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FREEMASONRY IN ENGLAND.

BY THE SON OF SALATHIEL.

(Continued from page 555.)

In a letter addressed to Lord Blesinton by the D.G.M. on behalf of the brethren, it is remarked that "the number of Warrants signed by your worship is a convincing proof of the prosperity of the Craft under your lordship's sanction, and we have the pleasure to assure your Worship that (notwithstanding the troublesome time of war, the bane of all good society) we have not only been able to relieve a great number of indigent brethren, but also have bought an hundred pounds stock in the 3 per cent. annuities 1726, and have still money enough in the Grand Lodge chest to answer all demands that are likely to be made on us. We are sensible that it will be very pleasing to your lordship to hear of a great number of worthy Freemasons, ardently and industriously engaged in brotherly love and charitable works." His lordship in response to a request made in this epistle accepted, "with all my heart," the Grand Mastership for 1759, and the new Deputy was Bro. Goodman, while the Wardens chosen were Bros. William Osborn and David Fisher. It appears to have been usual when a lodge warrant was forfeited, to sell the number to some junior lodge; thus on the 6th June, 1759, the Master of No. 55 proposed to pay £4 14s. 6d. for the vacant No. 3, which proposal was accepted and the money paid. The members of No. 55 took the rank of No. 3 accordingly. In the same year a special Grand Lodge was held at Reading, being doubtless the first ever held out of the

metropolis. It assembled at the Upper Ship, Duke-street, in that pleasant old town. Brother John Jackson presided on the occasion, and Lodge No. 80 was duly constituted. It may help future local historians of the Craft to append the names of the officers of this lodge:—Bros. the Rev. George Goldwyer, W.M.; Peter Rowbottom, S.W.; Thomas Hilman, J.W.; Abraham Hobbs, S.D.; Joseph Clarke, J.D.; and George Tucker, Secretary. There was no I.G. at this period in the ancient lodges. At the next meeting of the Grand Lodge, held at the Bells Tavern, Strand, a Provincial Grand Warrant was granted to certain brethren at Philadelphia, the "Keystone" State thus becoming the first "ancient" province in the present United States, though not in North America, as Nova Scotia had already obtained a Provincial Grand Lodge.

Bro. Laurence Dermott declaimed vigorously at the December meeting against any victualler being chosen a Grand Officer, and as his address gave great offence to some brethren present it was put to the vote, whether "the Grand Secretary merited applause, or deserved censure for his speech; 44 members were for applauding the Secretary, and 4 recorded their opinion in the negative, upon which the D.G.M. said: "Brethren, there are 44 votes for the Secretary and 4 against him, by which it seems there are only 4 publicans in the room." It was about this time that Bro. Spencer, Grand Secretary of the "Moderns," gave his celebrated answer to a Bro. Carroll, who petitioned him for relief: "Your being an Antient Mason, you are not entitled to any of our charity. The Antient Masons have a lodge at the Five Bells in the Strand, and their Secretary's name is Dermott. Our society is neither Arch, Royal Arch nor Antient, so that you have no right to partake of our charity." A curious admission from the Secretary of the regular Grand Lodge, that his "society" was not "antient," although it is true that he meant it in the sense of the Moderns having no connection with the so-called "Ancients." In December, 1760, the Earl of Blesinton signified his desire to quit the chair of Grand Master which he had never once filled, unless by proxy, and a deputation was appointed to solicit the Earl of Eglinton to accept the vacant post. His lordship politely declined, but said he would recommend the brethren to "another Earl," namely the Earl of Kelly, who was pleased to undertake the office, and was proclaimed accordingly on the 27th December, 1760. Upon this occasion the public thanks of the fraternity were tendered to Bro. Dermott for his zeal, a Bro. George Donovan being directed to stand upon the middle table in the Grand Lodge to convey this mark of approbation. Dermott appropriately replied by saying that he was as happy in his Secretaryship, as the great Pitt was in being Secretary of State, and that "he would exert his utmost powers for the good of the Ancient Fraternity so long as he lived." At the festival of St. John the Baptist, 1761, a sportive contest ensued between the Grand Secretary and the Grand Lodge, consequent upon the members desiring to drink Bro. Dermott's health with 5, the number allotted to the Grand Wardens, when at length the D.G.M. proposed that the G.S. should be toasted with the number of his years, and he received 39 in accordance with this resolution. To this there is a naïve note to the effect that the Secretary was then really "in the 41st year of his age."

(To be continued).

MASONIC HISTORIANS.—No. 2.

BROTHERS JOHN SHEVILLE AND JAMES L. GOULD.

BY BRO. WILLIAM JAMES HUGHAN.

(Concluded from page 540.)

The Royal Arch of Ireland and Scotland is then briefly considered, the former of which is declared to be essentially different from any other. The remarks, however, of the author prove that he is more familiar with the Royal Arch of Ireland *as it was* than *as it is*. The degrees of Excellent and Super-Excellent, however, bear no resemblance to the Most Excellent Master of the United States, even *where they are given*; but they are little known, and still less worked in that country at the present time. The view propounded as to the Irish system in the "Guide" is as follows:—"The ritual of the Irish Royal Arch is based on the discovery of the Book of the Law, as related in 2 Chronicles, chapter xxxiv., verse 14, and hence its date, 624 B.C. Of course, the ceremonies are essentially different from those of other countries. From whence this degree was derived or when it was introduced into Ireland, I am unable to say. A recent writer asserts that no trace can be found of it in Ireland earlier than 1751. The Committee of Foreign Correspondence of one of our oldest Grand Lodges, in a recent report, make the statement that Dermott introduced the Royal Arch into Ireland by conferring the degree on Irish Masons in London. This is undoubtedly an error, because there is no resemblance between the Irish degree and that of Dermott. This consideration is sufficient to warrant the conclusion that the two systems had an entirely different origin."

We cannot see the force of this argument ourselves. There are important differences existing between the various rituals of the third degree as given generally, and as worked in some parts of Germany; quite as different, in fact, as those of the Royal Arch under the Irish and Dermott systems, and yet they had one common origin—viz., the Grand Lodge of England of 1717. We, therefore, fail to appreciate the conclusions of Bro. Gould on this point, and are inclined to favour the notion that Ireland is indebted to England originally for its knowledge of Royal Arch Masonry. Dr. Dassigny, as an author, in 1744, evidently was of the same opinion, and we attach considerable importance to this latter fact, as he is the earliest known writer on the subject in any language.

But we must proceed and hasten our review of the "Guide." "In addition to the 'five degrees' which may be said to compose the capitular rite of Scotland, the chapters also confer Royal Arch Masons the degrees of Royal Ark Mariner and Babylonish Pass. The Mark degree is not the same as the American Mark degree. The Royal Ark Mariner and Babylonish Pass are sometimes given in this country as side degrees." We feel sure that the Mark degree is virtually the same everywhere, and that all the differences existing between the various rituals are merely verbal ones, and do not affect the general uniformity of working. "The earliest mention of the existence of Royal Arch Chapters in Scotland is under the date of 1755." We may state that 1743 has been claimed as the first reference to the Royal Arch in Scotland by the historian Bro. W. A. Laurie (now, alas! to be numbered with the *past* worthies of Scotland), being the earliest record of the Chapter of Stirling. We have, however, been unable to find any confirmation of this statement, although likely enough it is correct. The friends at Stirling know not where the records are, and from private enquiries we have made of companions resident there, they seem quite unaware of the prominent position in Royal Arch Masonry that Stirling has received. We hope these few observations will draw attention to the desirability of the facts being searched for by some competent brethren, so that we may know positively what *is* true and what *is not*.

Bro. Gould then proceeds to sketch the introduction and progress of Masonry, including the

Royal Arch, in the United States. We must, however, forbear affording our readers more than a brief glance at the various leading features of such introduction, as we have already exceeded the limits intended for a brief sketch of "Masonic Historians—No. 2."

Bro. Gould states most positively that "The earliest account of the introduction of Masonry into the United States is the history of a lodge organised in Rhode Island, A.D. 1658, or fifty-nine years before the revival in England, and seventy-five years before the establishment of the first lodge in Massachusetts." "The Rev. Edward Peterson, in his 'History of Rhode Island and Newport in the Past,' gives the following account of this early lodge: 'In the spring of 1658, Mordecai Campaunall, Moses Packeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campaunall, and continued to do so, they and their successors, to the year 1742.'" (Page 101.) We have often stated our inability to discover any reference to the *third degree* before the last century, and we now reiterate our opinion that no record has yet been produced which mentions *three degrees of Freemasonry* before 1717. We do not deny the existence of *Speculative Masonry* long before then. In fact, one MS. of about the end of the 15th century, distinctly states such to have existed then. Gentlemen, though admitted members of the society in early days, and thereby becoming *Speculative Masons*, as contrasted with *Operatives*, of course simply received the same secrets as the regular *Operative Masons*. This we believe and shall maintain until proof is forthcoming to the contrary. Now, if the above reference to *three degrees being worked from A.D. 1658* is susceptible of proof by the production of documentary evidence of that date, or at least *before* the eighteenth century, we shall at once own that our opinion respecting the *three degrees of Masonry* is an erroneous one, but until such evidence has been produced we cannot believe otherwise than as facts at present declare.

Although such be our convictions, we are not oblivious of fancied evidence that points to the contrary, and always endeavour to be more anxious to discover the truth than to maintain theories; in fact, we have no predilections any way as regards Masonic history, and are content to bow alone to the weight of evidence, whichever way such may tend. Hence, we offer the above to our readers for solution, and have no desire to shrink from the investigation or to avoid the retraction of our belief as to the modern character of *Masonic degrees*, provided only that *reasons* be afforded for such a change. We are not unmindful of the fact that Freemasonry of three degrees was unknown in Holland until the last century, and so also elsewhere excepting, as we are asked to believe, in the island mentioned, and though the evidence accumulated certainly tends to disprove entirely the statement of the Rev. Edward Peterson, we simply await the *proof* to at once assert our conviction of its truth. We think, however, at present that it is neither more nor less than an erroneous view of Freemasonry at Rhode Island, and that if Masonry was practised there in A.D. 1658, it was but a simple rite of initiation. "The Order was introduced into Pennsylvania in the year 1732," so we are told, and "into Boston on April 30, 1733. Then comes an important mission: 'At the time of the organisation of the St. John's Grand Lodge in Boston, and for years after, its subordinates did not confer the Master's degree, confining their labours to the first two degrees. Accordingly, in the year 1738, a body call the *Master's Lodge* was organised in Boston to meet monthly, whose work was exclusively confined to conferring the Master's degree on brethren who had received the two preceding degrees in some one of the other lodges then existing in the colony. The ritual used in the Master's lodge was the *original Master's part*, practised by the Grand Lodge of England at that period, including the essential of the Royal Arch, and was unquestionably the first use of that ritual in this country.'" The

history of Freemasonry in the United States during the last century was a chequered one, owing to the rivalry between the two bodies respectively styled the "Moderns" and the "Ancients." "In some of the states, as in Massachusetts and South Carolina, there existed two Grand Lodges, whose systems were entirely different. [We have documents to prove the various differences were unimportant.] Soon after the close of the revolutionary war, an earnest effort was made on the part of eminent brethren in different sections to unite the Fraternity in each state under one Grand Lodge, a result which was formally accomplished."

The "Guide" then invites us to consider the early history of Royal Arch Masonry in the United States, and maintains that the first chapter known to have worked in that country was in Philadelphia A.D. 1758; the next oldest being at Boston A.D. 1769. We shall have occasion to consider this subject some day, when writing a history of Royal Arch Masonry, and therefore must leave the question now.

For the same reason we must pass over the articles on the "American Ritual," the "Symbolism of the Chapter Degrees," and illustrations, &c., of the "Mark Master Mason, Past Master, Most Excellent Master, and the Royal Arch Degree." We will, however, if time permits, allude to all these ere long in THE FREEMASON, unless our previous sketch has been tedious.

Reviews.

The Bards and Authors of Cleveland and South Durham. Part 10. By Bro. G. MARKHAM, TWEDDELL.

We are glad to find that Bro. Tweddell is continuing the issue of this interesting work, which as the author somewhere calls it, is really a Pantheon of local worthies. All who admire industry and zeal, as displayed in the numerous collection of *anas* of celebrated men which our literature already possesses, will readily estimate at its proper value Bro. Tweddell's patient diligence in rescuing from oblivion so many quaint facts and fancies anent the celebrities of the North. When the work is completed, two more parts having to appear, we will carefully review the whole, and thus furnish the addendum to a critique on the preceding parts, which appeared in No. 35 of THE FREEMASON.

The Great American Masonic Poem, "King Solomon's Temple." Price 2d. Bro. Tweddell and Sons, Middlesborough and Stokesley, Yorkshire.

The English Craft owe a debt of gratitude to Bro. Tweddell for bringing within their reach in this exceedingly cheap and compendious form, this *chef d'œuvre* of Masonic poetry. This beautiful production was written by Bro. Augustine J. H. Duganne, of New York, a brother, who we rejoice to say, is still alive, and enjoys the confidence and esteem of his fellow-citizens. It will be remembered by our readers, that our contributor, "The Son of Salathiel," quoted three stanzas from this remarkable poem in the opening chapters of his "Freemasonry in England" in No. 60, and from these specimens the brethren can imagine how exquisite and unique is the completed poem.

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.

ALLEGORIES OF MASONRY.

It is usually said, "That Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols." When we inquire, what is morality? we take a step forward, and find that it is "the conformity of an act to the divine law." To be moral is to conform to God's laws, enunciated to govern man in his relative duties to his fellow man, and his absolute duties to himself. Obedience to God's laws governing man in his relative duties to his Creator, is piety. The full attainment of obedience to this last is only accessible through the power of the Lion of the Tribe of Judah. Of this I do not purpose to speak in this paper.

What I design in this article is, to call the Craft back to landmarks, and ascertain what they really are. We have said that we would maintain and defend them. Do we really comprehend what are the landmarks? The landmarks of Masonry are those which define and limit its boundary. It may be, and perhaps is, true, that ancient rules, governing the admission of profanes, are entitled to be called landmarks. But the great landmark and corner-stone of Masonry is God's law—the Holy Bible.

The great leading truth taught in the Bible, is, that man, by sin, has fallen from the estate of purity and holiness in which he was created. It is taught that man was created in the image of God. He walked with God, and fully comprehended the laws of his own existence, and of all created things. This great truth is taught in Genesis ii. 19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

If Adam had not known the organism of matter, he could not have known the proper names of created things; nor could he, had he been deficient in the comprehensin of truth, have been a fit companion of God; he could not have been in his image. God made him in his image, and placed him upon, or in covenant relations with himself.

Withholding all thoughts upon the various theories of churches as to the fall of man, only announcing that the Bible teaches that man fell, and in the fall lost his communion and fellowship with God, lost salvation, and no longer stood upon ground upon which God would enter into covenant relations with him, until, in divine mercy, a new and more perfect way was provided, I proceed to an examination of the teachings of our allegories, that we may learn their real origin and purpose.

I would briefly premise that, in an examination of the ancient mysteries it will be found that the acme of all supposed good was to attain to the knowledge of the true pronouncement of the name of the great First Cause, or Creator. It was taught by the Magi, that he who had that knowledge had the power of the Divine Being, and was freed from all the ills of this life. Another form of the same error was the search for the philosopher's stone. Could man but find that stone, he could touch the arcana of divine knowledge, truth would be unfolded to him, and immortality and all power thus attained. Hence, the end of all allegorical and mythological teaching, was to attain a true knowledge of God's laws. This was, and is yet, the object of all allegorical and symbolical teaching.

Then, if the true knowledge of God was lost by the fall, if man lost his covenant relation, if the law, which was made to work life, has, by reason of its violation, worked death, and if death is the wages of sin, and life only the fruits of obedience to the law, to which man cannot attain of himself, and if the law is to be fulfilled by a Messiah that has come, or is yet to come, then the knowledge of God is lost, the communion, the true worship, is lost, and there must be a substituted worship until the fulness of time, when the mind of man shall be prepared to receive again the name and the knowledge of, and to practise the true worship of God.

To this end we find Abraham, who had walked one hundred and fifty years with Shem, and been instructed by him in the knowledge of God's laws, as taught to Noah by Lamech, Methusaleh, Jared, Mahalaleel, Canaan, and Enos, who had all lived with and been instructed by Adam, is called to be the head of a distinct and separate nation, who are to be the custodians of God's revealed laws, and are to practise a substituted typical worship of God, until the mind of man shall be prepared to receive that which was lost.

At the very threshold, Abraham is taught an important lesson; he is childless, and his wife past the age of life. God tells him that he is to be the father of a great nation, and he believes God. This belief is accounted to him for righteousness; that is, it had, through the divine economy, the same power that his perfect obedience to the law would

have had, and secured to him eternal life. Isaac is born, and, when grown, God tells Abraham to go to Mount Moriah (which was the Mount upon which God afterwards directed Solomon to build the Temple), and there to offer up Isaac as a burnt offering. It is said, and truly, that this command was given to try Abraham's faith; yet there was a more important lesson. Abraham lived in the days of idolatry, surrounded by idolaters, who sacrificed their human victims to their idols. Abraham was to be taught that the sacrifices offered by man were, and could only be, typical, and that hence man must not dare to shed human blood as a type of divine sacrifice to be made for man. Hence the mysterious command, and the miraculous interposition of the ram, which, in the further development of the Levitical ritual, was declared to be the only type of the atoning sacrifice.

I do not purpose entering into an analysis of all the sacrifices of the Jewish economy; it is sufficient for my purpose to say, that all the sacrifices may be grouped into three classes—expiatory, self-dedicator, and eucharistic. Expiatory—sin-offerings, and trespass-offerings, represented the covenant between God and man, as broken, and as knit together again by God's appointment, through the shedding of blood. Self-dedicator—burnt-offering, referring to, and including the idea of, expiation—was mainly to represent the dedication of the sacrificer, or worshipper, soul and body, to the service of God. Eucharistic—meat-offerings and peace-offerings—the type of thankful hearts and active Christian charity.

We have a ritual, so had the children of Abraham. If true Israelites, they did not worship their ritual; they worshipped God by faith, through their ritual. Their ritual teaches that something was lost—the knowledge of God; and in that loss man is ruined. In process of time, God gave them the Book of the Law, ordered a house to be built, and the Sacred Book to be placed therein, and, for the time, overshadowed it with His presence. By their wickedness, His protecting care was withdrawn, and the book was lost. Again, He stirs up the heart of Josiah to cause the House of the Lord to be repaired, and the Book was found.

These things were permitted, and brought about, to furnish the means of teaching the great abstract truths that otherwise would be incomprehensible—that by sin we have fallen from covenant relations with God, and can only be restored by faith. We may find that which was lost, not by works, but by faith, with faithful Abraham. Hence, in our search for light, all our allegories and symbols were selected and arranged, by our ancient brethren, with a view to lead to a true knowledge of God's law, and, so far as allowable, of God.

If, therefore, any symbol or allegory is used in the lodge, that conflicts with the teachings of the Bible, it is not Masonry. The Bible is the gift of God to man. It is the consummation of wisdom, goodness, and truth. On its veracity, our holy religion must stand or fall; our hopes of salvation anchor upon it, as on a rock, which can never give way. Its author is Jehovah himself. It is perfect and complete. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book."

Let us, then, look through our allegories, to the moral truths intended to be taught, and not commit the great error of supposing our ancient brethren to have been guilty of attempting to supply historical facts by tradition.

Many of our allegories are beautiful—some grandly sublime—well calculated to stir all the powers of the soul, and lift man's thoughts to God, and lead him to the practice of all those social virtues so impressively enjoined in our obligations. But, if we trifle with them, in our work, as a mere pastime, then the effect is precisely the reverse.

It were better than the man who habitually follows profane swearing, evil speaking of his neighbour, lying, uses false balances, oppresses the poor, makes widows and orphans by placing the intoxicating bowl constantly in the way of the weak husband and father, had never entered the sacred precincts of the lodge. There was never a corner-stone planted beneath the gambler's saloon, the grocery, or the brothel. These lay beyond the precincts of Masonry. Within her landmarks are found the territories of truth, temperance, fortitude, and justice, and the habitation of charity, the home of the widow and the orphan.—*Am. Masonic Record.*

"THREE years ago this autumn I had a severe attack of gout, to which I had been subject twenty-two years. After being confined to my room, under treatment, two weeks, I was induced to try your Vegetable Pain Killer, and in little more than a week was able to be at business. Two years before I had a similar attack, no worse, which, under the best of treatment, laid me up over four months.—T. PERRY, Red Lion-sq., London, Nov., 1868.—To P. D. & Son."

PROVINCIAL GRAND LODGE OF LINCOLNSHIRE.

A very large and influential assemblage of Freemasons took place at Gainsborough, on Thursday se'nnight, in consequence of His Grace the Duke of St. Albans, the R.W.P.G.M., having issued his summons for holding the Annual Provincial Grand Lodge there, under the auspices of the Yarborough Lodge, No. 422.

Bro. Dr. Mackinder, the W.M. of the lodge, entertained His Grace and a few of the brethren at luncheon at his own house, and Grand Lodge was opened in due form in the Old Hall at 2 p.m. This magnificent old building, which, perhaps, for antiquity and appearance is unique in the county, and is well worth going many miles to see, had been lent for the occasion by Sir Hickman Bacon, Premier Baronet of England, and was most tastefully decorated, the whole arrangements reflecting the greatest credit upon those who had the management of them. Bro. Howlett, of Keiton-in-Lindsey, acted as D.C., and Bro. G. H. Porter, of Louth, as O.

The business of the day was of a very interesting character, and occupied some time. The P.G. Treasurer, Bro. C. M. Nesbitt, of Louth, read an abstract of the accounts for the year, which was of an encouraging nature.

The Registrar's returns showed a steady increase in the number of subscribing members, and the fact that four new lodges had been constituted in the province during the first six months of the present year—viz., the Ancholme (No. 1282, at Brigg), the Bayons (No. 1286, at Market Rasen), the St. Albans (No. 1294, at Great Grimsby), and the Olive Union (No. 1304, at Horncastle)—proved how rapidly the spirit of Freemasonry was increasing, a circumstance which is mainly due to the popularity of the R.W. the P.G.M., and the unwearied exertions of his worthy and excellent Deputy, Bro. Major Smyth.

The report of the Benevolent Fund Committee showed that there was a balance of nearly £500 in hand, with an income of £70 per annum, which had all been contributed during the last four years. Several liberal grants were made in committee, and confirmed in Grand Lodge, to indigent Masons and the widows and children of Masons, as well as one of ten guineas to the Royal Masonic Institution for Girls.

Bro. Radley, of Boston, the indefatigable Secretary of the Provincial Charity Committee, read his first report, which showed what valuable results had been attained by unity of action during the past year, and how enormously the strength of the province, in connection with the great central Masonic Charities, had been increased. Favourable communications had been opened with neighbouring provinces, as well as with Middlesex, West Yorkshire, Warwickshire, &c., by which votes could be borrowed and exchanged. The exertions of the committee will be concentrated at the next election in obtaining the election of a little girl, daughter of their late much esteemed brother W. J. Whalley, of Grimsby, P.P.G.R., into the Girls' School.

Bro. Captain Locock, P.M. of the Lindsay Lodge, Louth, and P.S.G.W., handed in a full report of the efforts made by the province last year on behalf of the Royal Masonic Institution for Boys, the Grand Festival of which he attended in March last as Steward for the province. His list of donations, including one of fifty guineas from the R.W. the P.G.M., amounted to £189, making, with the sum sent up the previous year, upwards of £300 to this noble charity. (The announcement was received with much applause, but far from wishing to rest upon their oars, or to be satisfied with what had already been accomplished, it was stated that an effort would be made during the present year to do as much for the kindred charity—the Royal Masonic Institution for Girls.)

The W.D.P.G.M. proposed that the P.G. Secretary should be appointed as Steward for the province, and no less than four other brethren announced their intention of going up as Stewards to the next Grand Festival. With

such valuable help as is guaranteed by the names of Bros. Sutcliffe and Josse, of Grimsby, Bro. Radley, of Boston, and Bro. Locock, of Louth, there can be no doubt of the success of the movement.

Amongst the visitors present was Bro. E. H. Patten, P.G.S.B. of England and the excellent Secretary of the Royal Masonic Institution for Girls. One would almost suppose he had had some prophetic intimation of the spirit that was likely to animate the lodge—"Where the carcass is, there will the eagles be gathered together." It was gladly noticed that after so many years' anxious toil, his natural strength is not abated, and that his eye is as keen after business as it has ever been. Doubtless, he would feel somewhat compensated for his long and tedious journey from the metropolis by what he saw and heard. His presence was hailed with much pleasure by the brethren, and the stirring words he delivered at the banquet in favour of his pet institution will doubtless much assist the Stewards in their canvass.

His Grace the R.W.P.G.M., met with the warmest and most enthusiastic reception by the brethren—the more so, because it was known that His Grace had very much inconvenienced himself, and had been compelled to alter some important domestic plans to enable him to be present. After thanking the D.P.G.M. in particular, and the other officers, for the performance of their arduous duties during the past year, His Grace invested several new ones, appointing as his Senior Warden W. Bro. Captain Valentine Cary-Elwes (of Brigg), Bro. Dr. Mackinder (of Gainsborough) as his J.W., and Bro. the Rev. W. H. Hewitt (of Yarborough) as Chaplain.

After the business had all been concluded, the brethren, numbering upwards of one hundred, sat down to a magnificent banquet in the Old Hall, presided over by His Grace the Duke of St. Albans, the vice-chairs being occupied by Bro. Dr. Mackinder and Bro. J. Sutcliffe, W.M. of the St. Alban's Lodge, Grimsby.

The usual loyal and Masonic toasts were given and responded to in the most spirited manner, and all present acknowledged that it had been one of the brightest days in the annals of Masonry in the province of Lincolnshire.

THE FREEMASONS' LIFE BOAT.

At the regular meeting of the Committee held at Bro. Forster's, Railway Tavern, London-street, E.C., on Thursday, the 3rd instant, the following list of subscriptions was read:—

	£	s.	d.
Subscriptions already acknowledged			
in THE FREEMASON	159	9	0
Bro. Moriarty, 933	0	10	6
Per Bro. H. M. Levy, P.M. 188	0	2	6
Bro. H. F. Isaacs, 188	0	2	6
" G. Brett	0	2	6
" Ashburner, 1278	0	10	0
" Rev. J. Row	0	2	6
Total	£160	19	6

The meeting was attended by Bros. A. E. Harris, S. Davis, E. Gottheil, T. Mortlock, and C. C. Taylor. The committee will meet again on Thursday, the 1st December, 1870, at 8 p.m.

THE FRENCH MASONS AND THE KING OF PRUSSIA.

The following letter has appeared in the *Daily News*:—

To the Editor of the *Daily News*.

Sir,—There is reason to believe that the alleged summons addressed to the King and Crown Prince of Prussia as Masons (referred to in one of your leaders to-day) does not emanate from the Freemasons of Paris. The Grand Orient (Grand Lodge) of France, and the lodges of Paris, hold their meetings at the Rue Cadet, which is a long way from the Rue Jean Jacques Rousseau. The summons, therefore, probably emanates from some spurious Masonic body, of which one, at the least, exists in Paris. French Masonry, even of the best, is too exalted in its ideas, and seems to consider that it has a mission to regenerate mankind—a mission which could certainly not be fulfilled by any secret society. But it is highly improbable that the Grand Orient of France, or any lodge under its jurisdiction, would issue a summons so absurd as that alluded to.

I am, &c.,
London, Nov. 5. JOHN SYMONDS.

PROV. GRAND LODGE OF DEVON.

CONSECRATION OF THE LODGE OF UNITY,
No. 1332, AT CREDITON.

A meeting of the Provincial Grand Lodge and General Communication of the Masons of Devon was held at Crediton. The occasion of the Grand Lodge meeting in this ancient town was the establishment of a new lodge, entitled the Lodge of Unity, No. 1332, Crediton, the oldest seat of the episcopate in Devon, and in more recent times for several centuries an important county town celebrated for its manufactures, has on various occasions enjoyed the rays of Masonry, but for over the last sixty years has been barren to the influences of the mystic art. Somewhere about that time has elapsed since the last lodge held in the town was removed to what was then considered a more congenial seat. Within the past few months some of the resident brethren, moved by what had just taken place at Tiverton, resolved on restoring the prestige of a Masonic lodge to Crediton. A petition was presented, and the honour obtained of receiving the first warrant granted for the establishment of a lodge by the newly-appointed Grand Master of England, Earl de Grey and Ripon. Since then a dispensation for working in the province has also been obtained from the P.G.M., and the present meeting was ultimately arranged for the consecration of the lodge in ancient form, for which purpose the public room at the Assembly Rooms in High-street was tastefully fitted up. About one hundred brethren attended. Among them were R.W. Bros. the Rev. Jno. Huyshe, M.A., P.G.M.; L. P. Metham, P.J.G.D., D.P.G.M.; W. Bros. Major Yates, P.G.S.W.; Spence Bate, P.P.G. Reg., P.M. 189; J. Sharland, P.G. Treas., W.M. 1125; W. G. Rogers, P.G. Sec., P.M. 112; Captain Clerke, 21st Fus., P.G.S.B.; the Rev. Dr. W. Langley Pope, P.G.C., 797; Rev. T. H. Maitland, Vicar of Southmolton, P.G.C. 421; Rev. Preb. C. F. Smith, Vicar of Crediton, 1332; Rev. J. R. Nankivell, Chap. 1332; Rev. A. Calvert, Head Master of the Crediton Grammar School; Rev. J. Russell, Vicar of Swymbridge, 251; Rev. C. R. N. Lyne, Curate of St. John's, Exeter, 1254; Dr. Hodge, W.M. 164, P.P.G.D.; C. Deacon, P.M. 444, P.P.G.S.W.; J. Harris, W.M. 1091; W. Easton, P.M. 39, P.P.G.S.W.; S. R. Force, P.M. 444; S. Jew, P.M. 105, P.P.G. Treas.; H. L. Brewster, P.M. 39, W.M. 1254, P.P.G. Reg.; E. Aitken Davis, W.M. 1099; C. S. Williams, I.P.M. 251, P.G.D.C.; C. T. Force, I.P.M. 444; J. Way, W.M. 39, P.G.S.; J. M. Hifley, P.M. 223, P.G.S.; H. M. Bartlett, I.P.M. 303; H. Bale, P.P.G.D.C.; J. Edwards, P.P.G.O., P.M. 251; R. W. Head, W.M. 112; Bros. G. Evans, S.W. 1181; J. Tucker, J.W. 1254; W. W. Hooper, S.W. 1254; R. C. S. Stocker, J.D. 112; W. Hugo, Sec. 1254 and 34; W. E. Stone, J.W. 372; H. Bartlett, P.S.W. 710, P.P.G.D.C.; T. Sanders, 412. On the roll of the lodges being called over, the following were answered for:—39, 106, 112, 251, 303, 372, 421, 1099, 1125, 1135, 1181, 1254, 1284, 1332.

The business commenced with the confirming the minutes of the last P.G. Lodge meeting held at Tiverton, on July 21st, 1870. The notice of the motion given at that meeting by Bro. Isaac Latimer for the appointment of two Auditors to examine the Treasurer's accounts was then considered. In the absence of Bro. Latimer, through the sad affliction in his family, R.W. Bro. Metham brought forward the proposition, which was seconded by W. Bro. Jew, and carried, and Bros. Latimer and Cann appointed the Auditors.

Bro. Jew brought forward his motion for the appointment of a committee to examine the books of the P.G. Lodge with reference to the augmented fees of honour and to issue notices thereon.

The proposition was seconded by Bro. Brewster.

An amendment was proposed by Bro. Spence Bate, P.J.G.W. *pro tem.*, and seconded by Bro. Fulford.

Bro. Bate thought the resolution bore too much the appearance of a censure.

The original proposition was, however, carried,

and Bros. J. Sharland, P.G. Treas.; W. G. Rogers, P.G. Sec.; S. Jew, P.P.G. Treas.; and J. B. B. Gover, P.P.G.A.D.C., appointed the committee.

R.W. Bro. Metham's motion, given notice of also at the last meeting, relative to the construction of the committee of petitions by the nomination of one member from every lodge in the province, and the addition of the Grand Secretary and two other Grand or Past Grand Officers of the Province, to be annually appointed by the P.G. Lodge, was carried, and Bros. Denis, Moore and Cann, appointed the additional Grand Officers members of the committee for the year.

The Unity Lodge was then opened with the following officers:—W. Bros. S. Jones, W.M., P.M. 112; Rev. J. R. Nankivell, S.W., P.M. 248; Bros. J. Dand, J.W.; H. Lear, S.D.; G. Norris, J.D.; G. F. G. England, Sec.; and the lodge was consecrated in due and solemn form, R.W. Bro. J. Huyshe officiating, assisted by R.W. Bros. L. P. Metham, Major Yates, Spence Bate, and Dr. Pope. During the ceremony an eloquent oration was delivered to the brethren by the R.W. Bro. L. P. Metham, who with much feeling, depicted the great requirement of the extension of Masonic principles to prevent such sad scenes as are now being depicted in Europe; congratulated the brethren on the evident tendency of human thought towards their views, as shown in the aid now forwarded to the sick and wounded of alien nations, an incident unheard of before; and urged on the brethren their duty to steadily persevere in the extension of Masonry.

At the close of the ceremony the brethren adjourned in procession, with banners, but without regalia or band, to the ancient church of the Holy Cross, where an excellent sermon was preached to the brethren by Bro. the Rev. T. H. Maitland, from Psalm cxxxiii., 1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The prayers were conducted by Bro. the Rev. J. R. Nankivell, and the lessons read by Bro. the Rev. Dr. Pope.

At the close of the services the brethren returned in procession to the lodge-room, and at the close of business adjourned to the Ship Hotel, where a large party dined together. The P.G.M. presided, supported by his officers, and the usual loyal, Masonic, and patriotic toasts were drunk.—*Western Morning News.*

PORT WINE OLD IN THE WOOD.—"The readers of the *Medical Times and Gazette* are aware of the importance which we attach to good wine in the treatment of disease. Five samples of Port Wine have been forwarded to our office, which we think well deserving the attention of practitioners. We are informed that they are samples of a great quantity of wine of the vintages 1834, 1840, 1847, 1858 and 1863, which have been left in the wood till quite a recent period, and have been allowed to rest in the *caves* of their native country. By this means, as we are informed, old wine costs much less than it would have done had it been imported and bottled years ago, and put into store in the wine merchants' cellars in this country: certainly, if we are not misinformed, the wines before us are extremely moderate in price. Moreover, the double process of spoliation and of development, the parting with superfluous body, and the evolution of fine flavours which wine undergoes as it grows old, is very different in case to what it is in bottle." (More than one thousand two hundred pipes of these wines were bought from the trustees of the late Baron Seixo by Messrs. W. & A. Gilbey, forming one of the many purchases they are from time to time making in Portugal to represent their established brands.) "We subjoin the memorandum we jotted down in the order in which each was handed to us by our secretary:—

"Port 1847—Fine tawny colour, not much deeper than Madeira. Taste strong, rich, subfuscous, clean; fine vinous flavour: no heat.

"Port 1840—Colour and qualities similar to the preceding: hardly so sweet: fine flavour.

"Port 1834—Colour of Madeira; fine, strong, clean, vinous flavour: very soft; drier than preceding; might be taken for Madeira, yet with decided Port flavour; a very fine wine.

"Port 1858—Light Port colour; very rich taste; strong and vinous; not hot.

"Port 1863—A sweet, rich Port wine, not cloying nor heavy.

"We may add that we have administered these wines to the sick with benefit. These old wines, especially the 1834, would be most valuable in any case in which life was menaced by exhausting disease."—*The Medical Times and Gazette.*

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Pythagorean Lodge, No. 79.—This ancient lodge (certainly the oldest meeting in this old town, being consecrated and opened in it) held its usual meeting on the 31st ult., at the Ship Hotel, Greenwich. Bro. T. Perridge, W.M., presided, supported by the attendance of Bros. J. Burls, S.W.; C. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; J. Nash S.D.; H. Roberts, J.D.; C. M. Munyard, I.G.; F. W. Ward, P.M.; W. Blackburn, W. Wyatt, J. Shaw, W. West Smith (W.M. 890), J. Hunter, J. R. Dussee, F. Bond, B. W. Parsons, W. Smith, W. Roberts, H. E. Thompson, C. Fowler, and others. The visitors were Bros. F. Walters (W.M. 1309), J. Griffen (J.W. 933), and R. West (P.M. 548). The minutes of the previous meeting were unanimously confirmed, and new by-laws made. Bro. J. Hunter was passed, and Bros. B. W. Parsons and J. R. Dussee were raised, all the work being done in a superior manner; in fact, this lodge is second so none for good working. Bro. Timothy (73) was proposed as a joining member, and one gentleman as a candidate for initiation. The lodge being closed, the brethren sat down to the usual good banquet supplied at the Ship, when the routine loyal and Masonic toasts were given, and some good songs and recitations brought an agreeable evening to a close.

Temple Lodge, No. 101.—Nearly fifty members and visitors of this efficient and influential lodge met on the 1st inst. in their lodge room at the Ship and Turtle Tavern, Leadenhall-street, when the very able Master, W. Bro. Frederick J. Cox, in an admirable manner, conferred the sublime degree on Bro. Alfred Beck. The W.M. was well supported by Past Masters E. Farthing, J. H. Wynne, Hastelow, Beard, May, Stevens, and W. W. Wynne; and Bros. Grimsby, S.W.; Youle, J.W.; Tanner, P.M., Hon. Sec.; Reynolds, S.D.; Prince, J.D.; and E. Farthing, jun., I.G. Amongst the visitors we noticed W. Bro. C. Swan, P.M. 869 and P.P.G.D. Herts.; and Bros. George Howard King, 78, Louisiana, U.S.A., and Maunders, 145. After the banquet, which was supplied by Bro. Charles Painter and his brother, Bro. King, in returning thanks, expressed his admiration of the working, and stated that it excelled that of many American lodges; at the same time he trusted that any brother of the Temple Lodge visiting Louisiana would not fail in paying a visit to his lodge, and also to his home. After a very pleasant evening, the brethren separated about nine o'clock.

St. Thomas's Lodge, No. 142.—The first meeting of the season of this old lodge was held on Saturday, the 5th ult., at Radley's Hotel, Blackfriars, Bro. Dubois, W.M., presiding. There were also present, Bros. Kirk, S.W.; Searth, as J.W.; Cockcraft, P.M., Sec.; Thomas, P.M., I.G.; Gilbert, P.M.; Thisleton, P.M.; Huguenin, P.M.; Rooks, and others. The minutes of the former meeting were read and confirmed, and the lodge was closed. It was announced that the W.M. Bro. Dubois would represent the lodge as its Steward at the Anniversary Festival of the Royal Benevolent Institution, to be held next January. The usual good banquet followed, toasts were given and received, songs were as usual sang, and a very happy evening was passed. Visitors, F. Walters, W.M. 1309; Brown, 177.

Pvey Lodge, No. 198.—At the Ship and Turtle, Leadenhall-street, this old lodge held its regular meeting on the 5th inst. Bro. J. N. Palmer, W.M., presided, supported by Bros. D. C. Nichols, S.W.; A. J. Mansfield, J.W.; G. Lambert, P.M., Treas.; W. Heath, P.M., Sec.; P.M.'s Adams, Roby, Winter, Thorne, Ovi & a large number of members. The visitors were Bros. Plucknett, P.G.D.; Muro, Australia, 390; F. Walters, W.M. 1309; Breler, Cooper, Hankin, Mosely, Cox, and others. The work done was completing Bro. Martin in his last degree, the ceremony being most admirably rendered by the W.M., every part of it being given. The Peter Gilkes's Past Master's jewel was exhibited, and in due course will become the property of the lodge. Its intrinsic value is estimated at one hundred guineas. The lodge being closed, the brethren sat down to a first-class banquet, when the usual loyal and Masonic toasts were duly given and responded to. Bro. Plucknett responded for the Grand Officers, and Bro. F. Walters for the visitors. Bro. Painter, jun., was unremitting in his attentions to all present, and saw that every brother was well served, and the usual happy evening was spent.

Zeland Lodge, No. 511.—This prosperous lodge held its 26th installation meeting on Wednesday, the 2nd inst., at Anderson's Hotel, Fleet-street. Bro. Copus, P.M., opened the lodge, when the minutes of the previous meeting were read and unanimously confirmed. The candidate for raising being absent, the time was agreeably and profitably filled up by the fourth and fifth sections of the first degree being worked. The S.W., Bro. H. J. Birch, and the J.W., Bro. Reed responded to the questions admirably put in a perfect manner, showing what good Masters are in store for this lodge for some time to come. Bro. Andrew, P.M., Sec., took the chair, and Bro. Copus, P.M., presented Bro. H. J. Birch, S.W., and W.M.-elect, to receive the benefit of installation. Bro. Davy, W.M., read the ancient charges, to which the necessary assent was given. The Board of Installed Masters, numbering at least two dozen, was formed. Bro. H. J. Birch (the present J.W. of 1295, and who lives at Swindon) was, according to ancient custom, installed as the W.M. for the ensuing year. The board was then closed, and the following brethren were appointed as the officers for the ensuing year, viz.: Bros. W. Adams Davy, I.P.M.; Reed, S.W.; Hoisted, J.W.;

Barfield, P.M., Treas. (re-invested); Andrew, P.M., Sec.; Gamer, S.D.; Herlan, J.D.; Lock, I.G.; Pardoe, S.S.; W. J. Russell, J.S.; Scholfield, P.M., D.C. (re-invested); W. Radford, Past Prov. Grand Steward Cheshire, Tyler (re-invested). The customary addresses were then given, the ceremony being performed by the experienced installing Master, and pronounced to be most perfect, and never better rendered by any one. The new W.M. set about his duties in an admirable manner. (It may here be mentioned to his credit that on several occasions he has worked the fifteen sections at lodges of instruction.) He initiated Messrs. Schapper, Bertae, Jackson, and H. Dixon, after which the usual questions were put to Bros. Dwedde, Hulén, and Didon, who were introduced and passed to the Fellow Craft degree. The sufferings of a poor distressed foreign brother were relieved in a handsome manner. Three candidates' names for initiation were left on the agenda paper, and three gentlemen were proposed as candidates for initiation. The correct and impressive manner in which the W.M. did all his work fully bore out the reputation he had earned for being a proficient in the science of Masonry. The lodge was then closed, and nearly ninety sat down to one of the good banquets which is invariably supplied at this hotel. Every arrangement was made to render every one happy and comfortable, everything being supplied with an unsparing hand. The usual loyal and Masonic toasts were given, and Bro. Coleman, 1306, presided at the pianoforte. The initiates each responded separately to their toast, and many of the visitors also responded to the health of the visitors. The lodge was informed by one visitor who had just returned from the Grand Chapter meeting that it had been announced that His Royal Highness Frederick Crown Prince of Denmark was initiated by the King of Sweden into Freemasonry on the 1st inst., also that the Grand Chapter had voted £100 to relieve the distress of the peasants in north-eastern France. These facts were received with applause and songs, music, and other enjoyments terminated a pleasant evening's entertainment. Besides the brethren mentioned there were present: Bros. J. Daley (P.M.), Jones (P.M.), Durrant (P.M.), and Ardent (P.M.), besides over sixty members. The long list of visitors included Bros. W. G. Smith (145), L. Alexander (P.M. 188), S. Millas (P.M. 157), J. Wheeler (574), F. Walters (W.M. 1309, P.M. 73), A. Pilbeam (842), A. J. Braid (S.W. 1194), W. Sawyer (W.M. 1196), W. Hall (J.D. 1295), R. S. White (1295), R. Lines (P.M. 834), J. Hughes (766), J. Pearce (733), J. Wheeler (574), and many others whose names we were unable to learn.

Finbury Lodge, No. 861.—This lodge met for the season on Friday, the 28th ult. Present: Bros. Nicholls, W.M.; Hart, S.W.; Benjamin, J.W.; Day, P.M., Treas.; Stokes, S.D.; Meanwell, J.D.; Odell, I.G., and numerous other brethren. The lodge was opened, and the minutes of the former meeting read and confirmed. The W.M. then, in an able manner, initiated Mr. Arthur Peake. Bro. G. Conquest (101), was proposed and received as a joining member. The sum of seven guineas and one guinea respectively were unanimously voted to two distressed brethren. There being no further business before the lodge, it was closed in form and with solemn prayer. After the banquet the usual loyal and Masonic toasts were given. Bro. Sheppard responded on behalf of the visitors, and Bro. Hart, on behalf of the officers. A few songs and an animated conversation enlivened the proceedings, and the brethren departed about eleven o'clock.

Hornsey Lodge, No. 890.—This well established lodge held its regular meeting on Friday, the 4th inst., at Anderton's Hotel, Fleet-street. Bro. West Smith, W.M., in his usual superior manner initiated Messrs. A. Skaife, J. Nutter, R. Meggett, Richmond and Williams, into Freemasonry. The ceremony was given in a correct, faultless, letter-perfect, and most impressive style. It was a treat to all present to have the pleasure and gratification of hearing such superior and excellent working. This being election night, the ballot for the W.M. resulted in favour of the S.W., Bro. Garner, occupying that all important position for the ensuing year. Bro. H. Webb, P.M. and Treas., was again unanimously by ballot elected Treas. Bro. W. Radford, P.P.G.S. of Cheshire, was unanimously re-elected Tyler. In the temporary absence of the W.M., the chair being occupied by Bro. H. Webb, P.M. and Treas., it was unanimously voted that the usual six-guinea P.M.'s jewel be presented at the next meeting (the installation) to Bro. W. West Smith, for his efficient services during his year of office. The lodge was closed. Present besides those named, Bros. A. A. Drew, S.D.; J. C. Gant, J.D.; G. Lemann, I.G.; J. West, Steward; and others. The visitors were, Bros. F. Walters, W.M. 1309; S. Wade 131, G. Russell 781, W. B. Wheeler 865, T. W. Turner 1017, &c. Banquet was served up, Bro. W. Smith attending to the wants of all present in that kind and courteous manner which makes him a favourite with all present at any meeting. The usual happy, agreeable, and pleasant evening was spent, a few hours' recreation bringing this reunion to a close. The usual toasts were given and received.

Victoria Lodge, No. 1056.—The regular meeting of this lodge took place at Anderton's Hotel, Fleet-street, on Wednesday, the 26th ult. Bro. George Roberts, W.M.; Ulysses Latreille, S.W.; A. Robbins, J.W.; W. Ashby, S.D.; and many other members were present. Amongst other business Bro. Arthur James Willmore was raised to the third degree. Bros. William George White and John Williams were duly passed to the second degree, and Mr. William Perrin was initiated into the Order. The resignation of Bro. C. J. Allen was received and accepted by the lodge with very much regret, and the Secretary was desired to communicate the same to him, expressing the deep sympathy of the brethren with him in his heavy family bereavement. It was resolved that the meeting of the lodge in April be changed to the Thursday after the fourth Wednesday in that month. A communication having

been read from the Committee of the "George Tedder Testimonial Fund," the brethren made a collection among themselves on behalf thereof. Amongst the visitors present were Bros. W. R. Hayward (999), Charles Winsdale (P.M. and Sec. 69), J. C. Dwarber (S.D. 55), Wm. Morris (1228), A. Wadson (1228), and R. C. Chanter (1159). On the lodge being closed, the brethren adjourned to the banquet, and after the usual toasts had been disposed of, separated at an early hour.

PROVINCIAL.

ULVERSTON.—Lodge of Furness, No. 995.—The regular monthly meeting of this lodge was held at the Masonic Temple, Theatre-street, on Tuesday, the 1st inst., under the presidency of Bro. John Case, W.M., supported by the following officers: Bros. Dr. Barber P.M.; Reuben Pearson, S.W.; Robert James, Hon. Sec.; R. Dodgson, S.D.; James Paxton, J.D.; Robert Casson, Org.; M. Wilson, I.G.; Henry Crook, Steward; John Robinson, Tyler, and 25 other members. Bro. T. Dodgson, P.S.W., acted as J.W. The visitors were James Porter, W.M. 343 and 1256, and P. C. Warne, 723 and 1046. The lodge was opened in due form by the W.M., and the minutes of the last meeting were read and confirmed. Bro. Tyson proved his efficiency as a F.C., was entrusted, and retired, and on being readmitted was raised to the sublime degree of M.M. by Bro. Barber, P.M., assisted by Bro. Porter, who also gave the lecture. Bro. Hudson, was passed as a Fellow Craft. A candidate was proposed for initiation, and after some other business had been transacted the lodge was closed in due and ancient form.

MELTON MOWBRAY.—Rutland Lodge, No. 1130.—A regular meeting of this lodge was held on Thursday, the 3rd inst. Present: Bros. H. Douglas, W.M.; Robinson and Langley, P.M.'s; Fast, Bright, Weaver, Oldham, Leadbetter, Adcock, and many others. Bro. King was raised by the W.M., and Messrs. Nixon and Luke Riley were initiated—the former by dispensation, as he was under age. The brethren were then called off to refreshment, and on their return to labour the W.M. gave the ancient charge to the initiates. The work was exceedingly well rendered by the W.M. and all his officers. The muster of brethren was very large.

OAKHAM.—The Vale of Catnis Lodge, No. 1265.—The annual festival of this lodge was held in the Agricultural Hall, on Wednesday, the 2nd inst. Present: Bros. the Rev. F. K. Orme, P.M.; Thomas Markham, W.M.-elect; Duncombe, Bennett, Bailey, Crowson, Morris, Hassan, Hardy, and Newcombe, members of the lodge; and the following visitors—Bros. Orford, P.P.S.G.W. of Norths. and Hunts.; W. Langley, P.M. of 1130, P.P.S.G.W. of Leicestershire; Douglas, W.M. 1130, P.P.G.D. of Leicestershire; and Bro. Clark, Steward of 1130. On the confirmation of the minutes, letters of apology were read from the P.G.M. and Bro. Brown, the W.M. The installing Master, Bro. Langley, then obligated the W.M.-elect, and in a Board of Installing Masters, placed him in the chair of K.S. On the return of the brethren, he was proclaimed and saluted, and Bro. Langley gave the usual charges to the W.M., Wardens, and officers. The following brethren were then appointed and invested: Duncombe, S.W.; Bennett, J.W.; Morris, Treas.; Hassan, Sec.; Hardy, S.D.; Kew, J.D.; Bailey, I.G.; Newcombe and Crowson, Stewards. Mr. Thomas Bennett was then initiated by Bro. Douglas, at the request of the W.M.

WEST DERBY.—Pembroke Lodge, No. 1299.—This lodge held its usual monthly meeting at the West Derby Hotel, near Liverpool, on Thursday, the 20th ult. The lodge having been opened by Bro. Wm. Crane, P.M. 1094 and 249, W.M., assisted by Bros. James Cook, S.W.; John Sellar, J.W.; Clayton, Treas.; Clegg, Sec.; Macmurdrow, S.D.; Bartlett, S.S.; Vine, P.M., and Marsh, P.M. 155, W.M. 1091, P.G.A.D.C. W.L. Visitors: Bros. Jones, Sec. 216, Jos. Wood, Treas. 1094, James Hamer, P.M. 220, P.G.T.; &c. Mr. Richard Bennett was duly initiated into Freemasonry, the working tools being given by Bro. J. Sellar, J.W., and the charge by Bro. J. Hamer, P.M. The lodge was opened in the second degree, and Bro. Gunn was duly passed to the degree of F.C., in a very impressive style, by Bro. Wm. Vine, P.M., the working tools being given by Bro. Wm. Crane, W.M., in his usual impressive manner. The lodge was then closed down, and a banquet, excellent as usual, was provided by Bro. Richard Rawlinson. After the usual opening toasts, that of the Provincial Grand Lodge was responded to by Bro. Marsh, who said he hoped the Prov. G.M. would give honours to deserving members of the Craft, and not to untried Masons who had done nothing for its good.—The W. Master's health was given, and duly responded to.—Bro. Jas. Cook responded for the officers.—The health of Bro. Bennett, the newly-initiated brother, was proposed in appropriate terms by the W.M.—Bro. Bennett, in the course of his reply, alluded in humorous terms to the world's opinion touching the principles and practices of the Order. In feeling language he referred to the solemn ceremony of his initiation, and after expressing a high opinion of the character of those he was united to that evening, said that the principles he had heard expounded, and to which he was now pledged as an Apprentice, from their high and holy nature, could only emanate from the mind of that Great Being who rules over all.—Bro. John Jones, 216, in responding on behalf of the visitors, said he was much pleased with the good working of this young lodge, complimented the officers and brethren upon their efforts, and acknowledged the princely hospitality of the W.M.

ROYAL ARCH.

METROPOLITAN.

Caveat Chapter, No. 176.—The installation meeting of this chapter was held at Radley's Hotel, Blackfriars, on Thursday, the 3rd inst. The chapter having been opened

and the minutes confirmed, Comp. R. W. Little, P.Z., installed P. A. Nairne, M.E.Z., and J. Brett installed M. Scott as J. The officers appointed for the year were, besides those named, Comps. F. Walters, P.Z., Treas.; R. S. Foreman, S.E.; A. Williams, S.N.; T. Quhampton, P.S.; J. Hills, 1st A.S.; J. C. Hall, 2nd A.S.; C. J. B. Plestow, D.C.; W. A. Hinde, W.S.; and Speight, Janitor. Comp. P. Browne, the H.-elect, was unavoidably absent. Comp. Plestow was the Steward appointed to represent the chapter at the Festival of the Royal Benevolent Institution in January, 1871. The chapter having been duly closed, the brethren retired to banquet, and a pleasant evening was spent. Visitors: Comps. J. Hart, M.E.Z. 410; J. Brett, P.Z. 177; L. H. Isaacs, 72; &c.

PROVINCIAL.

ULVERSTON, W.L.—Chapter of Furness, No. 995.—A convocation of this chapter was held at the Masonic Temple on Saturday, the 29th ult. The chapter was duly opened by Comps. Moore (P.Z. Rowley Chapter, 1051, P.P.G. Supt. of Wks., &c.), Wm. Dodd, H., and John Case, M.E.Z., as J. The following companions were then admitted: Robt. James, Scribe E.; Thos. Dodgson, Scribe N.; Reuben Pearson, Prin. Soj.; Roger Dodgson, Treas.; John H. Matthews, Organist; Thos. Roper, George Cornfield, James Postelthwaite, and others; John Robinson, Janitor. Comp. F. C. Warne, Panmure Chapter, 720, was also present. The minutes of the last convocation were read and confirmed. A ballot was taken for Bro. W. J. A. Baldwin, F.P. (995), which proved unanimous in his favour. Bros. Rogers (872) and Baldwin were then duly exalted to this supreme degree by Comp. Moore, who also delivered in a most impressive manner the symbolical and mystical lectures, Comp. Dodd, H., giving the historical lecture. Comp. James, Scribe E., then read the proposed by-laws of the chapter; which, with two exceptions, were unanimously agreed to. The M.E.Z. gave notice of motion proposing a companion as an honorary member. The thanks of the companions were heartily accorded to Comp. Moore for his kindness in coming from Lancaster to preside, and for the very able, instructive, and effective manner in which he discharged the various duties. The chapter was then duly closed according to ancient form.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

Roman Eagle Conclave, No. 6.

An assembly of this conclave was held at Anderton's Hotel, Fleet-street, on the 29th ult. The chair of Constantine was occupied by Dr. William Robert Woodman, M.P.S., who was supported by the following officers and Knights: Dr. C. H. Rogers Harrison, V.E.; Rev. W. B. Church, S.G.; J. Read, J.G.; H. Allman, H.P.; W. F. N. Quilty, P. Sov., Treas.; A. A. Pendelbury, P. Sov., Rec.; H. C. Levander, M.A., P. Sov.; R. Wentworth Little, G.R.; S. G. Foxall, P. Sov.; Prefect; W. C. Lucey, M.D., Herald; J. Weaver, Organist; A. Perrot, S.S.; C. A. Thompson, J.S.; J. Brett, P. Sov.; W. C. Barlow, Alfred Smith, D. R. Adams, J. R. Foulger, Alpheus C. Morton, J. J. Caney, George Smith, and J. Gilbert, Sentinel. Visitors: J. Mayo, P. Sov. 2; Magnus Ohren, 30, an ex-member of No. 6.

The conclave having been duly opened, and the minutes read and confirmed, ballots were taken for several candidates on the agenda paper, and the following being in attendance were regularly installed as Knights of the Order, viz., Bros. W. Carpenter, P.M. P.Z. 177; T. L. Fox, P.M. P.Z. 19; W. B. Hambly, S.W. 857; and W. W. Anderson, 862.

The conclave then proceeded to elect the officers for the ensuing year, with the following result: Dr. Harrison, M.P.S.; Rev. W. B. Church, V.E.; W. F. N. Quilty, P.S., Treas.; J. Gilbert, Sentinel. Sir Knights Foulger, Barlow, and Perrot were re-elected members of the Permanent Committee.

A Past Sovereign's jewel was unanimously awarded to Dr. Woodman as the retiring M.P.S., and a notice of motion by Sir Knight Levander, P. Sov., to increase the installation fee and annual subscription having been given, the conclave was closed and the chevaliers adjourned to the banqueting-hall.

In the course of the evening the usual loyal and chivalric toasts were proposed and duly honoured.

In responding for "Lord Kenlis, G. Sovereign, and the Grand Council," Sir Knight Little, as the only member of that body present, congratulated the conclave on its continued prosperity at the close of its third year of existence, and said he was happy to say it was but the reflex of the progress made by the whole Order, which was steadily advancing in the estimation of the Craft. As an instance of its flourishing condition he stated that the Council had recently purchased £200 Consols, besides which the Almoner's or Benevolent Fund had nearly £40 to its credit.

Sir Knight Carpenter, in a quaint and humorous speech, returned thanks for the newly-installed "Companions-in-Arms," remarking that although he would make but a poor hand with the carnal weapon, he had no objection to fight under the banners of progress and enlightenment.

Sir Knts. Fox, Hambly, and Anderson also responded.

A special toast was offered by the Grand Recorder, and received unanimous acceptance—"Prosperity to the other Christian Orders connected with Freemasonry," coupled with the name of Sir Knight Magnus Ohren, 30.

"The M.P.S.," "The M.P.S.-elect," "The Visitors," "The Officers," and other toasts having been given, the proceedings terminated.

As usual in this conclave, music, both instrumental and vocal formed a pleasing addition to the evening's enjoyment, Sir Knights Weaver, Read, Ohren, and Perrot especially distinguishing themselves in this respect.

TO ADVERTISERS.

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

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

The Freemason

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

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NOTICE.

On and after October 1st, the Subscription to THE FREEMASON will be 10s. per annum, post-free, payable in advance.

Vol. I., bound in cloth 4s. 6d.
Vol. II., ditto 7s. 6d.
Reading Cases to hold 52 numbers... 2s. 6d.

Births, Marriages, and Deaths.

BIRTH.

MACMULDROW.—On the 30th ult., at 9, Geneva-road, Elm Park, Fairfield, near Liverpool, of a son, the wife of Bro. Macmuldrow, 201 (Jordan Lodge), S.D. 1299 (Pembroke Lodge), and C.A.S. Temple Chapter 1094.

MARRIAGE.

BOBBINS—GRIFFITHS.—On the 27th September last, by special licence, in the Congregational Church, by the Rev. W. Thompson, Bro. John Henry Bobbins, youngest son of the late John Bobbins, Esq., of the H.E.I.C. Service, St. Helena, to Christina, second daughter of the late John Griffiths Esq., of Salt River.

DEATH.

JARVIS.—On the 25th ult., at 2, Mount Pleasant, Liverpool, Bro. Matthew Jarvis, P.M. of the Everton Lodge, 823.

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.

A.L.L.U.P.—We deem it advisable not to publish your letter respecting the Ark Mariners' degree—at any rate, for the present.

CEDRIC.—Not in England.

S.S.—It is by no means uncommon. Hindoos are eligible for admission into the Order, and there are several active Masons of that religion both in India and elsewhere.

Several answers are postponed till our next.

The Freemason,

SATURDAY, NOVEMBER 12, 1870.

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

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

All communications, letters, &c., to be addressed to the EDITOR,

2, 3, and 4, Little Britain, E.C.
The Editor will pay careful attention to all MSS. entrusted to him—but cannot undertake to return them unless accompanied by postage stamps.

THE ARK MARINERS' DEGREE.

A CORRESPONDENT residing in Leicester, and whose communication will be found in another part of our columns, has intimated his belief that "any information relative to the side degrees of Ark, Link, Chain, and Wrestle would just now be especially valuable, inasmuch as there is a prospect of their being worked under the authority of the Mark Grand Lodge." Now, in the first place, we candidly avow our conviction that the said degrees are by no means essential to the Masonic system; nay, we hold that,

in point of fact, they traverse all the received traditions of the origin of the Craft. To demonstrate the force of this position, it is not necessary that we should preach absolute belief in King Solomon's Grand Mastership, or insist upon the truth of those many beautiful legends which are interwoven, like threads of gold, in the fabric of Freemasonry. The foundation of our Order is veiled in allegory, and its history is a triumph of symbolism; but it must never be forgotten that our traditions are consistent in their inception, and harmonious in their relations to each other—like the needle to the magnet, they invariably lead us to one point, and that point is the construction of the Holy Temple at Jerusalem. The degrees of Craft Masonry in all nations are based upon this theory; every Master of a lodge represents the wise son of David, every Master Mason personifies the skilful Man of Tyre. Destroy this allegory, and you shatter the corner-stone of our sublime Fraternity; remove the eloquent pillars of Wisdom, Strength, and Beauty, and the edifice of Freemasonry will crumble into dust. So profoundly and, we may add, so sagely has this great truth been recognized by the many workmen who have endeavoured, since the dawn of our Institution, to add side-chambers to the building—so wisely have they operated, that none but an insignificant few have ever sought to ground the pretensions of the Order upon any other presumable basis.

In the Royal Arch Degree, the same allegory is only continued, not ignored, and by a conceivable chain of events we follow the fortunes of the royal line of David until the restoration of the Temple under Zerubabel. The teachings of the Ancient and Accepted Rite are also in unison with this theory, as we proved in a recent dissertation on the degrees from the 4° to the 14°, all of which are unquestionably expansions of the primitive Hebrew tradition, though possibly, as some hold them to be, they are also types of a later dispensation and heralds of a closer covenant. In the superior degrees of the same rite, we are led, it is true, into "fresh fields and pastures new;" but there is no anachronism involved in tracing their affinity with the preceding grades. The same may be said of the Red Cross degrees, which take up the mythical history of the Order at the memorable period when Christianity finally emerged from the gloom and horror of persecution into freedom and prosperity under the eagles of the Roman empire. By the traditions of the Masonic Knights of the Holy Sepulchre, who ascribe their origin to St. Helena, the mother of Constantine the Great, the allegory is finally allied with the rise and progress of the Knights Templar and the Knights of St. John of Jerusalem at a subsequent period; and it may not be amiss to state that the Baron Huunde and other Masonic revivalists of the eighteenth century, advanced and advocated these or similar views respecting the beauty and connection of our whole Masonic system, and the rela-

tive dependence of its several parts, more than one hundred and twenty years ago.

Again, the Mark Degree is confessedly such a link in the symbolic chain that we need not further discuss its claims to be considered an integral portion of Freemasonry; but when we come to investigate the pretensions of the "Ark Mariners," what do we find? *Imprimis*, a reversal of all our well-digested ideas of the Masonic allegory. Instead of taking the Temple of the Lord as the marvellous type of that still more glorious mansion, the immortal soul of man—instead of its mysterious emblems and divine associations—we are to accept the vessel of wood, in which Noah and his sons floated in safety over the roaring surges of the Flood. Yes, we are coolly invited to abandon all our Solomonian traditions, all our Hebrew chronicles, and to place ourselves in the ark amid the howling waters, with the shrieks of dying criminals for music and the darkness of unutterable woe for company.

Now, we ask our readers, is this Freemasonry? Are not the teachings of our Order utterly at variance with such dreadful scenes? Are not its principles and ceremonies commemorative of brighter events than those of ruin and destruction? Take the Craft and the Mark—they remind us of the rearing of that mighty temple which crowned the summit of the holy mount in days of old. Look at the Royal Arch—it alludes to the building of a second house where the first formerly stood, a prototype of hope clearer than the rainbow, of a covenant that shall endure for ever. Analyse the Christian degrees—they are figurative of blessings, and inculcate the virtues of faith, hope, and charity, by the exercise of which we are enabled to present our hearts as living stones in that spiritual temple, not made with hands, eternal in the heavens. But the rites observed in the Ark Mariners' Degree—grotesque, inconsequential, and disjointed as they are—have no place in the Masonic design; they have no coherence with the Masonic system; they are neither useful nor ornamental; in fact, to quote the poet, "They are neither man nor woman, they are neither ghost nor human," "neither fish, flesh, fowl, nor good red herring," and are only fit to be preserved in Pandemonium, or recorded in the archives of a lunatic asylum for the benefit of its imbecile patients. If, however, there are some amongst the Masonic fraternity who desire a greater antiquity for Masonry than the epoch of Solomon's temple—if there are some so nautically inclined as to sigh for a cruise in the Ark, and a "Heave, O! heave over" with Noah and his sons—by all means let them enjoy their patriarchal predilections; but, like other harmless wiflings, under proper restrictions. Let their bark be attached by a long rope to the landing-stage, so that when *les pavorres diables* feel sea-sick they may be speedily hauled back to *terra firma*, and re-invigorated with a few draughts of pure, ancient Masonry. Will the Grand Master of Mark

Masters undertake the charge of this Board of Admiralty? Will he consent to shelter beneath the expanding wings of his jurisdiction these poor shipwrecked Mariners? Will he, in the plenitude of his compassion for their forlorn condition, initiate them into the mysteries of the "Link," instruct them how to form the "Chain," and, above all, teach them the superlative trick of the "Wrestle." At present, we conceive that the so-called "Ark Mariners," now navigating the deep seas of the past under the guidance of an extremely juvenile pilot, are in reality quite in a fog as to the relations of the degree to Freemasonry—and, moreover, that they are sailing under false colours. It was wittily said of Sir Robert Peel that "he caught the Whigs bathing and stole their clothes" when that eminent statesman appropriated some of the measures of his opponents, and we have yet to learn that the "Sovereign Grand Commander" of the Ark Mariners' crew is not after all merely an artful pirate, who finding the vessel apparently unmanned, has quietly made her a prize, and thrown the original hands overboard. If this be so, it may be nautical tactics, but it is certainly not what we are taught to expect in Freemasonry; nor, indeed, is it usual to find experienced Masons willing to follow in the wake of a brother whose admission into the Fraternity dates only some two years back, and who has never filled even the lowest offices in the Craft. However, this is an age of portents, and probably the Aurora Borealis prefigured the remarkable voyages which the Ark Mariners are destined to accomplish under their venerable leader.

No doubt the next meeting of the Grand Lodge of Mark Masters will reveal to the Masonic community, whether "the bark is on the sea" or "the boat upon the shore," but in any case, we are anxious to know by what authority, and under whose auspices, these astounding pranks are played, because in the first place we are credibly informed that those who alone have the right to form a governing body of the "Ark, Link, and Chain" degrees are in nowise connected with the present proceedings; and it is further stated that these brethren are prepared to surrender their powers and privileges into the hands of the Grand Mark Master at the proper time. By all means let us be informed who are the chief harlequins in this quasi-Masonic pantomime.

The CANADIAN DIFFICULTY.

Our contemporary *The Craftsman* and *Canadian Masonic Record* publishes in the October number a very well-written and temperate article upon the unhappy divisions which now prevail amongst the Craft in Canada, but we feel bound to take exception to the subjoined statement, which, although courteously worded, implies that THE FREEMASON has pandered unworthily to the views of the Quebec brethren, by permitting the insertion of articles concocted on the

other side of the Atlantic, as veritable expressions of our own editorial sentiments on the subject. This we beg most emphatically to contradict; not a line written in Canada has been put forth as our own, and moreover we can solemnly affirm that we espoused the cause of the Grand Lodge of Quebec solely from a conscientious conviction that we were fighting for right against might. However, on referring to our article which appeared in No. 76, it will be found that we never "named Bro. Harington as justifying the formation of the so-called Grand Lodge of Quebec." The passage in which his name occurs is as follows, and will not bear the construction put upon it by our contemporary. "It (an amendment offering recognition to the sister Grand Lodge) was seconded by the distinguished Bro. Douglas Harington, also a Past Grand Master, who supported it with all the weight of an experience," &c. We feel that it is due to our personal honour, as a Masonic journalist, to disclaim unmistakably the accusation conveyed in the remarks of *The Craftsman*, and we take the opportunity of informing all whom it may concern, that we shall continue to enunciate our opinions on all matters of public Masonic interest without fear or favour. In fact, so far as relates to this particular question, the opinions expressed in THE FREEMASON, may be fairly considered as not being calculated to promote the pecuniary advantage of its proprietor, inasmuch as he has reason to acknowledge many acts of courtesy, and exhibited friendship towards him on the part of the leading Masons of the Grand Lodge of Canada; while, on the other hand, he is utterly unacquainted with a single member of the Grand Lodge of Quebec. We, however, have not permitted any such considerations to sway us in the discussion of the grave points involved, and we may add that should the day arrive when the expression of our opinions on any Masonic subject shall be required to take their hue from other than the honest tints of truth, that day will have witnessed the termination of our editorial labours in the Masonic sphere.

"Some effort has been put forth to make capital out of the fact that two eminent Freemasons like M.W. Bros. Wilson and Harington moved and seconded the resolution for recognition at the last annual communication of the Grand Lodge of Canada. It was a wise thing to point out in this statement that upon the question of the Masonic right of the Quebec lodges to separate from the Grand Lodge of Canada, and establish a separate Grand Lodge of their own, both those eminent brethren remain of the same opinion as in December of last year. The publication, by permission of M.W. Bro. Harington, of his memoranda on this point, is exceedingly well timed. We call the especial attention of the London FREEMASON to it, and we ask our contemporary, who has ventured to name Bro. Harington as justifying the formation of the so-called Grand Lodge of Quebec, to at least retract that part of the article which appeared a few weeks ago in his columns. These articles in THE FREEMASON, by the way, have been made to do service on this side of the Atlantic. They were republished in a Montreal paper, and slips of them sent to all the lodges in the province, with the initials 'J. H. G.' attached to them. If we might venture a suggestion, it would be that the articles be initialed and circulated in future before being sent to

England for publication; for if our friends in Quebec imagine that people are so dull as not to recognise the paternity of the articles, they have formed but an uncomplimentary estimate of the intelligence of the Masons of Canada."

GRAND CHAPTER OF ENGLAND.

In the account of the Quarterly Meeting of the Grand Chapter which appeared last week, the fact was recorded that the report of the Committee of General Purposes was adopted by the Grand Chapter, but our reporter omitted to state that Comp. S. Leith Tomkins's motion, for the grant of £100 towards the relief of the suffering French peasantry was proposed by that estimable Companion in a very able speech, in which he portrayed in vivid colours the fearful misery and distress that have overwhelmed the rural population of France, more especially in those districts which have been overrun by the invading hosts. Comp. Tomkins' proposition met with ready acceptance, and he further announced that the Grand Treasurer, Comp. Samuel Tomkins, with his usual generous promptitude, would pay over the amount voted forthwith to the funds now being collected for the benevolent object in view, without awaiting the confirmation of the grant by Grand Chapter. We consider it is but fair that the Craft should know of what sterling stuff their Grand Officers are made, and we have therefore great pleasure in supplying the omission accidentally made in our former notice of the proceedings.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The Committee of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons held the usual monthly meeting at the Freemasons' Hall, on Wednesday, Nov. 9th, Major Creton in the chair. There were also present: Bros. W. Farnfield, E. Cox, J. R. Sheen, F. Walters, G. Bolton, N. Wingfield, J. Bellaby, R. Spencer, C. A. Cottebrune, A. Perkins, J. Brett, E. H. Patten, S. May, and Hemsworth.

The minutes of the October meeting were read, and unanimously confirmed.

Two applicants as candidates to the Male Fund were admitted and approved of, viz., one from Lodge No. 62 and one from Lodge No. 87. Other business was disposed of, and the meeting closed.

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of the Boys' School was held at the Freemasons' Hall on Saturday, 5th inst. Bro. B. Head was appointed chairman, the other members present being Bros. G. Snow, Creton, Young, Browse, J. Symonds, T. Fenn, J. R. Sheen, F. Walters, E. Cox, J. Weaver, S. Rosenthal, R. Spencer, C. Harcourt, J. Turner, F. Grosjean, T. W. White, and F. Binckes.

The minutes of the meeting in October, and also those of the Quarterly Meeting, were read and confirmed, and the minutes of the last House Committee meeting were read for information. The report of the Audit Committee was received, adopted, and ordered to be entered on the minutes.

The petitions of three candidates were received, and (subject to all the necessary forms being gone through) were permitted to be added to the list of applicants seeking admission to the school.

A full report of the consecration of the Asaph Lodge will appear next week.

The following matter is also unavoidably deferred:—Bro. Jacob Brennan's letter on "Jurisdiction of Grand Lodges"; reports of Grand Lodge of Quebec, and the D.G.L. of Bombay, Craft lodges 50, 195, 279, 959, 1051, and 1309, Mark lodges Bon Accord, Knights of Malta, and Star in the East, and the Belgrave and Stanhope lodges of instruction.

Multum in Parbo, or Masonic Notes and Queries.

BRO. W. P. BUCHAN AND "REVIVAL."

I have no objections to reiterate my reasons for using the term *revival* instead of *origin* as applied to the institution of the Grand Lodge of England A.D. 1716-7, but must really refrain from so doing unless an adequate cause is assigned, for my time is much occupied, and can be more profitably engaged than in simply stating what has been already presented in the magazines of the Craft.

Moreover, Bro. Buchan has had a long time now of firing at other brethren's targets, and I therefore think it high time for him to present in a connected and concise form the reasons why he believes Freemasonry was *originated* in the last century, and not *revived* as I maintain. On so doing, in the columns of THE FREEMASON (as an *article*, and not by way of correspondence, as the latter so often generates into a merely personal altercation, and though I do not anticipate such would result from our friendly encounter, it is always better to *prepare* for all contingencies than to *refrain* subsequently), I shall be happy to offer a few remarks on the subject. I venture thus to point out a feasible plan whereby to arrive at the solution of the problem in question, because at present it would take me less time to answer these objections than to write exhaustively on the subject.

W. JAMES HUGHAN.

P.S.—The valuable information communicated to me by the well-known Masonic writer "Lupus," I intend to make use of shortly.

BRO. BUCHAN ON BRO. HUGHAN.

I quite think that the 1717 period is the "line of demarcation" between the lodges of the previous centuries and the Grand Lodges of subsequent years; and therefore do not in the slightest degree desire to alter my conviction, as quoted by Bro. Buchan in THE FREEMASON for Nov. 5, 1870.

The "essential differences" of which I speak do not, however, invalidate my statement that the *revival* of Freemasonry occurred in the eighteenth century, and that the *origin* belongs to a much earlier period, and, in fact, was an outgrowth of the "Guilds" far back in the past.

I object to the constant use of the term "*our* Freemasonry." Of course, as *our* Freemasonry was unknown before the last century, Bro. Buchan is correct in so stating the fact, only that is not *the point of the discussion at all*. The *point* in dispute, as I understand, is this: Did Freemasonry, composed of *operative* and *speculative* members and congregating in lodges, exist before 1717? I answer, unequivocally and emphatically, Yes! Who says, No?

W. JAMES HUGHAN.

THE APRON—THE BADGE OF OUR ORDER.

I have to thank Bro. Lupus for his interesting remarks at page 561, also Bro. (?) P. H. Newnham; and in reference to their interesting quotation from the *Quarterly Review*, I should like, if the exact words of the entry as it originally stands could be given. As my justification for saying so, I have only to point to the mistakes that have been so often promulgated about Thomas Boswell being a Warden, &c., of the Lodge of Edinburgh, Mary's Chapel, in 1600, though the exact words of the minute where his name occurs not have been correctly copied and published.

As to a pair of gloves and an apron being given to the Masons in the time of Henry VI., I am not at all surprised at that, and am prepared to believe that the same was also given to the carpenters, &c. But a question rises: Were these gloves and aprons given to the Masons for the purpose of wearing when engaged at their usual stone-cutting work in their "lodge," shop, or shed, or were they given to be worn during the religious or other processions which were so often occurring? As to Bro. Newnham's idea, that a Mason's "lodge" in the time of

Henry VI. was a place where operative masons met "when *not* engaged in *operative* labour," that is a mistake, for the mason's "lodge" then was simply the mason's *workshop*, where he did his stone-cutting, and where he may also have slept, too, for that matter. In the "Aberdeen Burgh Records," of date 1498, we read of a mason swearing "to mak gude service in the luge and retence to the begin and furnysing of queyr," which appears to me to simply mean that he was to work either at the quarry in the "luge" or workshop, or on the building, wherever his services were necessary. The "maister of the werk" then seems not to have been a mason, for in 1510 he was ordered by the counsel to look after the plumber who was to "theik the body of thair kirk with leide." At that time they also used to have great processions, and also great fights for precedence—the post of honour was next the Sacrament, which was given to the smiths; so that the masons were rather in the background there. Every craft or trade had its "taiken," so that every craftsman at a procession had to wear on his breast the usual token of the trade to which he belonged—that of the tailors, *e.g.*, being a "pair of patent sheris." The wright's would probably be the square and compasses, and the mason's something similar, but, perhaps, with some additional tool included. Most, and I suppose all, of the trades wore aprons when at work, and whether they wore them or not at the processions I have alluded to, I cannot at present say. The aprons of all the crafts, however, were not the same—the smiths and masons wore them long, the shoemakers short and circular at bottom, the slaters short but with two long ends for tying round the waist, and so on. The great question, therefore, for us still is: Did Elias Ashmole and his acquaintances, when at Masonic meetings, always wear an apron during the time of meetings, or did they not? As yet, I do not remember of ever coming across anything that would lead me to believe so, but rather otherwise.

W. P. B.

The following, deciphered to the best of my ability from one of the minutes of the Warkworth and Alnwick Lodge, in my possession, may prove acceptable to Bros. W. P. B. and Lupus. The words in italics, I think, I have read correctly; the spaces (. . .) I cannot make out.

E. T. T., 1167.

"That a true and *perfect* lodge kept at Alnwick at the house of Mr. Thomas Davidson then one of the Wardens of the said lodge the Twentieth Day of this Instant January 1708. It was Ordered that for the future no member of the said Lodge Master Wardens or fellows should appear at any Lodge to be kept on St. John's Day in Christmas without his Apron and Common Square fixt in the Belt thereof upon pain of forfeiting two . . . six pence each . . . son offending and that care be taken by the Master and Wardens for the time being that a Sermon be provided and preached that day at the Parish Church of Alnwick by some clergyman at their appointment when the Lodge shall all appear with their Aprons on and Common Square as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sume of Tenn Shillings the several forfeitures to be disposed of as the then Lodge shall direct, and all . . . sons offending shall upon refusal of paying the several *mults* above mensioned shall be excluded the said Lodge; Witness our hands the *said* Twentieth day of January 1708.

(Syned),

"JAMES MILLES, } Master of the
"THO. DAVIDSON } aforesaid Lodge.
"JOHN CHARLTON } Wardens of the
"said Lodge."

QUESTION OF ALLEGORY IN FREEMASONRY.

Some Freemasons have declared that the principles of the Order were most fully communicated to Adam, and they state Freemasonry to be "a peculiar system of morality, veiled in allegory and illustrated by symbols." I have never, so far as I recollect, heard any brother explain in any oration or lodge lecture (in Scotland) where is contained the "allegory" in Freemasonry, and shall feel pleased to hear the opinions of any recognised living authority. I have my own view, but wish to hear others.

CHALMERS I. PATON.

Masonic Miscellanea.

A MEETING of the Provincial Grand Lodge of Cumberland and Westmorland will be held by Lord Kenlis, the R.W. Prov. Grand Master, at Carlisle, on Wednesday, the 23rd inst.

THE Emblematic Lodge, No. 1321, will be consecrated at the Tulse-hill Hotel, on Thursday next, the 17th inst., by the W. Bro. R. Wentworth Little, P.M. 975, Prov. Grand Secretary, Middlesex, the officer appointed for the purpose by the M.W. Grand Master; after which W. Bro. W. B. Heath, P. Prov. S.G. Warden, Herts, will instal Bro. G. F. Swan as the first Master. Bro. the Rev. J. Sydney Darvell, P.M. 108, will officiate as Chaplain, and the Grand Secretary and other illustrious Masons are expected to be present on the occasion.

THE Right Hon. and R.W. Brother Lord Leigh, Prov. G.M. Warwickshire, has appointed Friday, the 18th inst., for the consecration of the Athelstan Lodge, 1333. The brethren will accordingly assemble at the Red Lion Hotel, Atherstone, at 1-15 p.m., and proceed to the Town Hall, where the Provincial Grand Lodge will be opened at 1.30. A banquet will take place in the Corn Exchange at 3.30.

A CENTENARY Festival of the Lodge of Hengist, No. 195, will be held at the Masonic Hall, Bournemouth, on Wednesday, the 23rd instant. The R.W. P.G.M., W. W. Beach, M.P., will preside on the occasion, supported by his Grand Officers. The lodge will be opened at 1.30 p.m., and the banquet will be held at the Belle Vue Assembly Rooms, at 4 o'clock.

WE are informed that the "Palestine" Chapter of Rose Croix H.R.D.M. will be consecrated on Saturday, the 26th instant, at Freemasons' Hall, Great Queen-street. The M.P. Sov. Grand Commander, Ill. Bro. Vigne; the Grand Treasurer-General, Ill. Bro. Capt. Phillips; Ill. Bro. Hyde Pullen, 33°, and other Ill. brethren will, it is expected, take part in the proceedings. Bro. John Hervey, 30°, is to be the first M.W.S., Bro. R. Wentworth Little, 18°, the first Prelate, and Bro. Col. Francis Burdett, 32°, the first General of the new chapter.

A SPECIAL meeting of the Grand Council of the Red Cross Order will be held at the Freemasons' Tavern, on Wednesday, the 16th inst., for the consideration of various important questions. A special College of Viceroys, and a Senate of Princes will be opened previously for the reception of approved candidates.

WE understand that a lodge is about to be opened in the Diamond Fields, Cape of Good Hope, to be called "The Diamond Lodge."

Original Correspondence.

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

BOARD OF BENEVOLENCE.

(To the Editor of The Freemason.)

SIR AND BROTHER,—As the time is fast approaching when the new law, authorising the appointment of a permanent, or more correctly speaking, an annual President will come into operation, I may, as one who took a deep interest in the adoption of the proposition, be permitted to indicate the names of two or three brethren, who, in my humble opinion, would fill the chair satisfactorily. Doubtless the choice will be made from amongst those who have from time to time occupied the post.

First and foremost, I would name Bro. J. Newton Tomkins, P.G.D. He has frequently filled the chair with great courtesy, a thorough knowledge of the laws of governing the Board, and invariable correctness in his rulings. He is incomparably the best chairman the Board has had during my long attendance. The second I would name is Bro. James Mason, P.G.S.B., who has occasionally presided at the Board, and with a full appreciation of the duties has fulfilled them in a highly satisfactory manner. He would make a good chairman. The third I shall name is Bro. J. Moxon Clabon, P.G.D., who is a man of great general ability, and thorough business habits. He also has occupied the chair of the Board, and has given proof of his qualifications for the office. He, too, would make a good chairman.

The appointment of any one of the three brethren named would be satisfactory, though the first would be the best, if that brother can be induced to accept the nomination.

Having attended the Board of Benevolence more or less frequently for upwards of twenty-five years, and very constantly for the last ten or twelve years, I am enabled to form a sound opinion on the sub-

ject, and that must plead my apology—if apology be needed—for penning these lines. I am well acquainted with all the laws of the Board of Benevolence, and I write without any bias or prejudice, having the highest respect for each of the three brethren whom I have named.

I remain, yours fraternally,
JOHN SAVAGE, P.G.D.
54, Thornhill-sq., 10th Nov., 1870.

THE SIDE DEGREES.

(To the Editor of The Freemason.)

SIR,—In common, no doubt, with many of your readers, I await with interest the promised continuation of the articles on the degrees of the Ancient and Accepted Rite. At the same time, I would suggest that any information relative to the side degrees of Ark, Link, Chain, and Wrestle would just now be especially valuable, inasmuch as there it a prospect of their being worked under the authority of the Mark Grand Lodge.

1. Can you inform me whether the ceremony of passing the veils is worked in any English chapter, and whether an ordinary R.A.M. would be eligible for admission?

2. Is the 3rd Principal of a chapter permitted to give either of the lectures except his own, or to work any portion of the exaltation at the request of the M.E.Z.?

Yours truly, R. A. P.
Leicester, Nov. 1, 1870.

[We may refer our correspondent to our leading article this week for an explanation as to the Ark degrees, and as to the other questions:—

1. The ceremony of passing the veils no longer forms a part of the ritual of Royal Arch Masonry as practised in England, and any chapter persisting in conferring such a preliminary ceremony upon candidates would forfeit its charter. We are told that it is worked in some parts of the country, but as the penalty is clear, those who offend are not likely to publish their own transgressions.

2. We should say yes as to the delivery of the lectures, but no one but an Installed First Principal can administer the O.B.—ED. F.]

THE MARK DEGREE.

(To the Editor of the Freemason.)

SIR AND BROTHER,—There is no doubt as to the policy to be pursued in order to place the Mark Degree on its proper footing:—

1. There must be a union of all Mark Masters under one banner. Owing to the conciliatory attitude of the Grand Chapter of Scotland, alluded to by the Grand Mark Master at Manchester, there seems now to be every probability that the disagreements between that body and the Mark Grand Lodge will soon be brought to a satisfactory conclusion. As to the other Mark bodies—such as the Grand Lodge of Ashton-under-Lyne—from what fell from the G.M.M. on the same occasion, it is certain that no effort will be wanting to bring them in as well.

2. As a Scotch Mark Master suggests, a supreme body must be formed in alliance with the Mark G.L., which should work all the degrees which in other countries form part of the Royal Arch system, but are here rejected by the S.G.R.A. Chapter; and also take up from time to time any universal or non-Christian degrees that would otherwise grow into independent jurisdictions. The Ark Mariners' Degree would come into this series—care being taken that while the "Grand Vessel" is absorbed, those ancient Mark lodges, the Kent and St. Mark's, No. 1, which have always given the Ark, should have their due honour accorded to them. Whether this organisation (which would be allied with the Mark G.L. by having the G.M., or a Past G.M., as its *ex-officio* head) should work these degrees with a separate council for each, or whether, by giving them in regular gradation, one supreme council or chapter might govern the whole, would be a matter of detail, which could easily be arranged in concert with the G.C.'s of Scotland and Ireland, and those American chapters from which the power to work the Most Excellent Master's Degree would have to be obtained.

These matters being settled, and a treaty of mutual support being signed between the existing organisations outside the pale of G.L. and G.C. of England, we should not only see an end to all jealousy and unmasonic feeling between the different Grand Bodies, but an end would be put to the possibility of any "mushroom" G.L.'s springing up in future; and to this most desirable consummation the G.L. of Mark Master Masons would have very mainly contributed.

Yours fraternally,
AN ENGLISH MARK MASTER.

"THE RELATION OF ST. JOHN THE EVANGELIST TO FREEMASONRY."

(To the Editor of The Freemason.)

SIR AND BROTHER,—Dr. Oliver, in his "Book of the Lodge," says: "I agree with Bro. Qa'cho

that neither Adam, Nimrod, Moses, Joshua, David, Solomon, Hiram, nor either of the St. John's belonged to the Masonic Order. It is unwise to assert more than we can prove, and to argue against probability; there is no record, sacred or profane, to induce us to believe that these distinguished men were Freemasons, and our traditions do not go back to their days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the Order, and relinquish a fabulous antiquity rather than sacrifice common sense."

The above extract was brought to my mind on reading an article by Bro. C. J. Paton, in last week's number of THE FREEMASON, at page 540. I do not wish to find fault with Bro. Paton's admiration of St. John and his divine teaching; but I cannot help finding fault with the heading of his paper, because I cannot see that he has shown in the slightest degree that St. John had any connection or knowledge of Freemasonry whatever, unless we take it for granted that the "ancient and eminent Masonic author," whom he cites, is incontrovertible and beyond dispute. May I ask if he or anyone can tell us how many lodges were represented at the general meeting of the Craft at Jerusalem, and the names (or any of them) of the seven eminent members (W.M.'s, I suppose) who were deputed to wait on St. John, requesting him to take the office of Grand Master? I would also like to know, if it were possible, when, where, and what lodge was first dedicated to the holy St. John? Bro. Paton, however, merits our applause for his untiring efforts to enforce the practice of those qualities which adorn the human heart; and as perfection is not the attribute of humanity, we should pardon the defects and at the same time extol the beauties. We read—

"When fortune frowns, if friendship still remains,
She soothes our woes, and mitigates our pains."
W. G. DORIC.

ROYAL ARK MARINERS' DEGREE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The statements of "A Scottish Mark Master" in reference to this degree are very incorrect and likely to mislead any of your readers who were not actually present at the meeting of the Grand Lodge of Royal Ark Mariners held on the 21st June.

Nothing "irregular" took place, and the fact that some eleven or twelve distinguished Masons, among a number of others, were present and assisted, shows that the "proceedings" were thoroughly Masonic. I have neither "found, borrowed," or "purchased" a charter or warrant, as your correspondent positively states "is what has been actually done" by myself; and I was regularly elected, installed, and invested by the consent and with the assistance of the before-mentioned distinguished Masons. If your correspondent had made himself a little more acquainted with his subject before writing upon it, he would have saved space in THE FREEMASON of last week and myself the necessity of troubling you with an answer.

The facts of the case are these:—The Royal Ark Mariners' Degree (how much older it may be I know not, for I have been shown diagrams made in 1410) was certainly, according to positive information laid before the Grand Mark Lodge, in an active state in England in 1793, as H.R.H. the Duke of Clarence (King William the Fourth) accepted the office of Grand Commander, and the charter or warrant of constitution under which this ancient degree has been revived states this to be the case, and has that date on it. The Dukes of Kent and Sussex were also members of it. I am informed that Royal Ark Mariners' clothing has for years been exported to India and other British dependencies. In the Constitutions of the Supreme Grand Chapter of Scotland, the regulations for the degree are laid down carefully. In the Irish Constitutions it states that the first Masons "were called *Sons of Noah*," and I have in my possession a ritual compiled under the authority (as his name is to it) of E. Sibley, Deputy Grand Noah, 1790). So much for "mushroom growth." Bros. Purdey, Goldworthy, Dorrington, and many others met from time to time in London and kept it alive, as many Masons now living can testify. But Bro. Dorrington, the sole survivor of those who took an active part in the proceedings of this degree, in consequence of ill health, being unable to attend any meeting except at his own house, and a number of Masons wishing to revive it, Bro. Dorrington thought it best to delegate his powers to me, and that I used and did not abuse those powers is now pretty well known to all who are members of the degree. At the last Grand Lodge in London, articles of union were produced by the G. Secretary, Bro. Binckes, which had been signed and sealed by the Grand Mark Master Mason and myself, as representatives of the two degrees, containing certain provisions for attaching the

Royal Ark Mariners' Degree to the Degree of Mark Master Mason; among them, that the Royal Ark Mariner Degree be worked under the authority of the Grand Lodge of Mark Master Masons, and be under the exclusive control of the M.W. Grand Master Mason, assisted by a Council to be called the Grand Master's Royal Ark Lodge; the officers appointed to remain in their several positions, and those vacant to be filled up by the M.W. Grand Mark Master Mason, he becoming Grand Commander. Thus the Grand Lodge of Royal Ark Mariners is merged into the Grand Master's Royal Ark Lodge. The members of all Royal Ark lodges will be invited to attend, and the principal officers of Royal Ark lodges on the roll of the Antient and Honourable Fraternity of Royal Ark Mariners will be members by virtue of the offices they fill, and eligible for office in the Grand Master's Royal Ark Lodge.

As a great deal has been said of other warrants or charters of Royal Ark Mariners, I may as well state that this is the only one the powers of which have been kept alive. All the others were merely handed over to the Grand Lodge of England, under the impression, doubtless, that as the degree was worked under the Grand Lodge before the Union in 1813, the present Grand Lodge of England was the body they should be given up to; and as they have been placed in that Grand Lodge's custody, they are as worthless as any returned old Craft warrant, or old bank-note returned into the Bank of England.

Several letters have appeared in your columns respecting the Degree and the position I had the honour to hold in it for a short period, the statements made in which were anything but true, and the language anything but Masonic, for I may state that from the date of last Grand Mark Lodge the position I have filled has been only that of Inspector General, as I consider that from the time the articles of union were adopted the M.W. Grand Mark Master Mason had taken the position of Grand Commander, only waiting formal installation.

Apologising for intruding to so great an extent on your space,

I am, dear Sir and Brother,
Yours fraternally,
MORTON EDWARDS,
P.G.C., Insp. Genl., Royal Ark Mariners
London, Nov. 7th, 1870.

"THE PURPLE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—While quite ageing with P.M., P.Z., in his letter upon "The Purple" in West Lancashire, and not in any way desiring to undervalue Bro. Dr. Moore's claims for the Provincial Grand rank, I should like to ask him how that brother has "paid for his Masonic rank," and to whom and in what manner that payment was made?

I am, dear Sir and Brother,
Yours very fraternally,
WALNEY.

A QUERY.

(To the Editor of The Freemason.)

SIR,—If three persons have a secret known to them only, and one of them dies, can the secret be said to be lost whilst either of the survivors live?

If you or any of your readers can give me a satisfactory answer to this query, which naturally arises out of one part of our ritual, I shall be very grateful.

Yours truly,
H. A.
Stockton-on-Tees, 5th November, 1870.

NARROW ESCAPE OF FREEMASONS' HALL.—On Tuesday afternoon, between four and five o'clock, considerable excitement was caused in the vicinity of Great Queen-street, Lincoln's-inn-fields, owing to a fire breaking out in some premises belonging to Messrs. Maltby and Sons, used as packing warehouses and stables, and several other persons, one being a cabinetmaker named Hawkes. The length of the building was about 80 or 90 feet, but owing to its proximity to the back of the Freemasons' Tavern, apprehensions were entertained for the safety of that structure. The excitement was greatly enhanced by seeing that the flames had taken the complete possession of the centre stained glass window of what was formerly the grand hall, as well as breaking through two of the windows below. Not a moment was lost in waiting for water; but in spite of the exertions of the firemen and the salvage corps, the flames were not entirely extinguished until nearly eight o'clock. The principal part of the premises in which the fire commenced was destroyed. The damage done to the Freemasons' Hall may be stated as inconsiderable.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

The Quarterly Communication of this body was held in the Freemasons' Hall, Edinburgh, on 7th inst., the Rt. Hon. the Earl of Dalhousie, the Most Worshipful Grand Master Mason of Scotland, on the throne. On the right he was supported by Bros. H. Inglis, of Torsonce, Substitute Grand Master; Lord Rosehill, Grand Sword-Bearer; William Mann, S.G.W.; William Officer, Acting J.G.W., and others.

The Grand Lodge having been opened in ample form,

The Earl of DALHOUSIE said that, before proceeding to the business of the evening, he wished to address to them a few words personal to himself. He wished to say that he had made a point of being present at the meeting to express his gratitude to those who wished to re-elect him. To have done this, however, would have formed a bad precedent. He respectfully declined to accept office again. He begged to thank the brethren for the support they had given him during his term of office.

Letters of apology for absence were mentioned from Bros. the Earl of Rosslyn, Sir M. S. Stuart, Smollett, C. F. Matier, &c.

The office-bearers for the current year were then appointed as follows: Bros. the Right Hon. the Earl of Rosslyn, M.W.G.M.; the Right Hon. the Earl of Dalhousie, R.W.P.G.M.; Sir Michael Shaw Stewart, Bart., R.W.D.P.G.M.; Henry Inglis, of Torsonce, R.W.S.G.M.; Wm. Mann, R.W.S.G.W.; Colonel Campbell, of Blytheswood, R.W.J.G.W.; Samuel Hay, R.W.G. Treas.; A. Stewart, R.W.G. Sec.; John Laurie, G. Clerk; the Revds.—Arnot, D.D., and V. G. Faithful, M.A., V.W.G. Chaps.; the Right Hon. Lord Erskine, V.W.S.G.D.; Wm. Officer, V.W.J.G.D.; David Bryce, W. Architect; Alexander Hay, W.G. Jeweller; Major W. H. Ramsay, W.G. Dir. of Cer.; D. Robertson, W.G. Bible-Bearer; James Ballantine, G. Bard; the Right Hon. Lord Rosehill, G. Sword-Bearer; C. W. M. Muller, G. Dir. of Music; R. Davidson, G. Org.; M. Mackenzie, Chief Grand Marshal; W. M. Bryce, G. Tyler; James Baikie, Outer Guard; John Cunningham (President), Owen Gough (Vice-President), John Haig, F. S. Melville, J. Turner (jun.), A. N. Clarke, William Mann, (No. 137), David Bryce (jun.), Charles Mackenzie, Robert Ritchie, George Bryce Brown, D. Murray Lyon, Dr. Ritchie, A. Mitchell, Dr. Middleton, W. Grant, W. Cownie, Thomas Pearson, Duncan Monteith, Henry R. Kay, Dr. John T. Loth, Charles E. Hope-Vere, Christopher Thomson, Alexander Ballantine, William Hay, J. W. McCulloch, Alexander Cockburn, F. A. Barrow, J. Wallace, F. L. Law, H. Y. D. Copland, William Smith (No. 444), John Crooks, Colonel Guthrie, David Kinnear, William Barton, George M'Lean, George Lyon, W. P. Buchan, J. Paterson, Richard Wilson, David Small, Dr. Dickson, Thomas Swinton, Dr. George Shaw, William Inglis, C. F. Matier, John Coghill, Dr. Cairns, Dr. Coghill, J. Taylor, E. W. Nightingale, J. M'Duff, R. P. Bowden, J. Goodsir, Capt. M'Casland, F. W. Niblett, M. M'Nab, J. Goodsir, Henry Lewis, Captain Gordon, and William G. Roy, Grand Stewards.

The business of the evening was then proceeded with, after which the Grand Master officially intimated to the Grand Lodge the decease of Bro. Alexander Laurie, who had published works on Freemasonry, and done all in his power to promote their interests. He hoped the Grand Lodge would in the usual way express their sorrow at the loss they had sustained.

A charter to a new lodge, to be named "Silver Cross," Brisbane, Queensland, was granted.

On the motion of Bro. Dr. Beveridge, Lord Lindsay was appointed Provincial Grand Master for Aberdeenshire (West).

(The M.W.G.M. then retired, having to catch the train—"three times three" were given to him. Bro. Inglis then took his seat on the throne.)

The question of a "memorial" from the Lodge of Glasgow, St. John, No. 3 bis, regarding the carrying of the working tools at the late procession on laying the foundation-stone of the Albert Bridge, was then about to be taken up, when Bro. John Baird, R.W.M. of that lodge, asked leave to read a new "memorial" which he had with him, which was granted. Having finished reading this rather lengthy document, he handed it to the Acting M.W.G.M.

Thereupon Bro. W. P. Buchan rose and stated that if that document pretended to record the unanimous opinions of the members of No. 3 bis, he wished it to be distinctly understood that it did not record his, as he would consider it a disgrace were his name to be appended to such a thing. The Malcolm charter, to which allusion was made in it, was, in his opinion, nothing else than a disgraceful forgery.

The M.W.G.M. here said that, in answer to the brother who had just spoken, he had to observe

that the document or "memorial" handed to him contained no signatures whatever!

Bro. BAIRD said that he would sign it now.

Bro. WILLIAM OFFICER, Acting J.G. Warden, proposed that this memorial should lie upon the table until next Quarterly Communication, so that Bro. Buchan, or any other brother who wished to examine it, so as to see the purport and value of the statements contained in it, might be able to do so, which, being seconded, was carried.

A motion in reference to the carrying of the working tools in future processions, so that the Operative or senior lodge of each province might carry the tools in its own province, was then proposed by Bro. J. D. PORTEOUS, and seconded by Bro. N. M'FAGGART, but there being too little time to discuss the matter properly, it was postponed to next meeting.

The St. Andrew's festival being arranged, the Grand Lodge was duly closed.

PRESENTATION TO BROTHER A. MCK. MILLMAN, M.D.

On Saturday, the 15th ult., a deputation, consisting of the Rev. George Murray, Balmaclellan, Messrs. James M'Muldrow, and James M'Andrew, New Galloway, waited on Bro. Dr. Millman, R.W.M. of St. John's Lodge, No. 494, and Provost of New Galloway, and presented to him a testimonial of the value of fifty guineas. It consisted of a Chancellor drag, and a purse of sovereigns.

In presenting the testimonial, Mr. Murray said they had called on the doctor that morning, not to ask his professional aid, but to perform a very pleasing duty. You, doctor, have exercised the blessed art of healing for a long period in this district—so long, that hundreds can say you were the first to lay them in their infant cradle. Hundreds can say also that you were the means, under God, of warding off the enemy that would have laid them prematurely in the coffin and the grave; and hundreds more, to whom science was unavailing, by your untiring kindness, have had their journey smoothed to that silent land from which there is no return. Though blessed with very good health, I have at times been benefited by your able services, while to others I could not fail to notice and approve of the faithful, tender, and intelligent way in which you have invariably discharged your duties as a professional man. This feeling of respect and gratitude, however, is not of a mere personal nature, but is largely participated in by a wide circle of friends, both in the Glenkens and elsewhere, and has found expression in this testimonial, of which we now beg your kind acceptance. Though small, it is heartfelt and spontaneous; and there never was a public tribute to a public man that cost so small an effort and so great a pleasure to produce. The purpose was made known, and those who gave were very willing to give. We trust the carriage will add to your comfort in your benevolent and laborious calling, that you will be spared long to your family and the district, and that you will continue, even to age, the very cheerful, patient, intelligent, and kind medical friend and adviser that you have always been.

Dr. Millman having stated that he had not prepared any speech for the occasion, as it was his opinion a few words uttered spontaneously and from the heart are a greater evidence of gratitude than any one he could compose, however elaborate, continued: It would be the merest affectation on my part if I should say I did not accept this handsome, valuable, and useful testimonial, now presented to me in such eulogistic and sincere terms, with the greatest pleasure and most grateful thanks. I have been a resident in the Glenkens for upwards of a quarter of a century, during which period I have endeavoured to perform my professional duties faithfully and to the best of my ability, and being conscious that the moral responsibilities involved in the medical profession should outweigh the emoluments derivable therefrom, I have made it my study to act accordingly. I am happy to believe that my services have been appreciated by many warm and sincere friends, in proof of which I have only to refer to the object of your friendly visit this morning. To you, Mr. Murray, I am especially indebted for the active part you have taken in its promotion and successful termination, and I beg, through you, to return my warmest and most grateful thanks to those kind friends who have done me so much honour.

ROYAL ARCH.

THE monthly meeting of the companions of the Thetis Chapter, No. 122, was held within their chapter-rooms, 3, St. James-street, Kingston, on the 31st ultimo. The chapter was opened in the Mark Degree by the M.E.P.Z., James O. Park, when a candidate was duly Mark'd, and on the lodge being raised, he was installed into the Chair Degree. The chapter was then opened in the Holy Royal Arch Degree by the M.E.P.Z. and Comps. Alexander M'Dougall, M.E.P.II., and Dr. J. B. Hislop, M.E.P.J., &c. The Scribe E. read over the list of office-bearers elected on the anniversary of the autumnal equinox, viz.: James O. Park, M.E.P.Z.; Alex. McDougall, M.E.P.II.; Dr. J. B. Hislop,

M.E.P.J.; Thomas Clotworthy, S.E.; J. B. Mackey, S.N.; R. T. Dunn, Treas.; James S. Scott, 1st Soj.; William Dalziel, 3rd Soj.; James Hutchinson, Janitor, (the second Sojourner's office was not filled.) All the office-bearers present were installed by M.E.P.P.Z., T. M. Campbell, who delivered a very impressive charge to them. The chapter was then closed, and the Companions adjourned to the ante-room, where tables were spread according to the ancient Scottish custom, it being Halloween. A goodly number of visiting Companions were present, amongst whom were, M.E.P.Z.'s McEwan, Gilchrist, and Gray.

MARK MASONRY.

CONSECRATION OF BLAIR LODGE.

On Tuesday se'nnight the inauguration and consecration of Blair Lodge of Mark Masters, No. 113, E.C., Haslington, took place. A lodge was opened at the National Schools shortly after two o'clock, and the ceremony was performed by Bro. W. R. Callender, jun., Esq., R.W. Prov. Grand Master of Lancashire, assisted by the Most Worshipful Grand Master of Mark Masons for England, Geo. Raymond Portal, M.A. Bro. Le Gendre Nicholas Starkie was advanced to the degree of Mark Master. After the lodge had been opened, Bro. Binckes, V.W. G.S., delivered a very interesting address, illustrating the degree. Bro. Thos. Hargreaves, W.M., Prov. J.G.D.L., was installed as Worshipful Master of the new lodge. On the business being finished the lodge was closed and a procession formed, headed by the Rifle band, to Mrs. Pickup's, Commercial Inn, where a banquet had been prepared, at which over sixty brethren were present, including besides the officers above-named, Bros. John Chadwick, R.W. Prov. Grand Sec.; Samuel Titmas, Prov. G.D.C.; William Ashworth, Prov. G.A.D.C.; William Roberts, Prov. G.S.D.; William H. Prince, Prov. G.S.B.; Lawrence Booth, Prov. G.S.B.; Thomas Nuttall, W.M.S.W.; William Stephenson, J.W.; James Rostron, M.O.; Thomas Warburton, S.O.; Henry Kidd, J.O.; Jenkinson and Howarth, Deacons; Bros. G. E. Hardman and R. Hardman, Openshaw, P. P. G. D., and other Grand and Provincial Grand Officers. The cloth having been removed,

The Worshipful Master (Bro. Hargreaves) proposed the usual loyal toasts.

The W.M. next proposed "The health of the Most Worshipful Grand Master of Mark Masons of England," a toast which was received with cheers. They had been honoured that day with the Grand Master's presence, and he thought they might safely say they had taken the shine out of any other Mark lodges in Lancashire. (Laughter.) If Manchester had not been very sharp, that would have been the first lodge to be so honoured, as it was now the second. The Grand Master, he believed, was an admirable man for the office; and the honour in his hands would come out with double lustre. (Applause.)—The toast was drank with the usual honours nine times.

The M.W. Grand Master, in responding, said it had given him the greatest possible pleasure to visit their lodge that day, and to assist at the grand ceremony so admirably performed by their Provincial Grand Master, who had been appointed his Deputy; and it had given him great pleasure to enter into their minute book the fact that he had visited the lodge, and that the work had been done to his satisfaction. Interested as he was in the Mark Degree, he could not but feel grateful to them, and other Mark brethren in Lancashire, for the energetic manner in which they had shown their interest in the Mark. As the Grand Secretary told them, they were now recognised by the other great bodies in the country, and on the most friendly terms with them. He was much delighted with what he had seen of Lancashire Masonry—the like of it he had never seen in the south; and he was sure, if he remained in Lancashire long, he should begin to talk Lancashire. (Laughter and applause.) It was a custom of the Order to hold, not only two regular lodges in London, but two moveable Grand Lodges; and if a wish were expressed through their Grand Masters to have the moveable Grand Lodges in Lancashire, it would give him great pleasure to have them in Lancashire next year. (Cheers.) He hoped by that time, through the tact and wisdom of their Provincial Grand Master, and their co-operation, that they would have Mark lodges, not only in Ashton and Blackburn, but other neighbourhoods, united with them in the Grand Mark Lodge of England. (Hear.)

Bro. Richard Hardman proposed, "The Right Worshipful D.G.M. Earl Percy and the rest of the Grand Officers" coupled with the name of Bro. Binckes.

Bro. Binckes, in responding, assured them of the great interest Earl Percy took in the Mark Degree, and that the choice of the Grand Master was one they could all heartily approve. Before the appointment to such important offices, the Grand Master placed himself in communication with the Masters of lodges, requesting them to send up the names of those wished to propose for honour and preferment. What was required was not social influence or friendship at court, but that the brother should show himself zealous and devoted. (Hear, hear.) He had known the Lancashire Masons for a long time, and he was not surprised that the Grand Master had expressed such a high opinion of them. (Hear, hear.) He always found them ready with a hearty appreciation of work, and to give every sympathy to the man who endeavoured to discharge his duties. (Applause.)

The Grand Master next proposed the health of Bro. Callender, the Prov. G.M., the announcement of which was received with applause.

Bro. Callender suitably responded.

Several other toasts were subsequently given, and the brethren separated at an early hour.

[We regret that pressure of matter precludes our giving a fuller report of the very interesting speeches delivered on this occasion.]

THE CRAFT AND THE QUEEN.

AIR—"The National Anthem."

Dedicated to the Craft of his Native Land, by Bro. W. H. SANDHAM, Cork.

The Sons of Light when met,
They never do forget
Their gracious Queen.
But what moves them most,
On this or any coast,
Is this, their charter toast—
The Craft and Queen!

Let Ireland's bells then ring,
While Ireland's Masons sing
The Craft and Queen!
Let Ireland's mountains high
Their echoes multiply
And sing in sweet reply,
The Craft and Queen!

Let Ireland's shamrock'd hills,
With all their glorious rills,
Ring with the theme!
May all within her brink,
Who has a soul to think,
Ne'er want good wine to drink
The Craft and Queen!

When on that happy shore
Where countless Lodges are
The Craft shall rove!
When angels join the throng,
O! what a glorious song
Shall roll its notes along
The Lodge above!

Notings from Masonic Journals.

THE *Voice of Masonry*, Chicago, Ill., for October has reached us. Under the caption of "The Masonic Student" are some finely expressed thoughts on a study of the principles of Freemasonry, which we have read with great interest and pleasure. There is also an excellent "address" which was delivered by the Rev. Bro. F. D. Rickerson on the occasion of the laying of the corner-stone of a Baptist church at Cambridge, Illinois—beyond all doubt, our American brethren beat us at "orating."

We have also received the *Michigan Freemason*, Kalamazoo, Mich., for August, and regret to find that Bro. Coffinbury, P.G.M., the assistant editor, suffers from ill-health. This magazine is chiefly edited by Bro. W. J. Chaplin, and its contents are exceedingly interesting and instructive.

THE *Gavel and Freemason's Journal* are now amalgamated, Bros. R. Ramsay, of Orillia, Ontario, and T. Parsons, of Montreal, being the associated editors. No. 10, for October, is a well-selected magazine, and we gather from the editorial announcement that the cause of the "Grand Lodge of Quebec" will be advocated as strenuously as before. We wish the new arrangements of the *Gavel* every success.

A COPY of the *Masonic Token*, a dainty little quarterly, published at Portland, Maine, has penetrated into our sanctum. It is dated Oct. 15, 1870, and is the first number we have received, but hope it will not be the last. The editor is favourable to the recognition of the Grand Lodge of Quebec.

MASONIC BALL IN AUSTRALIA.—The annual Masonic ball in aid of the charities of the Fraternity took place at the hall in York-street, Sydney, a very large number of the brethren, with their wives and daughters, being present. The decorations and arrangements were very complete, the increased accommodation afforded by the new and spacious range of buildings having been judiciously availed of for the comfort of the Freemasons and their guests. Supper was laid out in the two old lodge-rooms in Compagnoni's best style, the tables being loaded with every delicacy that could at once tempt the palate and please the eye. The guests were admitted by the southern doorway in York-street, the northern vestibule being closed towards the street, and fitted up as a promenade for the dancers. The hall was gaily and tastefully decorated with national flags, branches of trees, and mystic ensigns—the exact import of which is, of course, known only to the initiated. His Excellency and the Countess were to have been present, but unfortunately preparations had been simultaneously made for a party at Government House—one which could not be postponed. Dancing began at nine o'clock, and was kept up till an early hour. The German band discoursed glad music to the company, all of whom appeared thoroughly to enjoy themselves. District Grand Master Holroyd, E.C., and many other distinguished Masons of the English, Irish, and Scottish Constitutions, patronised this ball, which was an unusually brilliant affair.—*Sydney Morning Herald*.

METROPOLITAN MASONIC MEETINGS

For the Week ending November 19, 1870.

MONDAY, NOV. 14.

Lodge 59, Royal Naval, Freemasons' Hall.
" 193, Confidence, Anderton's Hotel, Fleet-street.
" 222, St. Andrew's, London Tav., Bishopsgate-st.
Chap. 22, Mount Sion, Radley's Hotel, Blackfriars.
" 720, Panmure, Balham Hotel, Balham.
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. 15.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.
" 162, Cadogan, Freemasons' Hall.
" 165, Honour and Generosity, London Tavern, Bishopsgate-street.
" 194, St Paul's, Terminus Hotel, Cannon-street.
" 435, Salisbury, 71, Dean-street, Soho.
" 704, Camden, York and Albany, Regent's-park.
" 857, St. Mark's, Horns Tavern, Kennington.
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
" 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, NOV. 16.

Grand Stewards' Lodge, Freemasons' Hall.
Lodge 30, United Mariners, George Htl., Aldermanbury.
" 140, St George's, Trafalgar Hotel, Greenwich.
" 174, Sincerity, Guildhall Tavern, Gresham-street.
" 190, Oak, Freemasons' Hall.
" 700, Nelson, Masonic Hall, Woolwich.
" 1150, Buckingham and Chandos, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
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.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, NOV. 17.

House Committee, Girls' School, at 4.
Lodge 23, Globe, Freemasons' Hall.
" 49, Gihon, Guildhall Coffee House, Gresham-st.
" 55, Constitutional, Terminus Hotel, Cannon-st.
" 63, St. Mary's, Freemasons' Hall.
" 169, Temperance, White Swan Tavern, Deptford.
" 179, Manchester, Anderton's Hotel, Fleet-street.
" 1139, South Norwood, South Norwood Hall.
" 1278, Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.
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 Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, NOV. 18.

House Committee Boys' School.
Lodge 143, Middlesex, Albion Tavern, Aldersgate-street.
" 201, Jordan, Freemasons' Hall.
" 831, British Oak, Bank of Friendship Tavern, Mile-end-road.
" 975, Rose of Denmark, White Hart, Barnes.
" 1118, University, Freemasons' Hall.
Chap. 92, Moira, London Tavern, Bishopsgate-street.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

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

SATURDAY, NOV. 19.

Lodge 715, Panmure, George Hotel, Aldermanbury.
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.

STATE REWARDS.—The knighthood or the red ribbon that would gladden the man of forty or fifty is withheld till he has reached sixty or seventy, even if it be not forgotten till his obituary reminds us that he ought to have received it. The man who has enriched his country with wealth or fame thus waits, while a colonel or a major-general, whose name will be forgotten ere his death, has all the distinctions which the public bounty can bestow.—*Food Journal*.

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

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

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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., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

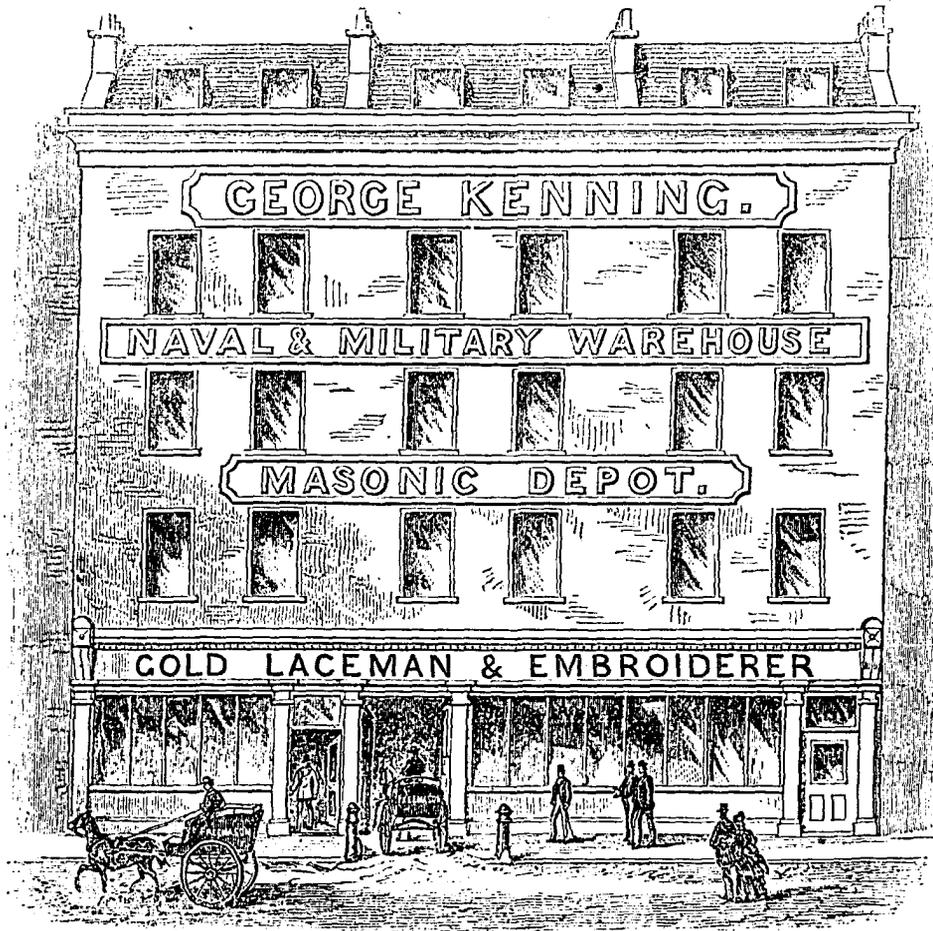
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CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive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