supposed to be at issue between us. In almost all he says about the universality of Masonic principles and objects, and of the great desirability of abstaining from everything having a tendency to narrow its sphere by the introduction of sectarian requirements or observances, I most cordially agree, and if I have been so unfortunate as to have written anything that is or seems to be inconsistent with this avowal, I must plead my want of power to express myself with the precision so desirable in literary composition, and may refer to those who have known my Masonic conduct for a quarter of a century, during the greater part of which time I have been called upon to represent my brother P.M.'s, to testify to the fact that I have never uttered a syllable savouring of "sectarianism," much less of a wish to see it introduced into Masonry. I have always, on the contrary, inculcated the broad principles of our Craft, and maintained of a true Mason, that

Obedient to the voice of Him  
Who bids us help each other,  
At home or in a foreign land  
He sees in man a brother.

And that not merely with a slavish sense of his obligation, but from the living and animating principle of brotherly love.

Permit me now to set Bro. Norton right upon two or three matters of fact. (1) He says (p. 530), "I feel surprised, after the admissions formerly made by Bro. C., that he should now take up the championship of preaching sectarian sermons to Masons." Where or how have I done this? What have I said or written that warrants Bro. Norton in putting this imputation upon me? I have never referred, directly or indirectly, as far as I am aware, to the preaching of sectarian sermons to Masons, and how I could have "justified" them, or have "taken up the championship" of them, it is somewhat difficult to conceive. But here is Bro. Norton's proof of the allegation he makes: "He (Bro. C.) says, 'Truth is precious to the man who has sought and found it, or who believes he has found it, and to demand of him so to ignore the fact that it shall never be known, or so to treat what to him is truth as if it were of no value, is to demand of him that which is dishonourable alike to truth and to his own moral obligations and responsibilities.'" Such is Bro. Norton's allegation, and such the evidence he adduces in proof of it. I leave it to my brethren to decide how far the grave inference he draws from my words is sustained by their obvious meaning. I might offer the same remark upon Brother Norton's insinuation that I advocate "putting one's thumb into the button-hole of every Israelite's coat," and asking him impertinent questions, but I abstain. It is so utterly opposed to all I have ever said or written, that to remark upon it is unnecessary. (2) Bro. Norton draws my attention to an alleged misstatement of mine touching the three oldest MSS. of the Bible, having previously observed, "Bro. Carpenter has studied the Bible, and knows all about it,"—a sarcasm which I do not think anything of mine has called for—but let that pass. As to the three MSS., Bro. Norton had said they differ from each other and from the English version. I admitted the fact, but observed, "they do not exhibit such differences as Bro. Norton's manner of putting the fact would induce one who knew nothing of the subject to believe. Most of the differences are simply" so and so, "and those which seriously affect the sense may almost be counted on the fingers, while not a single difference is to be found which throws doubt or difficulty on any point of faith or practice." This I deliberately repeat, but that is not what Bro. Norton represents me to have said; namely, "that the difference between the three oldest copies of the New Testament consists of only transpositions of words, orthography, and spelling." The variation between what I really wrote and what I am thus represented to have written, is much greater than any variation existing in the MSS. in question. I was fully aware of the omission of Mark xvi. 9-20, in the Vatican and Sinaitic MSS., although it did not occur to me at the time of writing. I was not enumerating or estimating the value of the various readings, but merely noticing

the fact of their existence. As to Bro. Norton's statement that the omitted verses contain a doctrine nowhere else given in the New Testament, I merely say that he must have read that book with eyes and understanding very different from my own. What does he say to John iii. 15-18, 36, xi. 25, 26; 1 Jno. v. 10-13; 1 Peter iii. 21, and many other passages that might be referred to? (3) Bro. Norton deprecates not only my sectarianism but that also of the framers of our ritual, which should, in his judgment, have been "adapted to the intelligence and conscience of the Mahometan, Parsee, Sceptic [and Hindoo, as he has elsewhere said], as well as for the Christian and Jew." As I formerly said, I leave the justification of the framers of our ritual to those better qualified for the task. I honour their memories for having laid as broad and comprehensive a foundation for Masonry as was compatible with their time, and with the views of brotherhood that must then have been entertained. As Christians, they conceded everything that might tend to exclude Jews, making the Old Testament, in which both believe, the foundation of the Order. Parsees, Hindoos, and Mahometans, with whom the sword was "the key of heaven and hell," and whose mission it was to exterminate all "infidels," were then beyond the pale of society in which candidates for Masonry were likely to be found, and no provision, therefore, was made to adapt the ritual to their intelligence and conscience. How far it may be desirable to provide for the case of such candidates for Freemasonry in our time, I pretend not to say. The innovation in the other direction, in Ohio, Texas, Massachusetts, &c., I deprecate as emphatically as Bro. Norton can do; and I would deprecate the introduction of such a law into a Christian church as much as I do its introduction into Masonry.

I now take leave of Bro. Norton and of this controversy, expressing a hope that our hostility to sectarianism may not degenerate into bitterness, and bearing in mind the truth of what Mrs. Barrett Browning says, "There may be sectarianism in the very cutting off of sectarianism."

I am, yours fraternally,  
WILLIAM CARPENTER.

[With this letter from our able friend Bro. Carpenter the correspondence on this subject must cease.—ED. F.]

## THE PURPLE v. WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the letters which have appeared in THE FREEMASON on and since the 15th ult. We need "reform" in West Lancashire. By no process of reasoning can I arrive at the conclusion that it is "just and equal" for Liverpool, which possesses perhaps about 25 per cent. of the lodges, to reap 75 per cent. of the honours. Certain offices should be "continuous," and doubtless those of D.G.M., Treasurer, and Secretary; and these offices are, at present, well and ably filled.

I cannot think that the statement prepared by P.M. ever reached the Prov. G. Master, for I feel convinced that he has the good, and the good only, of the Craft at heart, and his only wish is to do his best for it. Publicity, however, is a great institution. Let some brother, "P.M." for instance, communicate with each lodge in the province and solicit information as to how many brethren have the purple, when they received it, and what rank they hold. Tabulate it, and publish it in THE FREEMASON.

I have often thought it a mistake that Liverpool, in the extreme S.W., should be the "head-quarters" of West Lancashire. Preston is more central. If Provincial honours are worth having they are worth fetching, and why should those who get the largest share possess the greatest facilities? I have no doubt in my own mind that our distinguished brother Dr. Moore, of Lancaster, has paid more for his Masonic honours than any half-dozen Liverpool brethren, and now he is "shelved." Reform! Reform!! Reform!!!

Yours fraternally,  
P.M., P.Z.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I venture, in order to further ventilate the subject upon which "M. M." addresses you, to ask the Provincial G. Secretary (at whose instance and that of the Provincial G. Registrar I understand the Prov. G. Lodge appointments are really made) whether it is not a well-known fact that one of the Prov. G. Stewards, although a P.M. of recent standing, has never given the third degree at all, and only partially the first and second, and why others, many years his senior, have been passed over? Is it because he (M.D.) has lately become a Knight Templar, and that at the last encampment the spirit moved the Prov. G. Secretary (a chemist) there and then to mention his intention to send in his name for the appointment? Or is it because he happens to be First Principal of the Chapter of Liverpool, No. 292, of which, as appears by a report in your

last impression (page 511), the Prov. G. Treas., the Prov. G.D. of C., and the Prov. G. Purst. are P.Z.'s? I pause for a reply.

Again, is not the Prov. G.D. of C., who is now reappointed (not re-elected, as stated by your correspondent "M.M."), and although comparatively a young Mason, has held office several years, a very near relative of the Prov. G. Reg., and is there no P.M. in the province equally eligible for the post?

I do not make these enquiries from any disrespect towards the brethren referred to. They are both most worthy fellows, of the best social standing in every way, and they will see that I am trying to ascertain the principle upon which these appointments are made (to the constant exclusion of several large and admirably worked lodges), and have sufficient good sense to treat this communication accordingly.

Yours truly,

October 18th, 1870.

P.M.

## Obituary.

R.W. BROTHER COLONEL ALEXANDER  
J. GREENLAW,

District Grand Master British Burmah.

In No. 80 of THE FREEMASON we reviewed Bro. Greenlaw's Masonic lectures, and concluded by alluding to the fact that he was about to return to England to seek that rest which his long services in the East eminently entitled him to enjoy. In No. 87 we have to chronicle his decease! Snatched away from the world after a life spent in devotion to the interests of his country, our brother may be said to have completed his allotted task. His work is now done, and the name of Greenlaw survives only in the memories of those who will never cease to cherish his worth.

Brother Alexander John Greenlaw, then a lieutenant in the 46th Madras Native Infantry, was initiated into Freemasonry on the 3rd November, 1845, in the St. Andrew's Lodge, No. 500, Kamptee, and obtained his third degree on the 2nd June following. He had, therefore, served the Craft for nearly 25 years at the time of his decease—the precise particulars of which melancholy event have not yet reached us.

From the period of his initiation, Bro. Greenlaw was an active member of the Order, and to him Freemasonry almost owes its existence, and certainly much of its present prosperity, in British Burmah. He was the first W.M. of the Victoria of Burmah Lodge, No. 832, Rangoon; Z. of the first chapter, a zealous Knight Templar, and a member of the 31<sup>st</sup>, all of which degrees he planted firmly within the borders of that far-distant land. In fact, his services were so highly appreciated that the unusual honour of creating him a Past Senior Grand Warden of England was conferred upon Colonel Greenlaw some five years ago by Lord Zetland, and the same nobleman further recompensed his zeal by appointing the Colonel the first District Grand Master of British Burmah, on the 16th February, 1868. The deceased also held similar offices under the Mark Grand Lodge and the Grand Conclave of the Knights Templar. Another testimony to his worth was given when the "Greenlaw" Lodge, No. 1095, at Tonghoo, Burmah, was named after him by the special desire of the brethren; and great will be the regret throughout our Indian possessions at the loss of so distinguished a Mason.

We had hoped to have worked in the Masonic sphere with Bro. Greenlaw, had he been spared to return to England; but as Providence has otherwise decreed, we have but the sad satisfaction of placing on record this poor tribute to his memory, and of saying to others, young in the Craft, "Emulate his noble example!"

MARK MASONRY.

INSTALLATION OF THE PROV. GRAND MARK MASTER FOR LANCASHIRE.

The Most Worshipful Grand Mark Master Mason of England, Bro. the Rev. G. R. Portal, *M.A.*, having constituted a province of Lancashire, a meeting of the Union Lodge, No. 46 (E.C.), was held in the Freemasons' Hall, Cooper-street, Manchester, on last Saturday afternoon, for the purpose of installing Bro. W. Romaine Callender, jun., as Provincial Grand Master of Lancashire. The Union Lodge of Mark Masters, No. 46 (E.C.), having been opened by Bro. J. M. Wike, W.M., the Grand Lodge entered in procession with the Grand Master. The other Grand Officers present were: Bros. W. W. B. Beach, *M.P.*, M.W. Past G.M.; Lord Eliot, R.W. Past G.W.; Sir John Conroy, R.W. Past G.W.; J. Stokoe, Grand Deacon and Prov. G.J.W. of Northumberland; C. J. Banister, Past G. Org.; George Gumbleton, P.G.S.; Rev. J. F. Ravenshaw, G. Chap.; Lyons Wright, P.G. Overseer; Frederick Binckes, V.W.G. Sec.; and Roberts, V.W.G. Sword-Bearer.

The Grand Master, having taken the chair, complimented the brethren present on their having assembled in such large numbers, and said he was ready to instal Bro. Callender as their Provincial Grand Master.

Bro. Callender was then presented, and handed in his patent of appointment, which was read by Bro. Binckes, Grand Secretary, and he was duly installed as Prov. Grand Master by the M.W. the Grand Master, and the following officers were then invested:—

- |                            |     |                     |
|----------------------------|-----|---------------------|
| V.W. the Lord Lindsay      | ... | D. Prov. G.M.       |
| R.W. the Lord Skelmersdale | ... | P.G.S. Warden.      |
| " John Mellor Wike         | ... | P.G.J. Warden.      |
| " James Hamer              | ... | P.G.M. Overseer.    |
| " Joseph L. Hine           | ... | P.G.S. Overseer.    |
| " John Tunnah              | ... | P.G.J. Overseer.    |
| " William Birch            | ... | P.G. Treas.         |
| " John Duffield            | ... | P.G. Reg.           |
| " John Chadwick            | ... | P.G. Sec.           |
| " William Roberts          | ... | P.G.S. Deacon.      |
| " Thomas Hargreaves        | ... | P.G.J. Deacon.      |
| " J. F. Tweedale           | ... | P.G. Ins. of Wks.   |
| " Samuel Titmus            | ... | P.G. Dir. of Cer.   |
| " William Ashworth         | ... | P.G. Asst. of Cer.  |
| " Henry Prince             | ... | P.G. Sword-Bearer.  |
| " Lawrence Booth           | ... | P.G. Stand.-Bearer. |
| " William Gouldthorp       | ... | P.G. Organist.      |
| " William Walker           | ... | P.G. Inner Guard.   |
| " William Dawson           | ... | P.G. Tyler.         |
| Bros. J. K. Smith          | ... | P.G. Stewards.      |
| " Richard Pilkington       | ... |                     |
| " Robert Butterworth       | ... |                     |
| " John Ashworth, jun.      | ... |                     |
| " Amos Stott               | ... |                     |
| " John Fothergill          | ... |                     |

The M.W. GRAND MASTER then said that the Provincial Grand Lodge had been constituted under circumstances of more than ordinary interest, since its foundation was more or less of a protest against the invasion of English jurisdiction by the Grand Chapter of Scotland. He wished the brethren distinctly to understand how matters stood. There were some fifteen or twenty old English Mark Lodges which had existed from the middle of the last century. In 1856 the Craft Grand Lodge was invited to take up the Mark Degree; they refused, and ten of these old lodges had constituted themselves a Grand Lodge, as four Craft Lodges had done in 1717. The Grand Chapter of Scotland had no right whatever to issue warrants for Mark Lodges in England, where there were already, as he had said, some fifteen immemorial lodges, and where there was now a properly constituted Grand Lodge. They would have had not right to invade England even if there had been no Mark Lodges—they had still less excuse under existing circumstances. The Bolton Lodge, which had asked for a warrant of confirmation from Scotland, had itself a minute book dating from 1798, whereas the Grand Chapter of Scotland was only established in 1817. This he could not understand. He had remonstrated against the constitution of Lancashire into a province of the Grand Chapter of Scotland, and the Grand Chapter had offered to enter into a conference with this Grand Lodge on condition that the Grand Lodge and Grand Chapter of England would do the same. He had declined this offer, as he could not allow the Grand Lodge or Grand Chapter of England to interfere in the affairs of a degree which they did not recognise. But he had offered to invite the Grand Lodge and Grand Chapter of England to attend the conference, provided the Grand Chapter of Scotland would agree to enter in conference without them if they refused. He was happy to say that the Grand Chapter of Scotland had in the most friendly way agreed to this, and he had every hope that before many weeks were over a satisfactory result would be arrived at. Nothing would give him greater pleasure than to meet the Scotch Mark Masters half way, so that the whole Mark Body might be united. He also

hoped that under the skilful management of the Prov. G.M. the other Mark Lodges scattered throughout this district might all be brought in, and nothing would be wanting on his part to meet their views in every way. He had considered it is duty to make this statement in order that the Mark brethren in Lancashire might see that he had not been neglectful of their interests. (Loud cheers.)

M.W. Bro. W. W. B. Beach, P.G.M., then addressed the brethren, and said that the steps taken by the R.W. the Grand Master were all that could be desired.

Bro. J. Hamer then suggested that the next Provincial Grand meeting should be held in Liverpool, after which letters of apology for non-attendance were read from Bros. Lord Percy, Prov. G.M. of Northumberland and Durham; Colonel A. W. Adair, J.G.W.; Sir Edmund Lechmere, P.D.G.M.; Rev. John Huyshe, Prov. G.M. for Devonshire; and W. Kelly, Prov. G.M. for Leicestershire.

The Prov. G.M. (Bro. Callender) also stated that he had received a telegram from the Earl of Carnarvon regretting his inability to attend, and wishing every success to the Prov. Grand Lodge.

The Prov. Grand Lodge was then closed. A banquet was afterwards given, presided over by the Prov. G.M. (Bro. Callender). There were present the M.W.G.M., Bro. the Rev. G. R. Portal, *M.A.*, Bro. Lord Eliot, and the other Grand Officers before-named, the Provincial Grand Officers, and about seventy brethren. After the usual loyal toasts had been duly honoured, the P.G.M. gave the health of the M.W. the Grand Mark Master of England, which was received with great enthusiasm.

The M.W. Grand Mark Master returned thanks for the hearty welcome given to himself and the other members of the Grand Lodge, and he assured them that amongst the many visits to lodges which it fell to him to make, none had given him greater pleasure than the one which he had been able to make that day. He had always taken the deepest interest in the Mark degree, not only because it was one of those time-immemorial degrees to which he thought any Englishman fond of archæology and of those quaint antiquities which hung about different parts of the country must always attach a deep value; but also because, as was the case in all degrees of Masonry, there were many lessons to be taught. In the first place, they had the great lesson taught to them of mutual help and assistance; in the next place, as there always would be ups and downs in life, it was a great thing to lay to heart that when we were down instead of being up, if we persevered in doing our duty we should in the end reap our reward. He had often heard of the heartiness of a Manchester welcome and the efficiency of Manchester work, but in both of these his expectations had been more than exceeded. (Applause.) The progress which Mark Masonry had of late made had been such that he considered a great future was opening for it, not only in Lancashire, but throughout England. (Applause.) As to the Grand Chapter of Scotland, to which he had before referred, nothing would give him greater pleasure than to see the day when they should be united under one grand banner. (Cheers.)

The P.G.M. then proposed the healths of the "Past Grand Masters of England," and coupled with the toast the name of Bro. Beach, who in responding, re-echoed the sentiments expressed by the Grand Master.

The P.G.M. then gave the healths of "R.W. the Deputy Grand Master of England, the Earl Percy, and the rest of the Grand Officers," to which Lord Eliot, P.G.W., and Sir John Conroy, P.G.W., responded.

The M.W. the Grand Master next proposed the health of the "R.W. the P.G.M." He said he had looked about for a brother who might worthily rule such a province—one who would steer the degree through the few shoals and quicksands which perhaps for the present stood in its course—one who was generally popular, a thorough working Mason, who would visit the lodges diligently, and would distribute the patronage at his disposal with thorough impartiality, and from the cheers with which the name of Bro. Romaine Callender was greeted he thought he had not made a bad choice. (Renewed cheers.)

The P.G.M. returned his warmest thanks for the kind manner in which his health had been received on every hand. He had been placed in a position of responsibility and high honour, and he believed that no man could meet with a greater reward in Masonic work. He felt that the Mark Degree was in more senses than one the keystone to the Masonic profession, that it completed the whole system which had been handed down to them, and added one more to those links of brotherly love, relief, and truth with which their Masonic traditions, legends, and actions were interwoven. He hoped that no long time would elapse before they asked the Most Worshipful the Grand Master to come amongst them again, and he was quite sure that they would have even a larger demonstration than they had that day. (Applause.)

The health of the Deputy Provincial Grand Master (Lord Lindsay), and the rest of the Grand Officers of the newly-constituted province, was then given, and was responded to by Bro. Wike, Prov. G.J.W.

Other toasts followed, and the proceedings were brought to a close at an early hour in the evening.

MOVEABLE MEETING OF THE GRAND LODGE OF MARK MASTERS AT LEICESTER.

The annual moveable meeting of the Grand Lodge of Mark Masters of England and Wales was held in the Freemasons' Hall, Leicester, by invitation of the Provincial Grand Lodge, on Thursday, the 27th ultimo, when the M.W. Grand Mark Master and his officers were received by a large number of members of the three Mark lodges in the province.

The Fowke Lodge, No. 19, having been opened, the Grand Mark Lodge entered in procession at one o'clock, and the M.W. the Grand Master was duly saluted.

Amongst the brethren present on the occasion were the Rev. G. R. Portal, *M.A.*, M.W.G.M.M., on the throne; William Kelly, R.W. Prov. G.M., as D.G.M.; Rev. T. F. Ravenshaw, Past G. Chap., as G.S.W.; Rev. C. W. Spencer-Stanhope, P.G. Chap., as G.J.W.; Rev. W. Langley, G. Chap. and D.P.G.M.; S. Rosenthal, G. Dir. of Cer.; James Stevens, G.J.O.; David Roberts (Cardiff), G.S.B.; Richard Spencer (London), P.G.S.B.; Frederick Binckes, G. Sec.; Major Woodall (Scarborough), Past G.S.O.; Smith, G. Tyler; Eugene Cronin (S.W.), Arthur Walton (J.W.), Robert Berridge (S.D.), and Thomas White (J.D.), of the Macdonald Lodge, No. 104, London; H. Douglas, W.M. 21, and Prov. G.S.W.; A. M. Duff, W.M. 19, and P.G.J.W.; Sir Henry St. John Halford, Bart., 19, and P.G. Reg. of Marks; S. S. Partridge, P.G. Sec.; Rev. Dr. Haycroft, P.G. Chap.; C. Stretton, P.G. Treas.; Crow, P.G. Org.; W. Weare, P.G.M.O.; Cotman, S.W. 30, and P.G.J.O.; Duncomb, P.G.S.D.; Atwood, P.G.J.D.; T. Harrold, P.G. Dir. of Cers.; Barnard, P.G. Ins. of Wks.; Fast P.P.G. Ins. of Wks.; Richardson, Captain Bailey, and G. B. Atkins, P.G. Stewards; John Denton (Leeds), S. Inns (D.P.G.M. Northamptonshire and Hunts), Rev. P. H. Phelps (30, Hinckley), and a large number of other members of the lodges at Leicester (No. 19), Melton Mowbray (No. 21), and Hinckley (No. 30), the last being one of the old "immemorial" lodges, dating from 1764, which has just received a warrant of confirmation, and comes under the jurisdiction of the Grand Lodge of Mark Masters, the Prov. G.M., Bro. Kelly, being the first W.M. under the new régime. In the whole about eighty brethren were present.

It was announced that letters had been received by the Prov. G.M. from Lord Leigh and the Earl of Carnarvon, Past G.M.'s; the Earl Percy, D.G.M.; Sir E. H. Lechmere, Bart., P.D.G.M.; and Sir F. M. Williams, Bart., Prov. G.M. for Cornwall, expressing regret that they were unable to attend, and during the meeting a telegram to the same effect was received from the Earl Ferrers, who had been advanced to the degree in Leicester in the previous week.

On the Grand Lodge being opened, the Grand Secretary read the minutes of the Grand Lodge meetings, held respectively on the 31st May and 2nd August last, in London, and by direction of the Grand Master, reported the result of his recent visit to Edinburgh, to the effect that the Grand Chapter of Scotland had agreed to a conference taking place in London between the representatives of that body, the Grand Lodge of Ireland, and the Grand Lodge of Mark Masters of England and Wales, and to which the (Craft) Grand Lodge of England and the Supreme Grand Chapters should be invited to send representatives. The Grand Secretary also read communications from the Grand Lodge of Ireland and the Grand Chapter of Canada, to the effect that the certificates issued by this Grand Lodge are duly recognised by each of those bodies.

The M.W.G.M. having given a due meed of praise to the Grand Secretary for his valuable services in conducting the negotiations with Grand Chapter of Scotland, the acting D.G.M. (Bro. Kelly) congratulated the Grand Lodge on the gratifying prospect there was of a state of harmony and of mutual recognition being speedily established between the three governing bodies over the Mark Degree in the United Kingdom, which was so greatly to be desired by all Mark Masters.

The M.W. GRAND MASTER made a statement in reference to the Benevolent Fund of the Mark Grand Lodge, and expressed his hope that every private lodge would make an annual contribution to it.

Information was then sought by Bro. Duff, W.M., No. 19, as to the degrees of the Ark Mariner, Link, and Chain, mentioned in the Grand Lodge report, to which the Grand Master replied; and there

being no further business, the Grand Lodge was closed in ample form, and the brethren adjourned to the Halford Assembly Rooms on the opposite side of the street, where a Lodge of Instruction was held, the duties being performed by officers of the Provincial Grand Lodge, viz., Bros. Kelly, R.W. Prov. G.M., as W.M.; Douglas, W.M. 21, and P.G.S.W., as S.W.; Duff, W.M. 19, and P.G.J.W., as J.W.; Rev. W. Langley, G. Chap., and D.P.G.M., as Chap.; Partridge, P.G. Sec., as M.O.; Rev. Dr. Haycroft, P.G. Chap., as S.O.; L. A. Clarke, P.G.A.D. of C., as J.O.; Geo. Toller, jun., P.P.G.I.G., as S.D.; Sculthorpe, as I.G., and J. J. Fast, P.P.G.I. of Works, as the candidate.

Bro. CROW, P.G. Org., presided at the harmonium (as he had done at the organ in the Masonic Hall,) and during the ceremony conducted an entirely new set of chants which he had composed expressly for the occasion, and which he is about to publish, dedicated by permission to the M.W. Grand Mark Master and the Grand Lodge.

The whole of the officers were thoroughly efficient in their duties, and on the presiding W.M. concluding the lecture and final charge, there was considerable applause on the part of the London brethren.

Bro. BINCKES, G. Sec., moved a vote of thanks to all the brethren who had conducted the ceremonies in a manner which he characterised as all but perfection. He then proceeded to notice a few points of divergence from the authorised ritual as worked in London, one of which, the address to the candidate by the I.G. on his admission, he acknowledged to be a great improvement which he, for one, would gladly see generally adopted, and he then proceeded to explain a few other points.

The M.W.G.M. also expressed his great satisfaction with the arrangements made for the reception of the Grand Lodge, and the admirable manner in which the ceremonies had been worked, and he was pleased to make an entry to that effect in the minute book of the Fowke Lodge, No. 19.

Between fifty and sixty of the brethren then returned to the Masonic Hall, and sat down, at four o'clock, to an elegant banquet, at which the M.W. G.M. presided, supported on the right by Bros. Kelly, Prov. G.M., as D.G.M.; Major Woodall (Scarborough), W.M. No. 19; Richard Spencer (London), &c., &c.; and on the left by Bros. Rev. W. Langley, G. Chaplain, and D.P.G.M.; Sir Henry St. J. Halford, Bart., P.G. Reg. of Marks; Rosenthal and Stevens (London), &c. The vice-chairs were filled by the acting Grand Wardens, the Rev. Bros. Ravenshaw and Spencer-Stanhoep, Grand Chaplains.

On the conclusion of the banquet, the usual loyal and Masonic toasts were duly honoured, alternating with some excellent songs by Bros. Crow, Stevens, Atwood, Ravenshaw, Palmer, Spencer, and others, and the Tyler's toast and the National Anthem brought to a close what was admitted to be one of the most successful meetings of the moveable Grand Lodge yet held in the provinces.

#### PROVINCIAL.

LEICESTER.—*Fowke Lodge, No. 19.*—A Lodge of Emergency was held in the Freemasons' Hall, on Wednesday, the 26th ult., the evening before the meeting of the Moveable Grand Lodge of Mark Masters, when in addition to numerous members, the Rev. Bro. Ravenshaw, Past Grand Chaplain, and Bro. John Denton of Leeds, were present as visitors, and also the Rev. Bro. Langley, G.C. A ballot was taken for Bros. John Adlard and George Sauter, of 279, and David Challis, Alfred Sargeant and Joseph Harris, of 523, as candidates. The W. Bros. Samuel Inns, D.P.G.M., and Simon Jacob, P.G.S.W. of Norths and Hunts, elected at a former meeting, and Bros. Sauter, Sargeant, and Harris were duly advanced by the W.M. and his officers. On the conclusion of the ceremony, the Prov. G.M.M. gave the lecture and final charge, after which the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

HAVANT.—*Carnarvon Lodge, No. 62.*—The usual quarterly meeting of this lodge was held on Tuesday, the 25th ult. The lodge was opened at half-past five p.m. by Bro. Trigg, W.M., assisted by his officers. Bro. George Collins, P.M. of the Lodge of Union, Chichester, was advanced to the degree of a Mark Master Mason. Bro. Reynolds, S.W., was nominated as W.M. for the ensuing year, and Bro. Hillman, P.M., as Treas., that office having been, for years past, filled by him to the complete satisfaction of the brethren. The lodge was shortly afterwards closed.

#### INITIATION OF THE CROWN PRINCE OF DENMARK.

On Tuesday, the 1st inst., his Royal Highness the Crown Prince of Denmark was received into Freemasonry by his Majesty the King of Sweden, and we are informed that H.R.H. will succeed the late M.W. Brother Brästrup as Grand Master of the Danish Grand Lodge.

#### GRAND CHAPTER OF ENGLAND.

The usual Quarterly Convocation was held on Wednesday, the 2nd inst., at Freemasons' Hall. Companions Earl de Grey and Ripon, G.Z., Rawson as G.H., and Pattison as G.J., presided. There were also present: Comps. J. Hervey, G.S.E.; Head, J. Nunn, Dumas, Muggeridge, J. Smith, Tomkins, Massey, Buss, Walters, Noak, Lightfoot, Brett, Ough, Coutts, and many others.

The following report of the Committee of General Purposes was taken as read:—

To the Supreme Grand Chapter of Royal Arch Masons of England.

The Committee of General Purposes beg to report that they have examined the accounts from the 20th July to the 18th October, 1870, both inclusive, which they find to be as follows:—

	£	s.	d.
To Balance 20th July..	346	13	5
„ Subsequent receipts ..	216	9	6
	£563	2	11
By transfer from unappropriated account ..	5	5	0
„ Disbursements during the quarter ..	113	11	6
„ Balance ..	444	6	5
	£563	2	11

which balance is in the hands of Messrs Willis, Percival and Co., bankers of the Grand Treasurer.

The committee beg to report that they have received petitions—

1st. From Companions the Rev. Oliver James Grace as Z.; the Rev. George Sketchley Ffinden as H.; John Williams as J., and six others, for a chapter to be attached to the Buckingham Lodge, No. 591, Aylesbury, to be called the "Buckingham Chapter," and to meet at the *George Hotel, Aylesbury, in the county of Buckingham.*

2nd. From Comps. William Thomas May as Z., Thomas Clark as H., Joshua Hocken as J., and nine others, for a chapter to be attached to the St. John's Lodge, No. 673, Liverpool, to be called the "St. John's Chapter," and to meet at the Royal Mersey Yatch Hotel, Duke-street, Liverpool.

3rd. From Comps. John Lazar as Z., Reuben Harris as H., Harry Andrew Gordon as J., and eleven others, for a chapter to be attached to the Pacific Lodge, No. 1229, Hokitika, to be called the "Westland Pacific Chapter," and to meet at the Commercial Hotel, Hokitika, New Zealand.

The foregoing petitions being in all respects regular, the committee recommend that the prayers thereof be respectively granted.

The committee have also received a petition from Comps. John Pursall as Z., John Beresford as H., Stephen Wood as J., and six others, for a chapter to be attached to the Elkington Lodge, No. 1016, Birmingham, to be called the "Elkington Chapter," and to meet at the Masonic Hall, Birmingham.

This petition is regular in form, but one of the petitioners is not registered in Chapter No. 1031, and the committee recommend that the prayer of the petition be granted, subject however to his registration before the meeting of the Grand Chapter.

The committee have received a letter from Comp. John Armitage (P.Z.), Scribe E., *pro tem.*, of the St. John's Chapter, No. 827, Dewsbury, for which a charter was granted at the convocation of Grand Chapter on the 3rd August last, announcing the death of Comp. William Richardson, the Z. named in the charter, and asking permission for the companion named as II. to be Z., the companion named as J. to be II., and to nominate another qualified companion as J.

The committee recommend this application to the favourable consideration of Grand Chapter, provided the name of the companion proposed as J. be sent in for approval before the 2nd of November.

The following notice of motion has been given by Comp. S. Leith Tomkins, Past Principal Sojourner:—"That a grant of £100 be made out of the funds of Grand Chapter to the fund now being collected for the relief of peasants in North-Eastern France."

(Signed)

W. PULTENEY SCOTT, President.  
Freemasons' Hall, London, W.C.,  
19th October, 1870.

The report was adopted, and charters for the following new chapters were accordingly granted: Buckingham Chapter, No. 591; St. John's Chapter, No. 673; Westland Pacific Chapter, No. 1229; Elkington Chapter, No. 1016. The St. John's Chapter, No. 827, obtained permission to have new Principals nominated, in consequence of the lamented death of Comp. William Richardson.

The G.S.E. (Comp. Hervey) read a telegram from Copenhagen, dated 1st inst., in which it was stated that His Royal Highness Frederick, Crown Prince of Denmark, was initiated into Freemasonry by His Majesty King Charles V. of Sweden.

The Grand Chapter was then closed.

#### NON-ATTENDANCE AND CONSEQUENT LOSS OF PROXIES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the course of a few years the Confidence Lodge of Instruction, held at Bro. Foster's, Railway Tavern, London-street, E.C., on Wednesday evenings, at seven o'clock, has given to various charities about £120, and, consequently, there are certain proxies accruing to the lodge every year.

I am sorry to say that of late there has been such a scanty attendance of members that it is really disheartening to the few who do attend regularly to see their efforts unavailing to keep the lodge together. Bro. Gotthel, the indefatigable Preceptor, very often leaves his business, and puts himself to great inconvenience, at times, to attend; and you can imagine, Mr. Editor, how very discouraging it must be to him, as well as others, to see such a meagre attendance.

I am surprised to find that none of the brethren of the mother lodge support by their attendance or otherwise, this, an offspring of their lodge, and a valuable one, too, for those who wish to get on in the Craft, for how should we get on without lodges of instruction?

In view of these circumstances, which I have briefly stated, will you, Mr. Editor, kindly inform me what will become of these proxies should this state of affairs continue, and the lodge be closed on account of the said non-attendance?

I, however, sincerely trust that this will not be the case, for perhaps some of the old supporters, on hearing of this deplorable state of affairs, will rally round us, and by their timely aid prevent the closing of so comfortable a lodge of instruction, and one that the charities would sadly miss.

I am, dear Sir and Brother,

Yours truly and fraternally,

THOMAS F. FELTON.

London, October 27th, 1870.

Hon. Sec.

#### PRESENTATION TO BRO. LUTY.

The annual dinner of the members and friends of the Grand Yorkshire Gala Floral and Musical Exhibition was held at Harker's Hotel, on Tuesday se'nnight. The chairman of the committee, Mr. Alderman Steward, presided, and was supported on his right by the Lord Mayor, and on his left by the City Sheriff, the vice-chairman, Mr. William Dove, occupied the vice-chair. The attendance was good, being no doubt influenced by the extra interest created in respect to the presentation to Mr. Luty, the Honorary Field Manager, of a handsome silver salver and tea and coffee service, in recognition of his inestimable services rendered during a period of seven years. The dinner and wines were of the first-rate character which has so long marked this hotel, and Mr. Matthews, the new proprietor, seemed determined that the well-earned reputation should not be lost under his management.

After dinner a rich dessert was placed upon the tables, and

The CHAIRMAN, after giving the usual loyal and patriotic toasts, said he had the pleasing duty to propose the health of a gentleman who for the last seven years had filled an important office of the society. The committee might make what arrangements it would, but without the efforts of the Field Manager their arrangements would not be so perfectly carried into effect. They all knew how Mr. Luty had worked in this respect, and how much they had been indebted to him for the zeal and diligence with which he had worked; and as a proof that his work had been appreciated, he, the chairman had often heard it said that the field arrangements were perfect, and that they had never seen a place where they were better carried out. The committee were thoroughly sensible of this, and when it was suggested to present a testimonial to him, it was felt that such a mark of approbation was well deserved, and this view was borne out by the large number of the subscribers to the testimonial, and he had much pleasure in presenting to Mr. Luty the testimonial subscribed for by 107 subscribers. (Applause.) The Chairman then read an address, which was beautifully illuminated and framed, and bore an appropriate inscription. He concluded by expressing the great pleasure he had in presenting the testimonial and expressed a hope that Mr. Luty would long live to enjoy it. (Cheers.)

Mr. Luty, Honorary Field Manager, replied in a most eloquent speech, and thanked them sincerely for the very flattering manner in which they had mentioned his name when asking him to accept the beautiful testimonial and work of art, which he did with the greatest pleasure; and he could assure them it would be a strong incentive in inducing him to still continue to take the same amount of interest in the welfare of such an excellent society, which he hoped would still continue to flourish in the ancient city and be supported by the good old county whose name it bears. (Applause.)

**FREEMASONRY'S WELCOME TO H.R.H. THE PRINCE OF WALES,**  
On his Installation as Patron of the Order in Scotland,  
12th October, 1870.

By Bro. JAMES BALLANTINE, Grand Bard.

Let Scotland raise a joyous song,  
Through all her hills, through all her vales;  
While countless crowds the sounds prolong  
Of Welcome to the Prince of Wales?  
And Scottish Masonry to-night,  
With joy her Royal Patron hails;  
While we, illum'd with frater light,  
Change tokens with the Prince of Wales.  
Blythe, blythe, and merry are we,  
Mason fealty never fails;  
And aye our toast, and proudest boast,  
Is Albert-Edward Prince of Wales.

Descended from our ancient kings,  
We welcome Royal Rothesay here,  
For loyal Scotland ever clings  
To langsyne memories so dear.  
She minds how Malcom Canmore brought  
His sainted Margaret,\* kind as fair,  
And ever grateful, as she ought,  
She blesses still that genial pair.  
Blythe, blythe, &c.

And Alexandra, fair as kind,  
Comes with her husband here to-day,  
And sees him found a home, designed  
The pains of ailment to allay.  
May Heaven long spare the Royal pair,  
And happy, happy may they be,  
No time nor place shall e'er efface  
Their kindness from our memory.  
Blythe, blythe, &c.

\* Margaret, wife of Malcolm, and sister of Edgar the Saxon, heir to the throne of England, at the Norman Conquest, civilised the manners of the Scottish people, and established order and politeness in the Court. As a queen, wife, and mother she was all that could be desired; and the Old Church derived greater lustre from her name than that of any other saint in her calendar. St. Margaret's Chapel in the Castle is the most ancient structure now in Edinburgh, and her memory has therefore a claim on the veneration of the Freemasons of Scotland.

**PRESENTATIONS to LADY BEACONSFIELD and the LORD CHANCELLOR of IRELAND.**

A few days since, through the courtesy of Messrs. M'Master and Hodgson, of Capel-street, we had the pleasure of examining two of the most admirable specimens of Irish manufacturing taste which even Ireland, ever fertile in these points, has ever produced. They consist of two caskets—one just presented to the wife of Mr. Disraeli, M.P., and the other to our distinguished Lord Chancellor. They are composed of bog oak, exquisitely carved in graceful devices; the sides and top are rimmed with silver, set off with beautifully-designed arabesques, and the cover is surmounted by a coronet, resting on a cushion of dulled silver. The hinges, which are of silver also, are in the same exquisite style of ornamentation, and overlap the back, on which the carvings are different from the other sides of the caskets, but in equally good taste and style. The lock and key are of the same precious metal, and finished in the mediæval style, with infinite minuteness and care. A lion's head, carved on a hinged silver plate, covers the lock, and at each end of the caskets, exquisitely executed, pendant bullion handles are fixed. On the centre of the cover on the one casket—that of Baroness Beaconsfield, which contains two decanters of the celebrated Lothair perfume—a shield is inserted, having an inscription: "Presented to Baroness Beaconsfield by the manufacturers, M'Master, Hodgson, and Co., Dublin." The interior is richly upholstered in green Genoa velvet, and is in perfect keeping with the exterior of these exquisite gems of Irish art. In that presented to the Lord Chancellor we read: "The wild flowers of Tullahogue perfume, presented to Baron O'Hagan by M'Master, Hodgson, and Co." This perfume we can conscientiously pronounce as especially delicate, and with a fresh and pure odour of wild flowers about it which is most delightfully refreshing. The following two letters of acknowledgment have been received from the distinguished recipients of these beautiful gifts:—

"Hughendon Manor, Sept. 11, 1870.  
"Gentlemen,—I accept with much gratification your beautiful casket, containing the new perfume of 'Lothair.' I shall be honoured by its dedication to me, and never use it without being reminded of the courtesy of its inventors.  
Yours obliged and faithful,  
BEACONSFIELD.

"Messrs. M'Master, Hodgson, and Co."

"The Lord Chancellor presents his compliments to Messrs. M'Master, Hodgson, and Co., and begs them to accept his best thanks for the beautiful casket, enclosing specimen of their charming perfume, that they have been so good as to present to him. He will be happy to preserve it, not only as a rich work of Irish art, but also as a remembrance of the kindly feelings which have prompted alike the gift and the dedication.  
"Rutland-square West, 26th, Sept., 1870."

Nothing more creditable has ever proceeded from an Irish workshop than these twin caskets, and we cordially congratulate this eminent firm on the spirit and good taste which they have evinced in bringing them to so admirable a state of finish.—*Irish Times.*

**METROPOLITAN MASONIC MEETINGS**

For the Week ending November 12, 1870.  
MONDAY, NOV. 7.

- Lodge 12, Fortitude & Old Cumberland, Ship & Turtle Tavern, Leadenhall-st.
- " 25, Robert Burns, Freemasons' Hall.
- " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
- " 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 144, St. Luke's, Pier Hotel, Chelsea.
- " 171, Amity, Albion Hotel, Aldersgate-street.
- " 188, Joppa, Albion Hotel, Aldersgate-street.
- " 256, Unions, Freemasons' Hall.
- 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. 8.

- Lodge 46, Old Union, Radley's Hotel, Blackfriars.
- " 96, Burlington, Albion Tav., Aldersgate-street.
- " 166, Union, London Tavern, Bishopsgate-street.
- " 180, St. James's Union, Freemasons' Hall.
- " 198, Percy, Ship and Turtle Tav., Leadenhall-st.
- " 211, St. Michael's, Albion Tavern, Aldersgate-st.
- " 228, United Strength, St. John's Gate, Clerkenwell.
- " 235, Nine Muses, Clarendon Hotel, New Bond-st.
- " 548, Wellington, White Swan, Deptford.
- " 917, Cosmopolitan, Terminus Hotel, Cannon-st.
- " 933, Doric, Anderton's Hotel, Fleet-street.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domatic 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.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, NOV. 9.

- Lodge 3, Fidelity, Freemasons' Hall.
- " 11, Enoch, Freemasons' Hall.
- " 13, Union Waterloo, Masonic Hall, Woolwich.
- " 15, Kent, Guildhall Coffee House, Gresham-st.
- " 87, Vitruvian, White Hart Hotel, College-street, Lambeth.
- " 147, Justice, White Swan, Deptford.
- " 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.
- " 238, Pilgrim, Ship and Turtle, Leadenhall-street.
- " 749, Belgrave, Anderton's Hotel, Fleet-street.
- " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
- " 820, Lily of Richmond, Greyhound, Richmond.
- " 1017, Montefiore, Freemasons' Hall.
- " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
- " 1228, Beacontree, private rooms, Leytonstone.
- " 1260, Hervey, George Hotel, Walham Green.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, NOV. 10.

- Lodge 91, Royal Athelstan, Terminus Hotel, Cannon-st.
- " 19, Regularity, Freemasons' Hall.
- " 206, Friendship, Ship & Turtle, Leadenhall-street.
- " 263, Bank of England, Radley's Htl., Blackfriars.
- " 534, Polish National, Freemasons' Hall.
- " 657, Canonbury, Haxell's Hotel, West Strand.
- " 860, Dalhousie, Anderton's Hotel, Fleet-street.
- " 1076, Capper, Marine Hotel, Victoria Docks, West Ham.
- Chap. 554, Yarborough, Green Dragon, Stepney.
- 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 Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, NOV. 11.

- Lodge 33, Britannic, Freemasons' Hall.
  - " 134, Caledonian, Ship and Turtle Tavern, Leadenhall-street.
  - " 157, Bedford, Freemasons' Hall.
  - " 177, Domatic, Anderton's Hotel, Fleet-street.
  - Rose Croix Chapter, Mount Calvary and Observance, 14, Bedford-row.
  - Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
  - Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
  - St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea
  - Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
  - Domatic 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. 12.
- Lodge 108, London, Freemasons' Hall.
  - " 173, Phoenix, Freemasons' Hall.
  - 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.

**THEATRICAL.**—Bro. F. B. Chatterton continues to cater well for the public, at the Theatre Royal Drury-lane. For several weeks back he has not had occasion to alter his bill; every night a crowded audience proves how attractive "Amy Robsart" is, and how it continues to draw such large houses. The play is now perfect, and is performed in nearly one hour less time than when it was first produced. We can safely recommend this theatre to all who wish to see one of the finest pieces ever produced at any house, and we must warn all to attend early, or else a difficulty must ensue in procuring a good seat. We mention that in addition to "Amy Robsart," the talented family of the Vokes appear in the opening piece, "Phœbus's Fix."

**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.

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

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

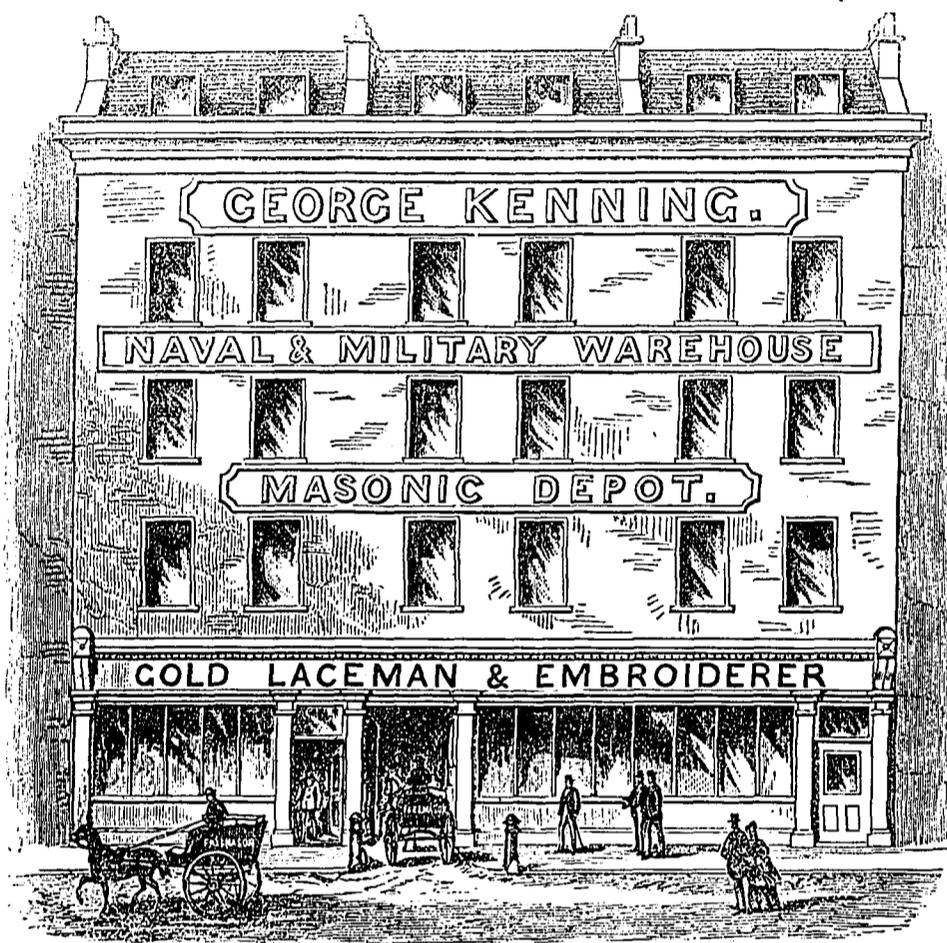
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**SPACIOUS** Dining-Rooms, Chop and Steak-rooms, Luncheon-bars, and Smoking-rooms, Rooms of all sizes, suitable for Auction Sales, Consultations, Arbitrations, Building Societies, &c.; also for Freemasons' Lodges and Banquets, Private Dinners, etc.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

*The above Fittings do not include chairs.*

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Gold and Silver Lace for Liveries (*see illustrations*).  
Do. do. Trimmings for the Army, Navy, and Rifle Volunteers.  
Swords Cocked Hats. Belts. Epaulettes.  
Embroidery—in gold, silver, silk, and worsted.

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Chin Straps. Cap Ornaments of all kinds.  
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Gold and silver Threads, Twists and Plate for Fly-making.

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Jewels. Clothing. Furniture. Books.  
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*The Largest Stock in the World of every requisite for all degrees in Freemasonry.*

THE TRADE SUPPLIED WITH MATERIALS.

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Masonic Note Paper and Envelopes.  
Do. Music.  
Do. Books.  
Do. Newspaper—THE FREEMASON, weekly, 2d.  
Silver Cords and Tassels for Programmes.

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Gold and silver Braids, Twists, etc.  
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Spangles, 32 sizes. Laces. Trimmings. Tissues.  
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Gold and silver Fringes. Gold and silver Tassels.  
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Black Epaulettes and Aguilettes.  
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Do. do. Brushes.  
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Good Templars' do. do. do.  
Odd Fellows' do. do. do.  
Ball Favours.  
Gold and Silver for Fire Stoves.  
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