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AND THE GRAND MASTERS OF MANY FOREIGN LODGES.

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RELIGIOUS ASPECTS OF FREEMASONRY.

NO. I.—FREEMASONRY & CHRISTIANITY.

BY BRO. WILLIAM JAMES HUGHAN,
P.M. 131, Provincial Grand Secretary Cornwall, &c.

Of late, lengthy discussions have been conducted by brethren in the pages of Masonic magazines on the religious aspects of Freemasonry, both at home and abroad. Some are firm believers in Freemasonry being Christian even at the present day, while others are so strongly opposed to its being a religious institution at all that they actually advocate the removal of the *Volume of the Sacred Law* from the Master's pedestal, and the substitution of the *Book of Constitutions* in lieu thereof! It would be a mistake to suppose that the former only number among their ranks the Christians who adorn our Fraternity, for among the *latter* there are many brethren who make a profession of Christianity, and what is more, practise its glorious precepts of Faith, Hope, and Charity.

The differences of opinion arise from contrary views of the *character* of Freemasonry; and the errors of judgment, we think, is a consequence of confounding the *scope* of the Society with its origin or nature. We neither accept the narrow belief of those who would restrict membership of our Craft to Christians, nor do we share the opinion of some who think that Freemasonry would be advanced by the removal of the Holy Bible from the lodge; and for the following reasons:—

I. Freemasonry, as a guild, had a *Christian* origin. We presume this will not be doubted; but as we do not enter on the inquiry in a disputatious mood, but simply as a humble student desirous of stating the result of his researches and of expressing his fears of the revolutionary tendencies of some Masons equally earnest as himself to uphold what they believe to be genuine

Masonry, we will glance a little at the evidences for the assertion made. All the old *Constitutions* confirm the fact, and recognise *Christianity*. The old Rules at York, A.D. 1370, speak of "He Goddy's Malyon and Saynt Petirs." The MS. in the British Museum, Bib. Reg. 17 A.I., f. 32, 14th or 15th century, says as follows:—

"*Plures Constituciones*

"That whose wol connec thys Craft and come to a state

He most love wel God, and holy church algate."

* * * * *

"*ars quatuor coronatorum.*

"Suche mawmetys he hade yn hys dawe, To tume the pepul from Crystus lawe, But they were stedefast yn Cryste's lay And to here craft, withouten may

* * * * *

So he dede that tyme other also, Of dyvers craftes mony mo.

Through hys grace of Crist yn heven

He commensed yn the Syens seven.

* * * * *

"And when thou herest the belle ryng

To that holy sakerynge

Kneie ze most, both zyng and olde

And bothe yor hondes fayr upholde

And say thenne yn this manere

Fayr and softe, without bere—

'Jhesu Lord, welcome thou be,

Yn forme of bred, as y the se'

Now, Jhesu, for thyn holy name

Schulde me from synne and schame."

There are many instances more in the same MS. as the foregoing. The next oldest is "Add. MS. No. 23, 198," late in the 15th century (in British Museum):—

"but be-

hoveth hem fyrst princypally to God and holy church & all halowis and his mastr. and his felowes as his aine brotheryn."

The Harleian, Sloane, and Lansdown MSS. in the British Museum, containing the old charges of the 17th century, commence with an invocation to the "Holy and undivided Trinity" much as follows:—

"The myght of the Father of Heaven With ye wisdom of the glorious Son Through the goodness of the Holy Ghost Yt be three in one God, &c. Be with us att our beginning And give us grace so to govern us in our living Yt we may come to His bliss That ne'er shall have ending."

Sloane MSS. 3323, f. 209, A.D. 1659.

The commencement of the Rawlinson, York, and Scotch MSS. agree almost verbally with the foregoing, and contain so many references to Christianity that the recognition of that religion by our ancient brethren must be accepted as a fact. The Fraternity were to be "True to the wholy Church." The initiates were sworn upon "The wholy Scripture," and the "Helpe of God" was invoked during the obligation.

The Constitutions of Edinburgh-Kilwinning of about 1670 conclude thus:—

"These charges that wee have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep, so help yow God and your haly-doome."

In the readable "Recollections of the Lodge at Thornhill," Bro. D. Murray Lyon observes as follows:—

"Theism is said to be the religion of Freemasonry. Theoretically this may be so; but, in practice, the Kilwinning Fraternity ignore this cosmopolitan characteristic of the Order, and substitute in its stead a feature (not, however, till after the initiate has crossed the threshold of the lodge) which effectually *debars Turk or Jew from a full participation in their work.*"

We object to such an exclusiveness in the present era of Freemasonry, and strongly believe in admitting to our mysteries neophytes irrespective of their creed, colour, or clime, so long as otherwise they are worthy. This broad view, however,

is not shared generally by many belonging to the old lodges in Scotland even *now*. That it *was* Christian only early in the last century, and before then, we take it as proved. The past we cannot alter; but, surely, the present being in our own hands, we can open wide the threshold of the Craft to good and virtuous men, whether Jews, Turks, or Christians. Bro. D. Murray Lyon further states (in confirmation of our first proposition)—

That the Eglinton MS. "held the Wardens of lodges answerable to the *Presbytery* for all offensis committed by the 'maisons subject to the Iudgis' over which they were placed; and to the Deacon and Warden of Kilwinning was it 'given' . . . to put forth of their societie and cumpany . . . all persoins disobedient ather ta the *Kirk*, Craft, Counsall, &c."

This MS. is dated 1599. There is a MS. in the archives of Mother Lodge Kilwinning of about A.D. 1670. Bro. Lyon informs me that the following sentence in the charges to Prentices embraced in this MS. clearly shows the Roman Catholic faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation:—

"That you shll be a trew man to God and the *Holy Church*, and that you use no heresie nor error, to your understanding or discredit man's teaching. . . . So help me God and the Holy Dame."

The commencement of this old manuscript is as follows:—

"The might of the Father of Heaven And the wisdom of the Glorious Sonne Through the grace and goodness of the Holy Ghost That been three persons and one God Be with at our beginning, and give us grace for to govern us here in our living That wee may come to his bliss that never shall have ending. Amen."

In the "Laws and Acts of Parliament" (Edinburgh, 1682) we read that the sums of money

"Employed by any corporation, guild, fraternity, company, or fellowship of any mystery, towards the maintenance of any priest, anniversary, obit, lamp, light or the like"

had to be "paid yearly as a rentcharge to the King."

The Constitutions of the German Masons of Strasbourg, according to our friend Bro. Findel, provide that

"No Craftsmen or Master shall be received in the Fraternity who goes not early to the Holy Communion, or who keeps not Christian discipline" (A.D. 1459).

But enough has been said to prove Freemasonry *was* Christian before the 18th century. From A.D. 1716, and mostly throughout that century, it was Christian in its character and ceremonies. Of this we have many proofs—a *few* of which will now be presented. The first printed work that was issued after the "Revival" on Masonry was the "Operative Constitutions of A.D. 1722;" the only copy we know of being in the possession of Bro. R. Spencer, London. It commences thus:—

"The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning, and give us his Grace so to govern our lives, that we may come to his Bliss, that never shall have end. Amen."

The next printed work published was the one of A.D. 1723, viz., "Constitutions of the Grand Lodge of England." In this volume will be found a number of charges purporting to be extracted from the "Ancient Records of Lodges Beyond Sea, and of Those in England, Scotland, and Ireland." It is a curious fact that these charges were in reality a compilation of the Rev. Dr. James Anderson, from various documents; but in such a *free manner* that

in many respects in their new garb they are quite the opposite to the *originals*. These charges by the Rev. Dr. Anderson have never been surpassed for simplicity, beauty, and universality by any ritual-makers since, and deserve to be held in high esteem by the Craft *now*, as in the past. But we are certain that the same liberal spirit did not actuate the members of the lodges, nor did the brethren who added to our ceremonies after the Revival dispense with the *Christian references* in the ceremonies of the Craft. Much of the old rituals were quite unsuitable to be worked *before* or by any but Christians, and the earliest rituals are palpably *Christian*. The ancient Sloane MS. 3329, f. 142, declares "He yt was caryed to ye highest pinnicall of the temple of Jerusalem" to be greater than a Freemason. "The Holy Chapell of St. John" is mentioned, and the asseveration "So help you God, and by the contents of this book" concludes the MS.

But we need not particularize on this head, as all conversant with the rituals of Freemasonry during the last century will be aware of their Christian tendency. Since the "Union of A.D. 1813" a more general arrangement of the rituals has taken place, and the members of the Fraternity of the present day are alive to the claims of the Institution as respects its universality. Indeed, unless as an unsectarian Society, it could not possibly succeed in its exalted mission, and hence we strongly believe in the friends of the Order who endeavoured to so alter the ceremonial parts of the reception of candidates as to permit of "Jews, Turks, and Christians" being admitted on an equitable equality, and in the most fraternal spirit. Even now, however, the observant Mason can detect references which certainly may be traced to Christianity; and we hope no religionist will complain if such suits not his views, as it is wholly impossible to utterly obliterate Christian and Jewish explanations in the rituals, without creating an entirely new institution. As Christians, we now hold out the right hand of fellowship to men of all religions and creeds who believe in God, the Creator of the Universe, and in future rewards and punishments, and are glad to see them joining the Masonic Order, if otherwise worthy. On this broad basis we think we shall be excused in maintaining that Freemasonry had a Christian origin, and still perpetuates the evidences of such a birth, although to promote "Peace on earth and goodwill towards men," its votaries are now content by simply acknowledging these facts, and recognise beyond all sectarian differences and bickerings that, in the liberal and universal sense in which our ceremonies must be understood, *all* religionists are eligible for admission into our Order if they believe in God and practise the sacred duties of morality.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The regular monthly meeting of the General Committee of this Institution was held on Thursday, December 29th, at Freemasons' Hall, Bro. J. A. Rucker, V.P., in the chair, Bros. Major Creaton W. Young, Frederick Walters, Edward Cox, Geo. Cox, J. R. Sheen, W. Farnfield, H. Massey, Samuel Noble, and E. H. Patten (Secretary), were also present.

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

The cases of eight candidates for election were considered; one withdrew, one stood over, and, finally, six were added to the list for next April, which closed at twenty-three candidates.

There will be vacancies in the institution for six pupils on that election.

ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

(Continued from page 685, vol. 3.)

Col. Todd mentions its existence on large blocks of the walls at Mundore, and on some ancient medals in his possession, dug up at Oogin, containing the symbols of the twenty-four zain apostles. (They occur also in many of our own Gothic buildings, as, for instance, in the Abbey Gate at Bury St. Edmunds, erected about 1377.) In a representation of Diana of Ephesus joined with Isis and Seraphis, it appears over the right shoulder of Seraphis; it is afterwards found with many other Masonic emblems among the Templars. Many of the ancient statues of the heathen divinities discovered in Egypt, Greece, Persia, and Hindustan, also in America, are decorated with superb aprons; and the Levitical priesthood, we are informed, wore girdles or aprons composed of the three colours, blue, crimson, and purple; but the Freemason may find a more recent and more probable origin for their decorated vesture in the leathern aprons of their operative brethren. The Egyptian mysteries were among the most celebrated; the priests, especially at Memphis and Heliopolis, were noted for their learning. In consequence of their repute, many philosophers and persons of rank from all nations sought to be initiated, and afterwards introduced some of the peculiar rites into their own countries. Thus Lycurgus, Solon, Pythagoras, and others, intermingled them with their own doctrines. Even Moses is said to have been initiated, and to have applied in the worship of the true God such forms as he thought might be useful for the conduct of the Levites, establishing at the same time certain proofs in order to keep them more distinct from the rest of the people, which proofs are supposed to have existed undivulged until the time of King Solomon, and, indeed, until the troubles of the Jews commenced, when they became partly known to the conquerors. Among the Druids, the priesthood of the Celtic nation, we find similar rites, secret probations and obligations to secrecy, with hidden doctrines similar to those of the Magi, the Gymnosophists, the Brahmins, the Chaldeans, and the priests of Egypt. The same may be traced in the rites of Vitzliputzli in Mexico, and Pacha Camai in Peru. From Egypt the religious mysteries would naturally travel to Greece with the earliest colonisers, or would soon follow them. The celebrated mysteries established at Eleusis in great splendour in the reign of Erichthonius, the year B.C. 1500, are better known to us than any other, in consequence of the numerous allusions to them in different old writings. They were afterwards carried to Rome, where they flourished until suppressed by Theodosius the Great in the beginning of the fifth century; but so popular were they even after that time, that traces of them were to be discovered. In all cases, the candidate had to undergo severe and lengthened trials, sometimes even death ensued. At the commencement of his probation, he was purified by ablution, and admonished to lead a new life, founded on the strictest rules of virtue. He was led in darkness through winding avenues, with gloomy recesses, and startled at every step by terrific noises—the howlings of wild beasts, the hissing of serpents, and other strange cries. His resolution was put to the proof by the infliction of bodily suffering. According to Tertullian, a drawn sword was opposed to him on his entrance into the Mythriac cavern, from which he occasionally received wounds—his progress was fearful, through night and darkness. Voices heard, now whispering, now bursting into thunder. Intermittent flashes of tremulous light exposed to his affrighted view scowling faces and terrible spectres; sounds of grief and lamentation for the departed God were heard, and as the time of probation (which was sometimes protracted at intervals for many days) drew to a close, the severity of his trials increased. The earth quaked beneath his feet, and he was left apparently suspended over an abyss. Sometimes he underwent a symbolical death in a bed or coffin, and after a certain time was raised therefrom to participate in their

mysteries. Arrived at the confines of death, the candidate was hurried rapidly through the trial of the four elements. At length, when just exhausted, he received the reward of his courage and perseverance; his persecutions ceased, soft sounds with melodious symphonies were heard, and the gloom of night gradually dispersing, fair groves and flowery plains were disclosed to view. The gates of the inmost sanctuary were opened to him; he was admitted to the sight of celestial beauty in all the dazzling splendour of its perfection, and beheld the sun shine with meridian lustre, even in the middle of the night. He was crowned and clothed with a white garment, various symbols were explained to him, and he was finally declared to be born again and made perfect, and dismissed with the formula—*Koux Omphax*. These words formerly considered inexplicable are now ascertained to be Sanscrit, and are still used by the Brahmins at the conclusion of their religious ceremonies, they should be expressed *Kamska Om Paksha*. The first is the most ardent vows, *Om* is the mysterious name of the Deity, *Paksha* means change, turn, vicissitude, &c. Though it appears to have been used in the sense of silence, whence the word *Pax* (Latin); *Paix* (French), used with the same significance. The entrance of the candidate through intricate passages and through darkness, was emblematical of the wanderings of the soul through the mazes of vice and error before initiation. The noises and spectres surrounding him typified the various diseases, calamities and evil passions incident to that mental bondage from which he was about to be emancipated, and exemplified the punishment of the guilty in a future state. His admission into the full splendour of the rites and the dispersion of the shades of night before the brilliant sun of the mysteries, represented the dispersion of the clouds of mental error before the sun of truth. The foregoing description of initiation has chiefly reference to the Elusianian mysteries of which we have fuller accounts extant than of any other, but wherever we have records of, or allusions to others, we find the same similarity. The Pyramids with many celebrated caves, as that of Trophonosius have been considered as the scenes of initiation; and there is said to have been a large cave at Eleusis, but frequently the necessary apparatus and chambers were attached to and perhaps underneath the Temples, the severest penalties were denounced against a breach of the obligations to secrecy, and Ovid is thought by some to have been banished upon mere suspicion of having encroached too much upon the Elusianian secret in the fiteenth book of his "Metamorphosis." In many of the religious ceremonies, the initiated were finally entrusted with a mysterious word having reference to the Supreme Being or Omnipotence. The Egyptian word was *On*; that of the Hindoos *Om*, compressed from the Arilateral word *Aum*, representing the creating, preserving, and destroying powers of the Deity, and typifying therefore the Indian trinity, Brahma, Vishnu and Siva. The Chinese, Japanese and Ceylonese, who practised Buddhism used the word *O-Mi-To-Fo* to signify Omnipotence. The sacred term of the Thibetians was *Om-ha*, hum the Druids, the sacred name in a manner known only to themselves, but used the letters O. J. W. The mysterious name of some of the North American Indians is curious from its similarity to that of the Jews. They call their supreme god *Ishtohollo*, but they have also a tetragrammaton never used in common speech, compounded of four notes and confined to their most sacred ceremonies. It consists of the syllables Ya, O, He, Wah, thus composing the word *Yo-he-wah*. The veneration with which the Pagans made use of the name of the Deity should be an instructive lesson to those who daily abuse it. Far from being introduced into general discourse it was considered a subject for devout and private meditation. Cicero says they did not dare to mention the names of their gods, and Lucan states that but to *name* the Name would shake the earth. The Jews believed that the true pronunciation and import of the sacred tetra-

grammation composed of Yod, He, Vau, He if discovered would be sufficient to work wonders, and attributed our Savours miracles to his knowledge of the unutterable word the Shemhamphorash. Josephus says that the word was never known until God himself revealed it to Moses in the Wilderness, and that Moses afterwards did not dare to mention it, since it was forbidden to be used except once a year by the High Priests alone, when he appeared before the mercy seat on the day of expiation, he adds that it was lost through the wickedness of man. Rulo (de vita nos) mentions the time when, and why it was lost. In common the Jews used Elohmi or Adonai, and when it was necessary to write the name in the volume of the Sacred Law, peculiar ceremonies were laid down for the usage of the scribes on the occasion. Among the mysteries established in B.C. 1500 were the Dionysian, in honour of Bacchus, who after the introduction of theatres had the credit of being their inventor. With the mysteries were subsequently connected with the Dionysiac artificers, a body of scientific men, architects and engineers, who claimed the exclusive right of building temples, theatres and other public edifices, much in the same manner as trading Freemasons in the after ages endeavoured to monopolise the building of cathedrals and conventual edifices. Their chief mysteries and most important secrets were comprised in the mechanical and mathematical sciences. The temples of their gods and their theatres required an immense apparatus of machinery for some of their mysteries. At the time of the migration from Attica to Ionia about 1044 B.C., a few years before the erection of Solomon's Temple, the Dionysiac artificers had attained to a considerable reputation and had spread through a considerable part of Asia, and even to India. In order to distinguish them as a body and to preserve inviolate the peculiar secrets of their science, they had appropriate signs and symbols, taken most probably from those mysteries with which they were so intimately acquainted, and when engaged in any great work, they are supposed to have formed into what we should now call lodges, each having its Master, with his assistants or Wardens. The poor brethren of the Order were relieved or employed, and in many respects their institutions remind us of the Freemasons of the middle ages.

(To be continued.)

THEATRICAL.

VAUDEVILLE THEATRE.—Bro. Thomas Thorne announces his benefit for Saturday evening, the 7th inst., (to-night), when the "Two Roses" will be performed for the 187th time, to be followed by Mr. Byron's burlesque of "Ill-Treated Il Trovatore," (by permission of Mr. Webster,) and, for the 115th time, the farce of "Chiselling." We are sure he will have a bumper.

HAYMARKET THEATRE.—Mr. Buckstone continues to draw a full house every evening. He produces O'Keefe's musical piece "The Poor Soldier," the comedy of "The Palace of Truth," the comedietta of "Uncle's Will," and concludes with the "The Spectre Bridegroom." The performances as is usual here go off admirably, and a host of admirers welcome the appearance of Mr. Buckstone. It is sufficient to state, he is supported by Messrs. Kendal, Everill, Clark, Braid, Buckstone, jun., and Rogers; Mesdames Robertson, Chippendale, C. Hill, F. Wright and Fanny Gwynne, to ensure all visitors that they will have a good evening's amusement if they patronise this fashionable theatre.

COVENT GARDEN THEATRE.—Crowded houses every night prove the attractiveness of the pieces selected by Mr. A. Harris at this West-end theatre. The performance commences with "The Lottery Ticket," and concludes with the pantomime, "Sleeping Beauty." The scenery is beautifully painted, the music is played with great effect by the admirable band, and the principal characters are all that can be desired.

At the forthcoming festival of the Royal Masonic Benevolent Institution, on 25th January, Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Gihon Lodge, No. 49.—The installation meeting of this lodge was held at the Guildhall Coffee House, on Thursday, December 14th. Bro. J. Miles, W.M., initiated Mr. Mills in an able manner. Bro. Mills, P.M., installed Bro. Tipton, S.W., as W.M., who appointed as his officers: Bros. Peacock, S.W.; J. Smith, J.W.; Stillwell, P.M., Treas.; Cox, P.M., Sec.; H. Venn, S.D.; A. Williams, J.D.; T. Cargill, I.G.; and Longstaff, Tyler. The usual Past Master's jewel was presented to Bro. J. Miles, I.P.M. There was a very large muster of the members present. The usual good banquet was served, followed by the customary toasts. Visitors: Bros. J. Hervey, G.S.; C. Drummond, P.M. 403; H. Marshall, 91; M. Cockburn, 820; R. J. Chillingworth, S.W. 1228; N. Rosier, 15; G. Barton, J.W. 15; F. Walters, W.M. 1309; J. H. Harmsworth, S.D. 1178; J. H. Fudge, J.D. 1178; and others.

Mount Lebanon Lodge, No. 73.—On Tuesday, 20th ult., at Bridge House Hotel, this lodge held a meeting. Bro. F. H. Ebsworth, W.M., presided. There were present: Bros. Loewenstark, S.W.; Free, J.W.; Harris, P.M., Treas.; Donkin, P.M., Sec.; Grace, S.D.; Dussek, J.D.; Harman, I.G.; Williams, D.C.; Walters, P.M.; Dr. Dixon, P.M.; Rose, P.M.; and others. The work done was raising Bros. Dowsett, Hager, and Ginham to the third degree, passing Bros. Adams, Hetley, and Linging to the second degree, and initiating Dr. A. Lloyd. The ceremonies were well and ably rendered. Bro. Loewenstark, S.W., was elected W.M.; Bro. Harris was re-elected Treasurer; and Bro. W. Y. Laing (P.M. 45) Tyler. A six-guinea P.M.'s jewel was unanimously voted to the retiring W.M. The Auditors were elected; the number of meetings reduced from nine to seven; and Bro. S. Harman was elected as Steward for the Boys' School. Visitors: Bros. M. Ohren, W.M. 452, J.W. 33; Hetley, 33; and Linging, 33.

Pythagorean Lodge, No. 79.—This ancient lodge held its regular meeting on Monday, December 26th, at the Ship Hotel, Greenwich. The chair of K.S. was occupied by Bro. T. Perridge, W.M., and there were present: Bros. J. S. Burls, S.W. and W.M.-elect; C. Nash, J.W.; J. H. H. Doughney, P.M., Sec.; J. R. Nash, S.D.; H. Roberts, J.D.; C. M. Munyard, I.G.; R. Boncey, P.M.; W. West Smith, P.M.; W. R. Dussic, W. Blackburn, T. J. H. Wilkins, E. Webb, H. Bond, J. Shaw, Partridge, and others. The visitors were: Bros. F. Walters, W.M. 1309, P.M. 73; J. Griffin, J.W. 933; J. Smith, &c. The minutes of the previous meeting were read and confirmed; Bro. Beckwith was passed; and Messrs. Kingston and Heard were initiated. The work, as is usual in this lodge, was admirably and correctly given. Bro. J. S. Burls was elected W.M.; Bro. W. C. Penny, P.G.S., P.M., was unanimously re-elected Treasurer; and Bro. Riley, P.M., Tyler. The usual five-guinea Past Master's jewel was voted from the lodge funds to the retiring W.M., Bro. T. Perridge. Bro. T. J. H. Wilkins was accepted as the Steward to represent the lodge at the forthcoming Boys' School Festival, on Wednesday, March 8th, 1871. The lodge was closed, and the usual good banquet followed. Some excellent songs and recitations enhanced the evening's enjoyment.

St. George's Lodge, No. 140.—This old lodge met on Wednesday, the 21st ult., at the Trafalgar Hotel, Greenwich, Bro. C. Hudson, W.M., in the chair. He raised Bro. R. H. Miller, and passed Bro. W. B. Blackmur. Bro. G. C. Stuart (325 I.C.) was elected a joining member. Ten pounds were voted to the Male Annuity Fund; Bro. Johnson, S.W., was elected W.M.; Bro. W. Noak, P.M., Treasurer; and Bro. Riley, re-elected Tyler. The lodge was duly closed, and banquet followed.

Lodge of Temperance, No. 169.—The usual monthly meeting of this lodge was held on Thursday evening, the 15th ult., at the White Horse Tavern, Deptford, and was numerously attended. Bro. John Thomas Moss, W.M., presided, assisted by the officers. After the minutes of the lodge had been read and confirmed, the brethren proceeded to the election of a W.M. for the ensuing year, and the choice of the brethren fell upon Bro. Alfred Pulley, S.W., by an unanimous vote. Bro. J. W. Barrett, P.M., was re-elected Treasurer. Upon the motion of Bro. Pulley, S.W., seconded by Bro. Marshall, J.W., and carried unanimously, a jewel of the value of five guineas was voted to Bro. John Thomas Moss, the retiring W.M., and after the appointing of a day for auditing the accounts, the lodge was closed, when the brethren adjourned to refreshment. The W.M., Bro. John Thomas Moss, quickly disposed of the usual loyal and Masonic toasts. Bro. George Brown, P.M., proposed "The W.M.," which was received with more than usual applause.—The W.M., in acknowledging the compliment, said if he had done his duty to the satisfaction of the lodge, he was amply repaid, and he thanked the officers, especially the P.M.'s, for the assistance they had rendered him during his year of office.—The W.M., in most suitable terms, proposed "The health of the W.M.-elect, Bro. Alfred Pulley," and expressed the satisfaction it gave him and the brethren of the lodge on his election.—Bro. Alfred Pulley replied in one of those bursts of enthusiasm for which he is famous, and the brethren shortly afterwards separated.

Lodge of Sincerity, No. 174.—The regular meeting of this lodge was held at the Guildhall Hotel, Gresham-street, City, on Wednesday, 21st ult. Present: Bros. Arthur Gee, W.M.; Adkins, S.W.; Savey, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; C. Lacey, I.P.M.; Rawley, P.M. and Treas.; Barlow, P.M.; Bulmer, P.M.; J. Newton, P.M. and Sec.; and a full

lodge. The visitors were: Bros. D. Davis (141), M. Davis (141), T. Scotchley (55), J. Tocher (375, Aberdeen), and J. Bennett (212). The usual preliminaries having been disposed of, Bro. Wheeler received his second degree, and Bros. Morrison and Roberts obtained their rank of M.M. This being the evening for electing officers for the ensuing year, the brethren were pleased to elect Bro. Adkin, the S.W., as W.M. Bro. Rawley, P.M., was re-elected as Treasurer, and Bro. Thompson, Tyler. The business of the evening being ended, the brethren adjourned to refreshment. On the removal of the cloth, the usual loyal and Masonic toasts were given with delightful brevity. To "The health of the Visitors," Bro. D. Davis (141) replied. "The health of the W.M." was proposed by Bro. Lacey, I.P.M., in most kindly terms, to which the W.M. briefly responded. Bro. Lacey also responded to the toast for the P.M.'s. "The Prosperity of the Masonic Institutions" was then proposed by Bro. Barlow, P.M. He stated that the Lodge of Sincerity had voted £5 5s. to be placed on Bro. Rawley's list, who is standing Steward for the Aged Freemasons' Institution at their next festival, and he trusted the brethren would, by their liberality, make it as imposing a list of subscriptions as any that may be sent up.—"The health of the W.M.-elect" being the next toast on the programme, was proposed, and very cordially received.—Bro. Adkins, in reply, hoped to be able to perform the duties of the high office to which he had been elected with the same efficiency that had distinguished his predecessors. After the health of the rest of the officers had been proposed and responded to, the Tyler's toast terminated the proceedings. During the evening the brethren were entertained with songs by Bros. M. Davis and Atkins, and a recitation very effectively given by Bro. D. Davis. It should also be mentioned that various sums were subscribed by the brethren to assist three widows of former brethren of the lodge.

Lodge of Industry, No. 186.—This lodge met on the 27th of December, at Freemasons' Hall. Bro. Price, W.M., presided. The other brethren present were: Bros. Talent, S.W. and W.M.-elect; D. D. Beck, as J.W.; Lake, P.M., Treas.; W. Mann, P.M. Sec.; Noehmer, S.D.; Seex, J.D.; Wylie, I.G.; &c. One joining member was admitted, one brother passed, and one gentleman initiated. Bro. Talent, S.W., was unanimously elected W.M.; Lake, P.M., re-elected Treasurer; and Woodstock, P.M., Tyler. A five-guinea P.M.'s jewel was voted to Bro. Price.

New Concord Lodge, No. 813.—The usual monthly meeting of this flourishing lodge was held at Bro. Gabb's, Rosemary Branch Tavern, Islington, and the following officers and brethren were present: Bros. T. Bartlett, W.M.; M. J. Atkins, S.W.; J. Salisbury, J.W.; Hart, I.P.M.; J. J. Wilson, P.M. and Treas.; W. H. Main, P.M. and Sec.; Denny, J.D.; A. Hill, I.G.; C. J. Hill, S.; Townsend, Brüstlin, Heinemann, Gallant, H. J. Gabb, Hofbawr, J. Meyers, C. J. Meyers, Fauquez, Harris, King, Mountford, Cain, Wagner, and Treble. Bro. Roddy (Victoria) was the only visitor. The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The ballot was taken for Bro. Schweitzer as a joining member, and he was unanimously elected. Bros. King, Meyers, and C. J. Meyers were severally passed to the degree of Fellow Craft; and the W.M. afterwards very ably delivered the traditional history. The lodge being closed, the brethren adjourned to a very excellent banquet, when the usual loyal and Masonic toasts were duly honoured, and a very pleasant evening was passed, enlivened with some capital singing by Bros. Mountford, Meyers, Salisbury, Hill, and others.

St. John of Wapping, No. 1306.—This well-established lodge held a meeting on the 14th ult. at the Gun Tavern, Wapping. Bro. W. Mann, W.M., presided, and was supported by all his officers. The work performed was initiating Messrs. Millhouse, Macklecken, and Sweetenham; and passing Bros. E. Randall, T. J. Taylor, and W. Poor. The ceremonies were rendered in an admirable manner, and reflected great credit on the W.M. and the officers. The lodge was closed and banquet followed. Visitors: Bros. T. Mortlock, P.M. 186, and Grant, 186.

PROVINCIAL.

PLYMOUTH.—Lodge St. John, No. 70, and St. John's Lodge, No. 1247, met on 21st ult., at the Huyshe Masonic Temple, Plymouth, for the purpose of installing their respective Worshipful Masters for 1871.—Bro. R. M. Andrews for Lodge 70, and Bro. R. P. Culley for Lodge 1247. The Installing Master was V.W. Bro. J. B. Gover, P.P.G., A.D.C., assisted by the P.M.'s present. At the close of the installation, the W. Bro. Andrews appointed the following brethren as the officers of Lodge 70 for the ensuing year:—W. Bro. L. D. Westcott, I.P.M.; V.W. Bro. I. Watts, P.M., P.P.G.T., Treas.; V.W. Bro. J. B. Gover, P.M., P.P.G.A.D.C., Sec.; Bro. C. Knowsley, S.W.; J. Wainwright, J.W.; E. Crook, S.D.; C. Stribling, J.D.; H. Bowman, I.G.; W. H. Thomas, D.C.; H. B. Northcott, A.D.C.; W. E. Windeatt, Org.; R. Pengelley, S.S.; W. Harris, J.S.; T. Smith, Tyler.—The W. Bro. Culley appointed for Lodge 1247 the following: W. Bro. J. Bennett, I.P.M. and Treas.; W. Bro. J. B. Gover, P.M., P.P.G.A.D.C., Sec.; Bros. P. Skelton, S.W.; J. H. Keats, J.W.; W. H. Browning, S.D.; W. F. Windeatt, J.D.; S. Davey, I.G.; C. H. Treherne, D.C.; J. P. Elliott, A.D.C.; G. Cassell, S.S.; J. R. Lord, J.S.; T. Smith, Tyler.—At six o'clock the brethren of Lodge St. John, No. 70, together with a number of visitors, dined at the Globe Hotel, when a sumptuous dinner was put on the table in Bro. Watt's usual good style. After dinner the various Masonic toasts were proposed and responded to, and the harmony was greatly enhanced by the really capital songs of several of the brethren, Bro. Windeatt presiding at the pianoforte. During the evening the

immediate Past Master, W. Bro. L. D. Westcott, was presented by the V.W. Bro. I. Watts, on behalf of the members of the lodge, with a very handsome Past Master's jewel, on his retiring from the chair of St. John's Lodge, No. 70, to mark their fraternal appreciation of his services therein. A strong muster of Prov. Grand Officers, in addition to the officers of the lodge and other brethren, were present.

SUNDERLAND.—*St. John's Lodge, No. 80.*—The regular meeting of this lodge for the installation of W.M. and appointment of officers for the ensuing twelve months was held at the new Masonic Hall, Park-terrace, Sunderland. Bro. R. Dixon, the retiring W.M., ably and impressively performed the ceremony of installation, and having duly placed his successor, Bro. Martin Weiner, in the chair of K.S., the newly-installed W.M. appointed and invested the following officers, viz.:—Bros. R. Dixon, I.P.M.; J. Wilson, S.W.; J. Davison, J.W.; T. Godfordson, Treasurer; R. Hodgson, Secretary; T. W. Graham, S.D.; J. Bell, J.D.; H. J. Turnbull, I.G.; A. Forrest, O.; J. Thompson, Tyler; R. Giesicke and Young, Stewards. The attendance of Past Masters, members, and visitors was unusually large, among the latter being the W.M.'s of the Phoenix, Palatine, Williamson, and St. Hilda (South Shields) Lodges; Bros. B. Levy, P.P.G.W.; W. H. Crookes, P.G.S.; M. Douglass, P.P.G.J.D.; P. G. Hoistendahl, P.G.P.; and several other present and past Provincial Grand Officers, and brethren from the other three lodges in the town and several distant lodges. The W.M. has presented to the lodge a new set of collars, with which he invested his officers, and has provided a piano for the refreshment room.

SCARBOROUGH.—*Old Globe Lodge, No. 200.*—The regular meeting of this lodge was held on the 21st ult. in the lodge-room, Globe-street. Present: Bros. R. H. Peacock, W.M.; J. W. Woodall, P.M., P.P.G.S.W.; W. F. Rooke, P.M., P.P.G.J.W.; H. A. Williamson and Spurr, P.M.'s; W. Peacock, J.P.M.; S. H. Armitage, W.M. 1248; D. Fletcher, S.W.; G. H. Walshaw, J.W.; H. C. Martin, P.M., P.P.G.D. of C., Secretary; H. Grover, S.D.; H. McKinley, J.D.; W. Milner, I.G.; J. Ash, Tyler; and a very numerous attendance of brethren. The minutes were read and confirmed, and Bro. Thackeray, 734, was unanimously elected a joining member. One gentleman was initiated in due form, and two brethren were passed. The election of W.M. for the ensuing year then took place, when Bro. David Fletcher, S.W., was elected by a very large majority. Three guineas were voted in aid of a distressed brother, and five guineas to the widow of a late member of the lodge. The W.M. announced that the installation banquet would take place at the next regular meeting, and he hoped the officers and members of Lodge 1248 would attend as guests of the Old Globe on that occasion. Bro. Armitage, W.M. 1248, acknowledged the compliment in very fraternal and flattering language. One gentleman was proposed for initiation, and some private business transacted; after which the lodge was closed in due form, and the brethren spent a very pleasant hour at the refreshment board.

IPSWICH.—*St. Luke's Lodge, No. 225.*—The usual meeting of this old established lodge was held in their lodge-room on the 14th ult. The business to be transacted was to ballot for and, if accepted, to initiate Mr. Castledine, of Bury St. Edmunds, to raise Bro. Ellis, and the installation of the W.M. for the ensuing year. Present: Bros. J. W. Robb, W.M.; G. S. Golding, S.W.; C. Byford, J.W.; P. Whitehead, P.M., Sec.; J. Clarke, P.M., Treas.; T. Prentice, S.D.; J. Talbot, J.D.; Skinner, I.G.; Syer, Tyler; W. T. Westgate, D.C.; J. Richardson, Jos. Whitehead, C. Davy, Cade, S. B. King, No. 1, and Traver, P.M.'s; W. Flory, Ellis, Calline, Callaway, Cudlow, and a long array of visiting brethren. In the temporary absence of the W.M., the lodge was opened by Bro. W. T. Westgate, P.M. The minutes of the previous meeting were read and confirmed, and Bro. Castledine was regularly introduced and initiated by the W.M. (*pro tem.*), the charge being well rendered by Bro. Jos. Whitehead, P.M., and the working tools explained by Bro. W. T. Westgate, P.M. The W.M.-elect, Bro. G. S. Golding, was duly installed and saluted in the three degrees, and then appointed and invested his officers as follows: Bros. Byford, S.W.; Prentice, J.W.; Talbot, S.D.; Skinner, J.D.; A. C. Barber, Sec. The W.M. had the pleasure of decorating Bro. Barber with a P.M. jewel, for his services as Secretary to the lodge. The Treasurer and Tyler having been previously elected were duly invested; Bro. W. T. Westgate undertook the duties of D.C., the I.G. being left open. Bro. Fisher, of Lodge Fidelity, 555, was proposed and seconded as a joining member, and the lodge was finally closed with solemn prayer. This was one of the largest meetings ever known in this lodge, nearly fifty being present; and this is to be in a measure accounted for by the popularity and high esteem in which the new Master is held in the Craft. The brethren then adjourned to a banquet (by invitation of the W.M.), served in Bro. C. Goddall's usual style, and reflecting credit upon all concerned in its preparation, when forty-five sat down. On the removal of the cloth, grace was said by the P.G. Chaplain, Bro. R. N. Sanderson. The W.M. then proposed the first toast of the evening, "The Sovereign of our Land and the Craft." National Anthem, by Bro. P. Whitehead. The "Sovereign of our Order, Earl de Grey and Ripon;" the "P.G. Masters," mentioning Earl of Zetland and H.R.H. the Prince of Wales; the "D.G. Master Earl of Carnarvon." Song by Bro. G. Abbott, "What nobler theme?" The "Prov. G.M., Col. Sir R. A. S. Adair." Song by Bro. Talbot, "The House may be." The "Dep. Prov. G.M., Bro. E. J. Lockwood, and the Past and Present Prov. G. Officers," coupling with the toast Bros. Sherridan as present, and Dr. Pitcher as oldest Past officers. The toasts through-

out the evening were most heartily received.—Bros. Sherridan and Pitcher returned thanks.—Song by Bro. P. Whitehead, "Sweet Madeline."—Bro. J. W. Robb, I.P.M., proposed in very eulogistic and happy terms, "The Health of the W.M. and prosperity to the St. Luke's Lodge," and hoped it might flourish under his guidance, and he be assisted by the united energies of his officers.—The Almoner of St. Luke's then passed round the column for contributions to the Fund of Benevolence, and a liberal collection was made. A vote during lodge for assistance for a distressed brother was taken and relief ordered.—Song by Bro. W. A. Smith, "Never mind the rest."—The W.M. responded to the toast of his health, and congratulated the lodge upon his witnessing so many and pleasing faces around him, and trusted that his zeal in the cause might, under the G.A.O.T.U., be blessed to his lodge, and no exertion on his part should be wanting to attain so desirable an end; and before resuming his seat he had great pleasure in calling upon the brethren of St. Luke's Lodge to join him in hearty welcome to the visitors, coupling the names of Bros. Sherridan, W.M. 516; W. A. Smith, W.M.-elect 376; P. Cornell, W.M. 114; and W. T. Westgate, W.M. 959; all of whom severally responded.—Song, by Bro. Jos. Whitehead, "So mote it be."—Bro. W. T. Westgate proposed "The Health of the I.P.M., Bro. J. W. Robb," which was heartily responded to.—The W.M. then gave the E.A.'s, Bro. Castledine's, good health, enforcing the study of our noble Order in emphatic terms.—The "E. A. Song" by Bro. J. Richmond; song, by Bro. Sherridan, "The Old Irish Jintleman"; recitation, by Bro. T. C. Howitt, "Little Jim."—The W.M. then gave "The Health of the Officers of the Lodge," and trusted to their hearty co-operation in carrying out the duties incumbent upon them. The S.W., Bro. C. Byford, suitably acknowledged the toast in an appropriate speech.—Song, "The Men of Merrie England," by Bro. Castledine. In the absence of the Tyler, Bro. Syer, the Tyler's toast emanated from Bro. Westgate, and was received with the solemnity it deserves. Early hours were reached ere the brethren could force themselves away from a meeting so social and agreeable.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this old-established and prosperous lodge, for the celebration of the festival of St. John the Evangelist and installation of the W.M., was held on Thursday, the 29th ult., at the Masonic Rooms, Athenaeum, Lancaster. There were present Bros. John Hatch, W.M.; Edward Storey, I.P.M.; C. Hartley, S.W.; John Harrison, as J.W.; Edmund Simpson, P.M., Sec.; W. Heald, S.D.; W. Fleming, J.D.; W. Hall, I.G.; Watson and Beeley, Tylers; Bro. J. Daniel Moore, P.M., the W.M.-elect; Bros. N. G. Mercer, W.M. 1051; Kelland, P.M.; King, P.M.; E. Airey, J. Beesley, R. Bateson, J. Budd, W. Bulfield, J. Dale, J. Dickenson, W. J. Sly, J. Stanley, J. Tilley, R. Taylor, &c. The lodge was opened, the minutes read and confirmed, and other business transacted. Bro. Edward Storey, I.P.M., proposed, and Bro. King, P.M., seconded a vote of thanks to the retiring W.M. for his active services during the past year, which was carried by acclamation. A F.C. lodge having been opened, the W.M.-elect, Bro. J. Daniel Moore, M.D., P.M., P.Z., P.P.G.S. of W., was presented by Bro. Storey, I.P.M., to receive the benefit of installation. The qualifications were recited and regulations read and agreed to, when the ceremony was proceeded with, and in a Board of Installed Masters Bro. Moore was for the third time placed in the chair of K.S., the important duties of installing officer being ably and effectively rendered by the W.M., Bro. John Hatch. The regular proclamation, salutes, and greetings were then given, and the W.M. proceeded to appoint and invest his officers as follows:—W. Bro. John Hatch, I.P.M.; Bros. William Hall, S.W.; William Fleming, J.W.; Jas. Hatch, P.M., Treasurer; Edmund Simpson, P.M., Secretary; Edward Airey, S.D.; Wm. J. Sly, J.D.; John Harrison, I.G.; J. Watson, Tyler; R. Taylor and H. Sumner, Stewards. The charges were delivered to the W.M., Wardens, and brethren by the Installing Officer, and the W.M. commenced the duties of his year of office by delivering a short address on "The Tassels of the Lodge." The great attention paid and the unanimous vote of thanks awarded to the W.M. at the conclusion of his address, amply testified that it had been much appreciated by the brethren. After the lodge was closed the brethren adjourned, and to the number of about six-and-thirty, assembled at the hotel of Bro. Sly, where a banquet was provided worthy of the occasion. After the cloth was drawn the usual loyal and Masonic toasts were given, those to the health and prosperity of the W.M. and I.P.M. being especially received with enthusiasm.

LIVERPOOL.—*Lodge of Sincerity, No. 292.*—The regular meeting of this lodge was held at the Masonic Temple, Hope-street, on the 12th ult. Present Bro. Thos. Wylie, P.M., P.G.R., as W.M., and the following officers: Bros. R. Wylie, P.M., P.G.D.C., as Sec.; Hamer, P.M., P.G. Treas., as S.W.; Wilson, J.W.; Hess, P.M., Treas.; Hustwick, J.D.; Evans, I.G.; Elliott, M.C., and a limited number of the brethren. Visitors, Bros. J. M. Johnson, M.D., P.M. 1094, P.G.S.; W. H. Gimmer, P.M. 155 and 216; J. McCrossan, 1313; and J. McKillop 293, S.C. Bro. Fletcher was duly raised, and Bro. Lewellyn passed. The two ceremonies being performed in that painstaking and correct manner for which the P.G. Registrar is well known, his labours being not a little lightened by the proficiency of his subordinates. The lodge then proceeded to elect its W.M. for the ensuing year, when the unanimous choice of the brethren was found to rest on their highly-esteemed S.W., Bro. Pelham, who, unfortunately was prevented by illness from receiving the deserved congratulations of his fellow-workers. There being no other business for consideration the lodge was closed, and the brethren adjourned to partake of a splendid banquet at the Angel Hotel,

where under the sway of their W.M., Bro. R. S. Williams, and with a largely increased company, a pleasant evening was spent.

LINCOLN.—*Witham Lodge, No. 297.*—The festival of St. John was celebrated by the brethren of the Witham Lodge. The following officers were installed and invested for the ensuing year:—Bros. Watkins, W.M.; R. J. Ward, S.W.; Scorer, J.W.; G. Cullen, S.D.; J. Bayles, J.D.; G. H. Shipley, M.C.; R. R. Dawber, jun., Treas.; G. Bacon, Sec.; Cotton, L.S.; C. Mann, Tyler. After the duties of the lodge had been performed, the brethren, about forty in number, dined at the Great Northern Hotel, the new W.M. in the chair. The lodge was stated to be in a most flourishing condition. The health of Bro. Carlisle, late W.M., was drunk with much enthusiasm, and in acknowledging the compliment he stated that during his year of office he had initiated nearly a score of new members. The dinner was served in first-rate style by Bro. Prickett, and a very agreeable evening was spent.

HELSTON.—*True and Faithful Lodge, No. 318.*—The brethren of this lodge held their annual celebration of St. John the Evangelist, and installation of Master. The W.M.-elect, Bro. J. Q. James, was duly installed by the W. Bro. T. Taylor, P.G.S.D., ably assisted by W. Bros. T. N. Curry, P.P.G.S., and T. Davey. The W.M. elected the following as his officers for the ensuing year:—Bros. R. H. Cross, S.W.; H. Trembath, J.W.; Rev. W. H. Blossome, S.D. and Chaplain; R. H. Cade, J.D.; T. Taylor, Treas.; W. K. Stephens, Sec.; P. G. Hill, O.; A. Tresise, P.G.R., D.C.; E. J. Ridingson, I.G.; Vicary and Jennings, Stewards; R. James, Tyler; W. Bro. T. N. Curry, Steward for Cornwall M. A. Fund. Bro. A. Grant, late of the Bodmin Lodge, was duly elected a member of 318. The business of the day being over, the brethren retired to the Angel Hotel, where they sat down, under the presidency of the W.M., to a most excellent spread, provided by Mrs. Bennetts.

NORTHAMPTON.—*Pomfret Lodge, No. 360.*—The installation meeting of this old lodge was held on Tuesday, the 27th ult., at the George Hotel, Northampton. Bro. Riley, P.M. 540, of Bedford, in an excellent manner installed Bro. J. V. Stanton, as the W.M. for the ensuing year. The officers were appointed and the lodge duly closed. The usual good banquet followed, the regular loyal and Masonic toasts were given and received, an agreeable evening was spent.

LEICESTER.—*John of Gaunt Lodge, No. 523.*—A regular monthly meeting of this lodge was held in Freemasons' Hall, on Thursday, the 15th ult., when about thirty members and visitors were present, including the Prov. G.M., the W.M., Bro. Buzzard, who presided, and all the officers except the I.P.M., Bro. Toller, who was unavoidably absent. The list of business included three raisings and three passings; only one half of the candidates however presented themselves. Bros. Thorpe and Wood were passed, and Bro. Wynne was raised to the degree of M.M. Some private business was brought forward, which, after some discussion, was resolved to be considered at an emergency meeting an hour before the next regular monthly meeting. The case of the widow and infant family of an Irish brother, recently deceased in the town, was brought forward by the W.M., and it was unanimously resolved to recommend it to the Board of Benevolence, and a petition was accordingly signed by the officers and members present. On the motion of the W.M., a committee was appointed to act with a similar committee of St. John's Lodge to make the necessary arrangements for the Masonic Ball, to be held on the 10th inst. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

SOUTHEND.—*Priory Lodge, No. 1000.*—The usual monthly meeting of the members of this lodge recently took place at the Middleton Hotel, and from the fact of Bro. S. J. Girling having notified his intention of presenting the lodge with a banner on this occasion, there was a larger number of brethren present than at any previous ordinary meeting. The W.M., Bro. B. Notley, R.A., took the chair, supported by his officers as follows:—Bros. Etham, S.W.; Wardell, J.W.; Wood, P.M., Treas.; Cox, I.P.M., Sec.; Rowley, P.M.; Phillips, D.C.; Barton, Org.; Hermann, S.D.; Lucking, J.D.; Glasscock, I.G. The lodge having been duly opened and the preliminary business transacted, Bro. John Whitfield was raised to the sublime degree of M.M. This done, the following gentlemen were balloted for, approved, and initiated in order:—Messrs. Joseph Naylor, Robert McGregor, Samuel W. Thompson, and Alfred James. The whole of the work was admirably performed. Bro. Girling then rose and performed the promise which he had made at the last meeting, by presenting the lodge with a very handsome banner, and, in the course of a speech which was listened to with breathless silence, said he had but one motive in doing so, which was to mark his high appreciation of the glorious principles of Freemasonry. He spoke at considerable length upon the pleasure he experienced on his admission to the lodge, the deep impression which had been left on his mind by the moral principles contained in the solemn ceremonies of Masonry, and the brotherly love evinced towards him by every member of the lodge since his initiation. He felt highly pleased to see the love and harmony ever the predominant feeling prevailing in the lodge, and trusted that nothing would ever arise to disturb the excellent feeling which existed now, but that it would continue to endure for many years to come. In concluding his speech he unfurled the banner, and handed it to the W.M. amid the acclamations of the brethren.—The banner is a magnificent one, manufactured in a manner creditable to the establishment of Bro. Geo. Kenning, of Little Britain, from a design of Bro. Girling's, whose exquisite taste is proverbial. By desire of the W.M., Bro. Wood, P.M., father of the lodge, thanked Bro. Girling in a

manner worthy of the members of the Priory Lodge. Bros. Eltham and Frost regretted having to defer the presentation of a carpet in consequence of the manufacturer failing to fulfil his engagement, but hoped to do so at the next meeting. Five gentlemen calculated to maintain the prestige and prosperity of the lodge, were proposed by Bro. Girling as candidates for Freemasonry. No year has been crowned with greater success than that which has just closed under the rule of Bro. Notley, W.M., and seldom can be witnessed more harmonious working than that which has characterised the Priory Lodge during his Mastership. The brethren subsequently adjourned to refreshment, the usual loyal and Masonic toasts were given, interspersed with some excellent vocal and instrumental music, under the able presidency of Bro. Barton Organist to the lodge.

SALFORD.—*Richmond Lodge, No. 1011.*—The regular monthly meeting of this lodge was held at the Spread Eagle, Salford, on Thursday, the 15th ult. In the absence of the W.M., Bro. Caldwell, P.M., took the chair. Present: Bros. J. Wallis, S.W.; M. Fenton, J.W.; T. Preston, S.D.; John Ellis, J.D.; Richard Johnson, I.G., and others. The lodge was duly opened and the minutes of last lodge read and confirmed. The lodge was closed in due form, and the brethren and friends, about 100, held their annual soiree and ball.

LANCASTER.—*Rowley Lodge, No. 1051.*—The regular meeting of this lodge for the celebration of the festival of St John the Evangelist and the installation of W.M. was held at the Masonic Rooms, Athenaeum, on the 23rd ult. Present: Bros. W. Hall, W.M.; Moore, as I.P.M.; N. G. Mercer, S.W.; John Hatch, W.M. 281, as J.W.; W. Barker, Treasurer; E. Simpson, P.M. 281; Stanton, P.M. 281; Tilley, Conlan, J. Storey, R. Taylor, and J. Watson. The minutes of the last meeting were read and confirmed, and other business transacted. Bro. Moore having been called to the chair as installing officer, Bro. Neil Gray Mercer, M.D., the W.M.-elect, was presented by Bros. Hall, W.M., and E. Simpson, P.M., 281, to receive the benefit of installation, the better to qualify him for the discharge of the duties of his important trust. The qualification having been assented to, and the ancient charges read and agreed to by the W.M.-elect, the ceremony was proceeded with, and in a Board of Installed Masters Bro. Mercer was duly installed into the chair of the Rowley Lodge according to ancient custom. The new W.M. was saluted and proclaimed in the various degrees, and appointed and invested his officers, viz., W. Bro. Hall, I.P.M.; Bros. Rev. A. Wright, S.W.; Wilson Barker, J.W. and Treas.; Dr. Moore, P.M., Sec.; W. J. Sly, S.D.; C. E. Dodson, J.D.; Taylor, Tyler. The charges were then given, those to the Wardens and brethren being delivered by Bro. John Hatch, and the lodge was closed.

ABERYSTWTH.—*Aberystwith Lodge, No. 1072.*—The installation meeting of this flourishing lodge was held at the Masonic Rooms, Aberystwith, on the 5th ult. There was a goodly muster of the brethren, and the lodge was opened in due form and with solemn prayer by the W.M., Bro. E. L. Cole. There were also present Bros. C. Rice M.D., S.W.; J. W. Szlumper, C.E., J.W.; Major J. A. Lloyd Philipps, Prov. G.S.W., P.M.; G. T. Smith, Prov. G. Sec., I.P.M.; J. Vaughan, P.P.G. Supt. Wks., Treas.; E. Hamer, Sec.; W. Williams, S.D.; R. J. Jones, J.D.; Inglis Bervon, Org.; J. P. Jones, I.G., and about thirty other members of the lodge. The R.W. Prov. G.M., Bro. Sir Pryse Pryse, Bart., was, in consequence of an accident he unfortunately received whilst hunting, unable to be present. The minutes of the last meeting having been read and confirmed, the W.M. returned thanks for the confidence and support the brethren had shown him during his year of office. He then vacated the chair, which was taken by Bro. G. T. Smith, Prov. G. Secretary, the installing officer, who opened the lodge in the second degree, and the W.M.-elect, Bro. C. Rice Williams, S.W., was presented by Bro. Major J. A. Lloyd Philipps, P.M., P.G.S.W., and installed by Bro. Smith. The officers were then invested as follows: Bros. E. L. Cole, I.P.M.; J. W. Szlumper, S.W.; W. Williams, J.W.; J. Vaughan, Treasurer; E. Hamer, Sec.; R. J. Jones, S.D.; J. P. Jones, J.D.; Inglis Bervon, Org.; Geo. Causwell, D.C.; Morris Jones, I.G.; E. V. Rees, Tyler. The lodge was then closed in due form, and the brethren adjourned to a splendid banquet provided by Bro. Pell.

FOREIGN.

TURKEY.—Bro. J. Laffan Hanly, late S.W., has been elected W.M. of the Oriental Lodge, No. 637, for the ensuing year, and Bro. Henry Woods, (Lieut. R.N.), late J.W., has been elected W.M. of the Balwer Lodge, No. 391. Both lodges are in a flourishing condition, and are constantly receiving accessions. The Oriental has recently initiated several Turkish functionaries of rank. Freemasonry is spreading to such an extent among the Musselmans of the capital, that the institution of a Turkish lodge under the English Constitution has been talked of for some time.

INSTRUCTION.

The Lewis Lodge of Instruction.—Associated with the Lewis Lodge, No. 1185, meeting at Bro. Jones's, the Nightingale Tavern, Wood Green, of which Bro. Binckes (Sec. of the Boys' School), and the late respected Bro. Udall were firm supporters, the W.M., Wardens and brethren have established, under the warrant and permission of the parent lodge, a Lodge of Instruction where a correct knowledge of the mystic arts and ceremonies can be obtained, and is imparted to every brother desirous to learn, with a willingness to oblige characteristic of the Craft. The meetings are held every third Saturday in the month. And the rules and all particulars can be freely obtained of the courteous Secretary, Bro. Alfred Rees.

MARK MASONRY.

METROPOLITAN.

Carnarvon Lodge, No. 7.—A meeting was held at Freemasons' Tavern on the 8th December. Present: Bros. the Rev. W. T. Jones, W.M.; Earl of Limerick, G.S.W., as S.W.; Conrad Dumas, J.W.; F. Binckes, Grand Secretary, M.O.; Captain J. King, G.M.O., as S.O.; Geo. Cockle, J.O.; R. J. Mure, S.D.; Stephen C. Dibdin, P.G.O., Sec., as D.C. and I.G.; and Rev. Dr. Sedgwick. Bro. Captain C. J. Burgess having been duly balloted for and elected, was introduced and advanced to the degree of Mark Master. A ballot was then taken for the election, as a joining member, of Bro. Lord Lindsay, a Mark Master under the Scotch Constitution, and found to be unanimous in his favour. A ballot was also taken for the election, as a joining member, of Colonel Burdett, P.G.M. of Middlesex, a Mark Master under the Irish Constitution, which also proved unanimous in his favour. A resolution as to the date of the next meeting, the fourth Thursday in February next, having been put and carried, the lodge was adjourned accordingly.

PROVINCIAL.

LANCASHIRE.—*St. Andrew's Lodge, No. 22, S.C.*—The annual installation meeting of this lodge was held on the 13th ult. at the Freemason's Hall, Cooper-street, Manchester. The lodge was opened by the R.W.M., Bro. C. F. Matier, 30°, D. Prov. G.M.M.; assisted by his officers, Bros. W. Wayne, S.W.; J. A. Whyatt, J.W.; Turner, M.O.; Parr, S.O.; Hopkins, J.O.; and a large number number of visitors and brethren, including Bros. T. Entwisle, 18°, Prov. G.M.M., S.C.; Brockbank, 18°, Prov. G.S.W.; Edward Friend, P.G.T.K.; J. L. Hine, P.G.S.O., E.C.; John Tunnah, P.G.J.O., E.C.; John Yarker, N.P.U., P.M.; Josiah W. Taylor, P.G. Sec., S.C.; and many others too numerous to mention. Letters of apology were read from Bros. the Earl of Rosslyn, Earl Percy, L. Mackersy, G.S.E. Scotland; F. Binckes, G.S. England; Wm. Romaine Callender, jun., P.G.M., E.C.; J. M. Wike, P.G.J.W.; &c. Several candidates were then balloted for and duly elected. Bro. Ingram being in attendance was passed as Mark Man, and afterwards advanced to the honourable degree of Mark Master by the R.W.M., Bro. Matier, who also presented him with the working tools, and addressed him with the congratulatory charge. At this stage of the proceedings, the P.G.M.M. was announced, and on entering was saluted according to his rank. Bro. Matier then briefly addressed the brethren, and gave a short retrospect of the progress of the lodge from the foundation—during the two years he had presided over them. He alluded to the prosperity that had attended them, the very favourable report of the Treasurer, and the large number of brethren that had been advanced; and trusted for a still further increase under the R.W.M.-elect. The R.W. Prov. G.M.M. then presented Bro. Wayne, S.W., Prov. G.R. of M., and R.W.M.-elect, for the benefit of installation. After the usual preliminaries, all brethren below the chair were requested to retire, and a Board of Installed Mark Masters was formed. Bro. Wayne was then obligated and installed in the chair of Adoniram with the customary solemnities, and invested the D. Prov. G. M.M., Bro. Matier, as his I.P.M. On the brethren being readmitted, the following officers were appointed and invested:—Bros. J. Adam Whyatt, as S.W.; W. George Turner, J.W.; James Parr, jun., M.O.; W. H. Hopkins, S.O.; John Parker, J.O.; Rev. E. A. Lang, Chaplain; J. Gibb Smith, Treas.; W. H. Pratt, Sec.; J. W. Allison, Rec. of M.; H. T. Robberds, D. of C.; S. J. Phillipson, S.D.; Joseph Gilman, J.D.; J. Dabell, T.K.; Wm. Dean, elected Tyler. The appropriate addresses to each, and the concluding charges to the R.W.M., officers, and brethren, were given by Bro. Matier. Heartly good wishes were then given by the representatives of the sister lodges, and the routine business being over, the lodge was closed with solemn prayer. After the banquet, the usual loyal and Masonic toasts were proposed, Bro. Matier responding for the S.G.R.A.C. of Scotland, and Bro. Entwisle for the Prov. Grand Lodge. The toast of the newly-installed R.W.M. was heartily received by the brethren, and Bro. Wayne, in responding, assured them of his earnest desire to do all in his power for the good of Mark Masonry in general and the St. Andrew's Lodge in particular. He then asked them to charge their glasses for the next toast, "The Health of the I.P.M., Bro. Matier, D. Prov. G. M.M.," to whose Masonic attainments he alluded in highly flattering terms, particularizing the excellence of Bro. Matier's working, both in the ceremony of advancement and of installation, and the many services he had rendered to the St. Andrew's Lodge, and to the Mark Masters of the province. The toast was received by the brethren with loud and continued cheering, which was repeated on Bro. Matier's rising to respond. He thanked the brethren for the great kindness with which they had supported him during his term of office, and assured them of the great pleasure with which he would always come among them. He trusted his name would be long handed down as the first of a long and honoured roll of Mark Masters, and in that capacity, though forgotten in all others, be ever preserved in the St. Andrew's Lodge. The health of the visitors was replied to by Bro. G. P. Brockbank, Prov. G.S.W., a member of St. Mark's, No. 1; Bro. J. W. Taylor, Prov. G. Sec., No. 2; Bro. Edward Friend, No. 5; Bro. J. L. Hine, Prov. G.S.O., E.C., Union Lodge; Bro. John Tunnah, Prov. G.J.O., E.C.; and Bro. John Yarker, P.M. of several "time immemorial" lodges. The brethren separated at an early hour, well pleased with their reunion, which was enlivened by songs from Bros. Robberds, Taylor, Whyatt ("Green Leaves"), and Parker.

SOUTHAMPTON.—*St. Andrew's Lodge, No. 63.*—The annual installation meeting of this lodge took place at the

Masonic Hall, Bugle-street, Southampton, for the purpose of installing the W.M.-elect (Bro. H. Abraham). A goodly number of brethren were present, including Bros. J. R. Stebbing, Grand Treasurer of Grand Lodge of Mark Masons, and Shepherd, from Winchester, who attended purposely to conduct the ceremony of installing the new Master. The lodge was opened in due form, and a ballot taken for four brethren for advancement, which proved unanimous. Bros. G. Cross, 359, and E. H. Wilkins, 120, being in attendance, were duly advanced to the degree of Mark Master Masons, and received their due. The brethren below the degree of Installed Masters having retired from the lodge, Bro. Shepherd, in a most impressive manner duly installed Bro. Henry Abraham as W.M. for the ensuing year. The brethren having been readmitted, they saluted the W.M. in due form, and he then appointed and invested his officers as follows: Bros. J. R. Stebbing, I.P.M., W. Hickman, S.W.; T. P. Payne (Mayor of Southampton), J.W.; H. Coles, M.O.; W. Waters, S.O.; J. Lemon, J.O.; J. E. Le Feuvre, Reg. of M.; A. Coles, Sec., Montague Haynes, S.D.; A. Miller, J.D.; Stroud, I.G.; Bemister, D.C.; Biggs, Tyler. After transacting the ordinary business, the lodge was closed with solemn prayer, and the brethren adjourned from labour to refreshment. A capital banquet was done justice to, and the brethren separated in harmony.

ORDERS OF CHIVALRY.

RED CROSS OF ROME AND CONSTANTINE.

METROPOLITAN.

St. Andrew's Conclave, No. 15.—The first anniversary assembly of this conclave since its establishment in London, was held on 17th ult., at Masons' Hall Tavern, Masons'-avenue, Basinghall-street. The M.P.S., V.E. Sir Knt. Raynham W. Stewart, G. Inspec. of Regalia, presided, and was supported by Sir Knts. R. Kenyon, Viceroy; F. Binckes, G.D.; W. Jones, J.G.; S. Rosenthal, H.P.; W. H. Hubbard, Rec.; W. Roebuck, Prefect; D. M. Dewar, as Herald; Col. F. Burdett, 7.P., G.S.G.; R. Wentworth Little, G.R.; Capt. H. Lyon Campbell, M.P.S. 11, Gibraltar; F. H. Gottlieb, 7.P., Intendant General Eastern Archipelago; W. J. U. Copeman, II. M. Hunt, W. Scott, J.G.; Marsh, G.A.; J. Tanner, &c. After the confirmation of the minutes, Bros. Chas. Sanders, M.D., and W. B. Johnston were installed as Knights of the Order. The ceremony of enthroning Sir Knt. Kenyon, as M.P.S., was then performed by the G. Recorder, who afterwards admitted Sir Knt. Binckes to the Priestly Order, and placed him in the chair of Viceroy. The officers were then appointed in rotation, and the following resolution, proposed by Sir Knt. Raynham W. Stewart, P. Sov., was carried unanimously, "That in future, in consequence of being called the St. Andrew's, the enthronement of the Sovereign shall take place on St. Andrew's Day, namely, on the 30th November." The Conclave was closed, and the Knights retired to the refectory, where a bountiful repast was served. During the evening Sir Knt. Stewart presented a charity box, which was duly sent round and a handsome sum realised, as the worthy Past Sovereign announced his intention to represent the conclave at the next festival of the Girls' School.

INDIA.

CALCUTTA.—*The Holy Cross Conclave.*—A preliminary meeting for establishing in Calcutta the Holy Cross Conclave of Knights of the Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine, was held at the rooms, S, Waterloo-street, on the evening of Friday, the 23rd of November last, when the Acting Inspector-General for Bengal, Eminent Sir Knt. William Osmond Allender, under dispensation and by authority from the Grand Imperial Council of the Order in England, assisted by Em. Sir Knt. J. L. Taylor, Past Honorary Sovereign of the St. Helena Conclave, created and installed the following Sir Knights, viz.: W. F. Westfield, J. R. Alexander D'Cruz, O. B. Andrews, A. B. Mitchell, D. McGregor, J. P. Hubbard, R. Hendry, Adolph Friedemann, Whitmore Girling, W. A. Holton and George Lambert. At the conclusion of the ceremony, a petition to the Grand Imperial Council of England, praying for a Charter of Constitution was signed. By votes unanimously declared by the Sir Knights present, E. Sir Knt. Isaiah Lawrence Taylor was elected as Sovereign, and E. Sir Knt. William Francis Westfield, as the Viceroy to the Conclave for the ensuing year, and who were respectively placed in their chairs by E. Sir Knt. Allender. The following appointments were then made:—Sir Knts. J. R. Alex. D'Cruz, Recorder; W. A. Holton, Treas.; O. B. Andrews, Senior General; A. B. Mitchell, Junior General; D. McGregor, Prefect; A. Friedemann, Herald; Whitmore Girling, Standard-Bearer. After recording a vote of thanks to Sir Knt. Allender for the interest he had taken in the introduction of the Order in Calcutta, the Sir Knights closed this meeting.

KNIGHTS' TEMPLAR.

Mount Calvary or Early Grand Encampment of England.—A meeting of this old Encampment was held on Thursday, the 8th ult., at Freemasons' Hall, when Sir Knts. J. G. Chancellor, E.C.; F. Binckes, P.E.C.; W. Stone, E.C.-elect; S. Rosenthal, 2nd Capt.; D. M. Dewar, Prelate; W. Pans, Treas.; R. Wentworth Little, as Capt. of Lines, were present amongst others. Comp. Charles Webster Wilmot was installed as a Knight Templar, the ceremony being ably rendered by Sir Knt. Binckes, after which a Priory of the Order of Malta was opened, when Sir Knts. Little and Wilmot were readmitted and received as Knights of that venerable Order. The Priory and Encampment having been closed, the fratres separated.

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BIRTH.

FINNEY.—On the first anniversary of their wedding-day, (Wednesday, Dec. 28th), at 18, Bewsey-road, Warrington, Jane Walker, wife of Bro. D. W. Finney, P.M., etc., etc., (Head Master of Heath Side Schools, Warrington), of a daughter.

DEATHS.

CALDCLEUGH.—On the 27th ult., at 1, Queen's-crescent, Haverstock Hill, aged 47, Bro. Dr. S. Caldcleugh, L.R.C.P., M.R.C.S., and L.S.A.

TRICKETT.—On New Year's Day, at the Terrace, Keyham, aged 26½ years, Bro. John T. Trickett, R.N., eldest and last surviving son of Bro. John Trickett, P.M. 1194, and Prov. G.D. of Cers. Middlesex, Chief Engineer and Inspector of Machinery of her Majesty's dockyards at Devonport and Keyham.

VANE.—On the 29th ult., at Burrington Vicarage, Somerset, Bro. the Rev. John Vane, Past Grand Chaplain, Perpetual Curate of Burrington, Rector of Wrington, and Chaplain in Ordinary to the Queen.

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.

The Freemason,

SATURDAY, JANUARY 7, 1871.

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

MASONIC ORDERS in ENGLAND.

AT the commencement of a new year it may not be amiss to look around us, and consider for a moment the actual position and future prospects of Freemasonry in England. There cannot be a doubt that the Order never was so powerful as it is at present, and we do not allude to mere numbers, but to the influence which it exercises over a vast array of intelligent men. We are also inclined to believe that a larger per-centage of really desirable candidates have of late years been added to the muster-roll of the Craft. We have literary lodges, like the "Urban," holden at that quaint old hostelry, the Jerusalem Tavern, St. John's Gate; and we have musical lodges, like that of the "Asaph," where

brethren of eminence in the inspiring art of which St. Cecilia is the tutelary deity, are enabled to conduct the ceremonies of Freemasonry with great ability and success. Again, the martial element is represented by the "Fitzroy" and the "Macdonald;" while those who plough the ocean waves are found in the "Merchant Navy" and other maritime lodges at the East end. Congenial fellowship—a great desideratum in life—is therefore attainable by men of the most varied habits and pursuits, and it is, we are satisfied, a very wise and graceful policy to encourage the formation of lodges for all sections of the community, especially for the professional classes, who are in general animated by a commendable *esprit de corps*. It is estimated that about eight thousand initiates swell the ranks of English Masonry every year, and this rate of increase is likely to continue, provided no calamity, such as war, should intervene. Fifty new lodges are also annually added to the Grand Lodge roll, and these, of course, in due time augment materially the numerical strength of the Fraternity. Royal Arch Masonry, as we took occasion to remark some time ago, is also in a very flourishing condition, and its adherents are rapidly increasing, the number of new chapters granted each year averaging fifteen. The sum total of Craft lodges actually working and in good order is 1250, and the Royal Arch Chapters number 380.

We now come to what are termed the unrecognised degrees, and during the past year we find that the "Mark" Degree has outstripped all its competitors, and is now second only to the Craft and Royal Arch Masonry in prestige and importance. This is mainly due to the untiring energy of the Most Worshipful Bro. Portal, whose career as Grand Mark Master has been an uninterrupted series of successes. Not that we ignore the valued services of the distinguished brethren who preceded him in his high office—on the contrary, each and all have afforded him the most loyal and cordial support—but the fact cannot be gainsaid that with the zeal of an apostle, Bro. Portal combines those rare faculties of mind which at once attest a man's claim to rule and direct his fellows. The Mark Grand Lodge has now about 120 lodges under its jurisdiction, and its constituents are to be found in nearly all the foreign and colonial possessions of England. We are also glad to state that, with a wise prevision, it has been arranged that all the allied or kindred degrees, such as the Most Excellent Masters and the Royal Ark Mariners, shall be worked under the authority of the Mark Grand Lodge, and by the adoption of this course the multiplication of supreme Masonic bodies has been very properly prevented.

The Order of the Temple comes next to the Mark in strength, numbering as it does about 110 encampments. The Knights Templar do not, however, increase very rapidly, but as their executive department is extremely well managed, we may fairly

anticipate that they will hold their own for a long time to come amongst the various branches of the Masonic Brotherhood.

The Order of the Red Cross of Constantine, although, as a revived body, the youngest of the Masonic organisations in England, has already outstripped the Ancient and Accepted Rite in the number of subordinate conclaves on its roll, which can now boast of no less than 40. This result may also, as we stated of the Mark Degree, be attributed to the great zeal and activity shown by the leading members of the Order, who have never wavered in their determination to set its claims and merits fairly before the Craft. The Red Cross Order likewise possesses the great advantage of having at its head a young and popular nobleman like Lord Bective, lately and better known as Lord Kenlis, aided as he has been by such good Masons as Sir Frederick M. Williams, Colonel Burdett, and John Hervey. Under their auspices the Order cannot fail to flourish, and it bids fair to assume a very high position in the estimation of the Masonic world.

The Rite of Misraim has been recently annexed to the Red Cross Order, chiefly, as we are informed, to prevent its establishment as an independent jurisdiction, an idea which it seems was seriously entertained by a well-known metropolitan brother. The last great Masonic power is the Ancient and Accepted Rite, and this branch of Masonry has also made some progress during the past year, the number of Rose Croix Chapters working under the Supreme Council being now 34. Of the primary degrees of this Rite we have already spoken in THE FREEMASON, and intend continuing our remarks upon the higher grades at a suitable opportunity. We shall also glance at the peculiar mode of government which prevails in the Rite, and compare it with the systems which obtain in other Masonic bodies.

Having thus hastily surveyed the position of the various Orders which are allied to the English Craft, we may next enquire whether the growth and extension of "fancy" degrees, as they are sometimes termed, are really matters for congratulation. Many brethren, we know, will at once answer in the negative, and contend that nothing but Masonry pure and undefiled should be cultivated. It is, however, well to bear in mind that without these degrees many estimable Masons would be entirely lost to the Order, and if such men take an interest in the ceremonies of the high grades, their opinions upon the subject are entitled to respect. We cannot ignore the evident truth, that if brethren desire to enter those branches of the mystic art, they will not be deterred by dogmatic assertions of the superiority of Blue Masonry. Even in republican America they have quite as many Masonic organisations as we have at present in England. A Grand Lodge, a Grand Chapter of Royal Arch Masonry, a Council of Royal and Select Masters, a Grand Encampment of Knights Templar,

and Council of the 33°, all flourish in the States. Let every man exercise his own judgment, and provided the paramount claims of the Craft are not neglected, we are quite prepared to say that he may join all the Knightly or Sovereign Orders in existence. But the duties inculcated in the "Three Degrees" are in reality the foundation and glory of Freemasonry, and the principles which should guide our conduct through life must ever be those taught at our initiation—"Brotherly Love, Relief, and Truth."

Multum in Parvo, or Masonic Notes and Queries.

THE DATE OF SPECULATIVE MASONRY.

At page 685, Bro. C. G. Forsyth has the following passage:—"But it appears that Speculative Masonry—to which alone 'Freemasonry' is now applied—was scarcely known before the time of Sir Christopher Wren, and that it was engrafted upon Operative Masonry," &c. Will Bro. Forsyth kindly say whether this alludes to the period of Wren's birth (1632), or his death (1723), and how it so appears?

LUPUS.

ALFRED NUTT'S CANDIDATURE.

I am very glad to notice the advertisement in THE FREEMASON of to-day respecting the above, as his case has only to be generally known to secure election. In fact, I am persuaded that, were the Craft brought acquainted with all the circumstances of the case, the late respected Bro. John Nutt's son would be an inmate of the Royal Masonic Institution for Boys from the April election. The father was a contributor to the Craft—a generous supporter, in fact—for upwards of twenty years, I believe; and it was only through misfortune—and that entirely unavoidable and unforeseen—that his decease left a widow and five children totally unprovided for. The little son of the afflicted widow has already received 579 votes in his favour, and though I do not wish to prevent any other candidate being successful, I do say that few, if any, have greater claims on the subscribers for election than has Alfred Nutt. The support of Bro. William Kelly, Prov. G.M. Leicestershire and Rutland, ought to ensure a satisfactory result—the province, however, is small, and hence appeals to the Craft.

W. JAMES HUGHAN.

Truro, Cornwall, 31st Dec., 1870.

MASONIC MSS.

At page 657 "A Masonic Student" says:—"I am, I confess, much astonished to see that Bro. Buchan again ventures to fix the date of the 'Halliwell MS.' at 1500. If there is one point more clear than another, it is that that MS. belongs to the close of the 14th century—from 1370 to 1400." Now, there are two mistakes here. First, I did not say "at 1500," for, as per page 642, I said, "between 1400 and 1500, or near 1500;" and second, I consider that it is not "clear" that this "Halliwell MS." is between "1370 to 1400," for Mr. Bond, keeper of the MSS. British Museum, informed me that it was "of the middle of the 15th century." And Dr. Kloss also places it in the fifteenth century. So that I fear "A Masonic Student" is wrong upon this point, as I greatly fear he also is upon several others.

I shall give some remarks upon Masonic MSS. in a week or two, if spared to do so.

W. P. BUCHAN.

SOLOMON'S TEMPLE AND A GOTHIC CATHEDRAL.

At page 653, first column, a remark is made upon this subject. Now at page 451 of *The Building News*, of 16th inst., it is stated that a Roman basilica exists at Trèves, and "in it we have the type after which the earliest Christian

churches were built; and, indeed, it was simply by modifications of, and improvements upon, these basilica that the mediæval architects arrived at their noble cathedrals. W. P. B.

HEBREW POETRY.

It is worthy of remark that Hebrew poetry, notwithstanding its grandeur and the lofty tone of exaltation to which it is often elevated, by the charm of music scarcely ever loses the restraints of measure, as does the poetry of India. Devoted to the pure contemplation of the Divinity, it remains clear and simple in the midst of the most figurative forms of expression, delighting in comparisons which recur with almost rhythmical regularity. The poetical literature of the Hebrews is not deficient in variety of form; for while Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner, Ruth, presents us with a charming and exquisitely simple picture of Nature. Goethe speaks of it as "the loveliest specimen of epic and ideal poetry which we possess."—*Humboldt*.

The Statute of Labourers, 25 Edw. III., stat. i., cap. iii., enacts as follows:—

"Item qe carpenters masons teglers & autres coverours des mesons ne preignent le jour pur leur overeygne fors qe en manere come ils soloient cest assaver mestre carpenter iii d. & autre ii d. mestre mason de franche peer iv d. & autre mason iii d. & leur servantz i d. ob. teguler iii d. & son garceon i d. ob. & autre coverour de ros & estreyin iii d. & son garceon i d. ob."

Does not the above designation "Master Mason of Free Stone" solve the question as to the derivation of the prefix "Free" in "Free Mason"?

H. M. G., 804.

AFTER-DINNER ORATIONS.

By W. H. P.

(Concluded from page 687, vol. 3.)

The second great consideration was to conciliate the brethren owing allegiance to Scotland, so as to induce them readily to join the ranks of the Grand Mark Lodge, when the time arrived that Scotland surrendered her authority over them. This was also done mainly by the untiring and self-sacrificing zeal of one to whom this Grand Mark Lodge owe a deep and lasting debt of gratitude—Bro. Frederick Binckes, who is thoroughly appreciated and liked in Lancashire.

A great deal is also due to the gentlemanly courtesy shown on all occasions by the English Provincial G.M.M., Bro. W. R. Callender, jun., S.G.D. England.

Although many of us believe that an obligation willingly entered into is binding until a release is given, still several of the brethren (Scottish) attended the Provincial G.M. Lodge held at Manchester, for the purpose of showing their respect to Bro. Callender.

We are informed, their presence was acknowledged most gracefully by that brother, and sincere and hearty aspirations for union prevailed. This is what Bro. Portal is pleased to call "the great raid on Scottish Mark Masonry," surely a term more applicable to the Border Warfare of our semi-civilised forefathers than to a friendly re-union of brethren bound by one common tie, and having one common purpose.

He says, "We showed the Scottish Mark Masters conclusively how hopeless it was to think they could hold their ground in Lancashire." Well, it may be so; we have held our ground for a good many years now, and were quite content to go on in our Philistine indifference

to the Grand Lodge of Mark Masters, which we can remember was for some time called the "Bon Accord Lodge," exalted on a pedestal of its own manufacture.

We held our ground in Lancashire when the St. John's Lodge of Bolton had candidates from far and near, having advanced among others the English Prov. G.M.M., the D. Prov. G.M.M., the Prov. S.W., the Prov. G.M.O. and J.O., the Prov. G.S.D. and J.D. There was no lodge then holding from the self-exalted Bon Accord. Certainly several autonomous lodges were in existence; some still survive the infliction of the London Body on the degree, some have been absorbed.

Our organisation in Lancashire is complete, we increase in strength and numbers daily, and we only wish to be let alone. Our wants are few, our income is sufficient, but we have none to spare for London men and mendicants.

Bro. Portal tells us the "raid of Lancashire," or to be locally correct, so as to enable the historians of the future to chronicle this hostile advance, the "raid" of Manchester, was the great inducement for the Supreme Chapter of Scotland to "come to terms."

The rev. brother must surely be speaking off his book; the conference was agreed to before even the Provincial Grand Mark Master was appointed, but the Supreme Chapter has not yet come to terms, nay perhaps never will. I fear Bro. Portal has been trying to induce his no doubt sympathetic audience

To swallow gudgeons ere they're caught,
And count their chickens ere they're hatched.

It is no means certain, even were the Supreme Chapter of Scotland to throw us over (which we do not anticipate) that we should hand in our allegiance to the Body over which Bro. Portal presides. It would then become a question for us as to whether we would not rather preserve our autonomy, than be merged into the Grand Lodge of Mark Masters. In such case we should establish ourselves as the Grand Lodge of Mark Masters for England North of the Trent.

We do not wish to be forced into this procedure, but we certainly shall not hesitate to accept the gage of battle, which, by his ill-timed speech the Grand Mark Master has thrown at our feet.

For the sake of that love and harmony which theoretically always characterises Freemasons, we are willing to be coerced only by love, to be ruled over only by gentle treatment and delicate handling, and to submit to authority when declared constitutional, if we are treated as brethren, estranged if you will, but not hostile.

Bro. Portal cannot do better than follow the advice old Isaac Walton gives the angler, "Put the worm on the hook tenderly, and as if you loved him;" and we sincerely trust that in his next oration, whether delivered before or after dinner, he will not try to evoke that malevolent spirit of discord and antagonism which can so easily be stirred up by an insult or a slight.

We desire peace and concord, but we are equal to either fortune.

We beg to acknowledge the reports of lodges 9, 172, 188, and 192, London; 303, Teignmouth; 315, Brighton; 581, Ardwick; 995, Ulverstone; 1045, Altrincham; also several Scotch lodge reports, and other news, which will appear next week.

The audit meeting of the Domestic Lodge, No. 177, was held on Friday evening, the 23rd of December, at Anderson's Hotel, when there were present: Bros. Foulger, W.M.; Walford, W.M. elect; J. Smith, G.P.P., Treas.; H. Thompson, M. Haydon, Breit, F. Smith, and Tanner, P.M.'s; Ferguson, J.W.; Kent, J.D. The auditors present were: Bros. R. Montagu, Kent, Ferguson, Hancock, and Charles E. Thompson, S.W. 1158, besides one or two other brethren. After the accounts had been carefully audited, it was found that there was a balance to the credit of the lodge. The manner in which the accounts and books had been kept reflected the highest credit upon Bro. Tanner, the Secretary. The business being concluded, the brethren adjourned to refreshment, and a pleasant evening was spent.

ANCIENT & PRIMITITE RITE OF
MISRAIM.

As we intimated last week, the Bective Sanctuary of Levites was inaugurated on the 28th ult., by three Conservators-General of the Rite, viz., the Right Hon. the Earl of Limerick, Sigismund Rosenthal, and R. Wentworth Little. In the unavoidable absence of Colonel Francis Burdett, Dep. Sov. Grand Master, and Regent *ad interim*, who was unfortunately confined to his bed by a bronchial attack, the chair of H.P. was filled by Bro. Little, and Major E. Hamilton Finney was duly received as a Conservator General. The admission of brethren as Levites then followed, and we regret that we have not a complete list of the names, but in consequence of the very large attendance at the meeting, a considerable number of those present were unable to sign the sheets provided for that purpose, besides which one sheet is missing. However, amongst those obligated we noticed as representatives of the Premier Conclave of the Red Cross Order, Bros. W. H. Hubbard, H. Parker, G. Kenning, H. C. Levander, *M.A.*; G. Powell, H. G. Buss, T. Cubitt, J. Taylor, M. Edwards, T. B. Yeoman, G. A. Taylor, E. Sillifant, A. J. Codner, A. B. Donnithorne, J. G. Marsh, J. Coutts, J. W. Barrett, J. T. Moss and W. Dodd; of the Plantagenet Conclave, No. 2, J. Boyd, J. Brett, C. Hammerton, J. L. Thomas, E. H. Thiellay, D. R. Still and C. P. Ward, *M.D.*; of the Rose and Lily Conclave, No. 3, J. Terry, W. Mann, D. D. Beck, and J. Gilbert; of the Roman Eagle Conclave, No. 6, J. Weaver, T. L. Fox, W. Carpenter, A. A. Pendlebury, W. C. Lucey, *M.D.*, W. W. Anderson, C. P. Haigh, S. G. Foxall, W. F. N. Quilty, J. R. Foulger, W. B. Hamblly and D. R. Adams; of the Villiers Conclave, No. 9, F. Walters, T. Smale, H. Allman and E. Clark; of the Mediterranean Conclave, No. 1, Captain H. Lyon Campbell, 74th Highlanders; of the St. Andrew's Conclave, No. 15, J. Tanner, F. H. Gottlieb, *J.P.*, W. Scott, Raynham W. Stewart, R. Kenyon, D. M. Dewar, W. J. U. Copeman, W. Roebuck, H. W. Hunt, W. Jones and W. B. Johnston; of the St. George's Conclave, No. 18, H. Thompson and E. Shaughnessy; and also Major E. H. Finney, E. H. Finney, jun., T. W. White, D. C. M. Gordon, W. Smeed and T. Lancaster, who are not members of the Red Cross Order. At the conclusion of the ceremony, the H.P. announced that with the sanction of the Earl of Bective, Grand Sovereign, the Rite would be attached to the Red Cross Order, and that his lordship had accepted the post of Sovereign Grand Master, with Col. Burdett as Deputy and Regent *pro tem*. It was also announced that the Right Hon. the Earl of Limerick would be Senior Grand Superintendent, and another eminent brother, Junior; while letters of adhesion had been received from more than fifty noblemen and other brethren, who also expressed great regret for their inability to attend the inauguration of the Bective Sanctuary. The election of six brethren for the 66°, the next grade worked, was then proceeded with, when the choice of the brethren fell upon Bros. J. Brett, Donald C. M. Gordon, J. Lewis Thomas, John Boyd, George Kenning and Raynham W. Stewart. The alms having been collected, the Sanctuary was closed in solemn form, and between thirty and forty brethren adjourned to supper, and a pleasant evening was spent. The toasts given were, "The Queen and the Order," "The Earl of Bective, Sov. Grand Master-nominate," "Col. Burdett, Regent, with better health to him,"

"The Earl of Limerick and the Supreme Council-General," for which S. Bros. Rosenthal, 90°, and Major Finney, 90°, ably responded; "The elected Members of the 66°," for which Bros. Boyd and Kenning returned thanks. W. Bro. Carpenter, 33°, in his usual felicitous style, proposed "The health of S. Bro. Little, 90°," which was exceedingly well received, and briefly responded to, after which the evening's proceedings terminated.

It may be as well to state, that in all probability the Rite—beautiful and philosophical as it is—would not have been openly worked in England by the few members who were scattered here and there, had it not come to their knowledge that certain unauthorised persons were about to start it in the metropolis on their own account, and thus add another Masonic Jurisdiction to those already existing. The members thereupon sought and obtained powers to form a working body, offered to annex it to the Red Cross Order for administrative purposes, and commenced operations with the success which we have now the pleasure of placing on record.

THE GRAND MARK MASTER OF
ENGLAND AND THE SCOTCH
MARK MASTERS.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your widely-circulated journal contained a report on December 17th, of some remarks made by me at the banquet held after the closing of the last Grand Mark Lodge.

What I then said with reference to Scotch Mark Masonry in Lancashire has, I regret to find, given offence to the Lancashire Scottish Mark Masters. I am exceedingly sorry that my remarks should have been so understood, and that they were not more carefully worded; and I beg to take this opportunity of assuring both the brethren in question and all others who may have read your report, that nothing was further from my intention than to wound the feelings of the Mark Masters hailing from Scotland, or to imply the slightest want of respect to them.

I wish, then, to say now what my words, had they been more clearly expressed, would have conveyed at the time, viz.:—That Scottish Mark Masters had been maintaining a definite principle in Lancashire (in my opinion, of course, a mistaken one); the principle, namely, that the Mark degree could only lawfully be conferred under a Grand Chapter warrant. That they had no doubt hoped that all Mark Masters in Lancashire would have accepted this principle, but that the contrary principle of an independent English jurisdiction having been so zealously maintained by a large number of Lancashire brethren, the Scotch principle was found to be no longer tenable.

I need scarcely say that I never intended to imply that Scotch Mark Lodges would be unable to exist side by side with the English lodges. Knowing as I do the zeal and high character of the Scotch Mark Masters in Lancashire, such an idea would be simply ridiculous.

But what I desire to be understood as saying is: "That the harmonious and united working of the degree under one jurisdiction being the object of the Scottish Mark Masters no less than of ourselves, and the former finding that a large body of English Mark Masters would not accept the jurisdiction of the Grand Chapter of Scotland, and that a united body under Scot-

land was impossible, they were willing to enter into negotiations for union with the Grand Mark Lodge.

In conclusion, I will only say that no one can more highly appreciate that willingness on the part, both of the Grand Chapter of Scotland and the Lancashire brethren hailing from the Grand Chapter, than myself, or the honourable and truly Masonic spirit which prompted it; as no one can be more anxious than I am that all past disagreements should be buried, and that the valuable and important body of Scottish Mark Masters in Lancashire, now severed from us, should, in union with us, place the Mark degree in the position which it deserves to occupy.

I am, Sir and Brother, yours fraternally,
G. R. PORTAL, G.M.M.

THE ANCIENT AND ACCEPTED
RITE.

(To the Editor of The Freemason.)

"I will wash mine hands in innocency: So will I
compass thine altar, O Lord!"

It may be accepted as an axiom in all civilised countries, at the present day, that hereditary right, the general suffrages of bodies corporate, and Parliamentary enactments alone confer the privilege of office, and that there is no such principle recognised as that of *spontaneous election*, any more than in physics that of spontaneous generation is received.

Where a small minority of *nine men* assumes to elect itself a Supreme Council *mero* or *propria motu*, such an act is a violation of all law and a direct usurpation of the rights of the *majority*. Such an act of spontaneous generation, as we may term it, is simply ridiculous in itself, and would call for nothing but neglect and contempt were it not that a large majority of the Craft, who are unacquainted with the true origin of this Supreme Council of the 33°, suppose naturally that it has been established by *general election*; and if not by election throughout the Craft, then it is only the shadow of a mighty name, and simply confined to the affairs of the so-called 33rd Degree, which affairs, like the degree itself, are of a purely arbitrary origin, based upon gratuitous assumptions. In the name of common sense, what Mason, with the true interests of the Craft at heart, or knowing the facts of the case, will hesitate to repudiate pretensions so preposterous, where one elects the other among themselves, as in the late Manx "House of Keys"—an absurdity not to be tolerated by modern legislation. There can be, therefore, no subordination due to those who have set the example of insubordination by an usurpation of the rights of others. I regret to say that I was myself ensnared into the Rite of 33° by a flagrant misrepresentation; but being so, and having paid my fees, I condoned the offence, but refused to go further. But as I was *admitted* without law, so is the attempt made to *unseat* me *without* law; but *ex nihilo nihil fit*, out of nothing nothing can be made. And if by this species of illicit election a spurious degree can be contrived, it is but a fanciful idea, and its promoters can neither confer real rank nor take it away. Judgments with legal force cannot emanate from that the constitution of which is, in its very nature, illegal; and the taint of fraud (so to speak) will vitiate every transaction in which it is found. Wherefore, by my own sole authority, in a legal point of view, I have as much right to suspend the members of the so-called Supreme Council, and declare as a Commander of the old *ne plus ultra* (their 32°), that all their acts and functions, *ab initio*, are null and void, and absolutely abrogated, as they could have any right to fulminate any personal decree against me. Supported by the great body of Freemasons, the Council and all its usurpations might be swept away by a legitimate exercise of our power, like some gipsy encampment surreptitiously attempting to invade the rights of commonage and to form an enclosure by stealthy occupation.

Who, knowing the circumstances, can calmly endure the meddling and unmasonic invasion of our rights with pretensions so extravagant and absurd? If brethren must and will have high degrees, the Rite of Misraim, consisting of ninety degrees, the K.H., or *ne plus ultra*, being sixty-five degrees, is superior in every respect to this. Even Dr. Mackey, the great American Mason, admitting that it is the most philosophical of all the rites. Nor do we believe that it will attempt to interfere with the Templar Kadosh, but rather seek its support.

But the time has come for some influential Mason to put away that fancy association called the 33rd Degree, unestablished as it is by Masonic law or precedent; and to make it render an account to the Grand Lodge of England of the fees, amounting to many thousands of pounds, of which it has possessed itself, and which should be carried, under the circumstances, to the credit of the Treasurer of Grand Lodge. Were the members of the Supreme Council following a profession on the strength of their diplomas, from accredited sources, and practising for fees, the latter would undoubtedly be entitled to personal remuneration for services rendered. But here there is no accrediting diploma—no profession, no services—but simply the *self-created function of receiving fees*, which cannot be considered as due, or the reward of any personal services. And therefore those who have taken upon themselves to levy them ought to be held amenable to the Grand Lodge for a grave offence—inasmuch as they have *usurped* functions not pertaining to them on any hypothesis, and have assumed to exercise a position and authority detrimental to the status of Grand Lodge and subversive of order and discipline throughout the Craft at large.

It has been the policy of the Supreme Council (so-called) in every possible way to oppose those who, like myself, have shown a spirit of restiveness, and to hunt them down at times even in the Craft at large—this being the necessary result of a self-elective centralizing authority issuing its mandates to its subordinates, and determined to maintain power at all hazards. Hence, when I proposed four candidates, *men of position most highly recommended by their lodges*, I was met by two Sublime Princes of the Royal Secret (32°) ready to oppose them at the ballot; and as at the banquet afterwards I announced my intention of again working the old Templar Kadosh, or *ne plus ultra*, I was called to account for my conduct by this surreptitious authority. The following extracts from a recent correspondence are given to save me from misrepresentation, and will elucidate my further reasons for bringing before the general Masonic body the proposal to suppress the so-called Supreme Council as not requisite in the Craft. The replies were mere maudling letters, useless to print for any purpose:—

“43, Chorlton-road, Manchester,
Nov. 11th, 1870.

“Dear Sir and Brother,—I am duly in receipt of your favour of the 9th inst., informing me that some ‘Commission’ had been appointed to inquire into and report upon my conduct at a late meeting of the ‘Palatine Rose Croix Chapter.’ The phraseology of your letter, coupled with verbal report, precludes my supposing, as I have a right to do, that this letter springs from an attempt to do me justice against certain misrepresentations, made by four individuals against four well-recommended Irish candidates proposed by me, and whose reiterated falsehoods were very energetically repelled by me at the time. But before I can reply further to your letter, I must beg you to inform me: 1. What is the object of said inquiry? 2. By what authority does the commission sit? In reference to query 2 I may observe that I do not claim to be either a member of your Rite or a Sovereign Prince, nor have I ever either contributed to, or been asked to contribute to, the election of Grand Inquisitor Commanders, Sublime Princes of the Royal Secret, or Most Potent Sovereign Grand Commanders; and it is therefore very desirable that I should know who these ‘Commissioners’ are who assume to themselves these high prerogatives, as it is usually considered good Masonic law that the governed should have some voice in the election of such high functionaries. When I hear further from you as to these points, I will consider whether it may be advisable to be present at your ‘Commission’ either myself, or to send my solicitor to protect

my good name and fame so slanderously assailed. At present it seems to me that your so-called Supreme Council have adroitly seized upon a circumstance which, whatever the result, may equally suit me or them.”

“ * * * * * “Nov. 13th, 1870.

In my reply to your notification I took the liberty of inquiring: 1. What is the object of the commission? 2. Under what authority does it sit? At the same time I alluded to the fact that the so-called Supreme Council is a self-constituted body, having not the slightest representative character or authority from the governed. But your satisfaction of these questions would be scarcely sufficient to enable me to come to a conclusion, and I must beg for information on these other three points: 3. Who are the Most Wise Potentates, Grand Inquisitors, and Sublime Princes of whom the commission is composed—their Masonic rank and services, and their trade or professions? 4. What other Sovereign Princes are conjoined with me in this complaint, as laid before the so-called Supreme Council? 5. Who has preferred the said complaint?

[Here followed by name charges of unmasonic conduct, better omitted, also showing the ridicule brought on tradesmen by the assumption of the magniloquent titles common to this Order.]

“My hostility to the unrepresentative character of your so-called Supreme Council and exquisite and sublime irony in such designations as the ‘*Illustrious Sovereign Prince John Yarker, Yarn and Cloth Merchant, Manchester*,’ have been well known for the last half-dozen years, and has brought down no end of malignant venom on my head. I have been represented as crotchety and quarrelsome by people who knew that they were uttering the most deliberate falsehoods; and in every case where I have met with unmasonic treatment the offender has been one of your ineffable and Sublime Potentates. This is so well known to me that I barely hesitate to mention names. In the face of this I can only refer to an active and useful Masonic career of sixteen years, during which I have occupied the chief chair in every rite and degree, aiding in keeping alive and constituting several Masonic lodges, Mark lodges, chapters, and encampments; and I challenge any individual out of your so-called Supreme Council to say that during such period I have been unmeek, uncharitable, quarrelsome, or guilty of a single unmasonic act; or, commercially, of a single disreputable transaction. Yet during all this time I have seen the wicked flourishing like a green bay tree, and bankrupts in character and reputation promoted to high office. In fine, the treatment I have always received at the hands of members of your Rite (and from members of your Rite solely have I received unmasonic treatment) has been such that for many years I abstained from all attendance at the Palatine Chapter of Rose Croix, and the second meeting I did attend afterwards was to meet with a repetition of insults, snubs, and snobbish manners.

“I now await your reply to these two letters, which I beg you not to delay, as I wish to close the correspondence by a final reply, when I know what are the grounds which your so-called Supreme Council have assumed on the question.”

“Nov. 15th, 1870.

“I received your very proper letter this evening, but you must see for yourself that I cannot attend any meeting which does not take into account my charges against others, and which I am prepared to support on proper occasion. This I must say, that a similar course of procedure would at any moment produce a still stronger ebullition of feeling. Had this unpleasantness not occurred, I might have probably become a zealous member of your Rite, *reserving my disapprovals for more convenient occasions*. As it is, all that is now past, and I must perforce bide my time. My experience of the notorious clique who have reduced the Palatine Chapter from being one of the best in England to an attendance of about a dozen members, is the only unpleasant reminiscence I can possibly have of Freemasonry.

[Here followed certain names and charges better omitted, and a suggestion that I ought in a Masonic manner to have been asked to withdraw the candidates *privately*, if their admission was not desired.]

“In my previous letter I alluded to the fact that there was no representative government of the Rite in existence, that one elected the other like the late Manx ‘House of Keys;’ and I further pointed out the absolutely ridiculous and ironical nature of all its titles, an objection which did not and does not exist in the old English Rite now and formerly practised here.

“The question of insubordination and allegiance is a very peculiar and conflicting one, and I do not consider myself to belong to your Supreme Council, not being in possession of any degree over which they can claim exclusive jurisdiction. When I

became a member of the Palatine Chapter of Rose Croix I was induced to become so on the representation that it was a continuation of the Jerusalem Chapter of Rose Croix, which had a chapter of the Order, as well as of Kadosh and *ne plus ultra*, long before your Supreme Council was ever heard of; and of this chapter and all its degrees (revived then) I am a Past Commander. The Rose Croix and Kadosh are perfectly legal and stand by themselves without the assistance of your Supreme Council. Indeed, there is no degree but the 33° over which your Supreme Council can legitimately claim jurisdiction, and even in that you are a self-constituted authority, as if I, a 33°, were to establish a 34° for my friends. *All degrees of the rite worth retaining were possessed by the Grand Conclave of Templars since 1791, whilst you obtruded yourselves here in 1846 only, and it is upon the ruins of that Grand Conclave that you have erected your Supreme Council.* Besides this, it is almost impossible, in the confused working of the Palatine Chapter as I have seen it given, to say what any one possesses.

“But this is by no means the worst feature of your case. You are, or ought to be, aware that your Rite originated with certain non-recognised Masons at Paris, in 1758, styling themselves *Emperors of the East and West*, and the twenty-five degrees possessed by these Sublime Potentates were governed by an elective body. From Paris the Order went to Berlin, and adopted a Constitution in 1762—thence it spread to America. Here, in 1786, certain brethren, *lusting for power*, inserted eight more degrees, and forged a Constitution under the name of Frederick the Great of Prussia. This fraud is historically well known (*vide* Bros. F. Bolger, Findell, and other reliable historians), and one proof of it is at my elbow in the printed statutes. I find at page 129 the four names—Stark, N. Willelm, D’Esterno, Woellna, the remaining five (the inventive faculty of the forger having failed him) is stated to have been effaced by the attrition of sea-water. Singular to say, the miraculous objections of sea-water is shown at page 134 in the attrition of the same names. But even one Council is at war with another, and Scotland brands England as illegally constituted.

“It is for Masons of probity and wisdom to say whether this fraudulent Constitution and its abettors shall be allowed to exist. But there is still another view of the matter. If the Rite is to be made the means of individual annoyance against brethren who differ on certain points in this way, by a clique without a single claim to respect, the names of these Mighty, Sublime, and Most Wise Potentates (to be found in any Masonic Calendar) must be proclaimed, and the Craft must stamp out these degrees as a Masonic pest.

“With regard to the ceremonies of the Rite, I may say that several official rituals of the whole thirty-three degrees are in my possession; and whilst many degrees are unobjectionable, the bulk are a chaos—everything valuable we had here before your Council existed, and shall have generations after it has ceased to exist.

“It only remains for me to observe that this quarrel has been forced upon me greatly against my wish—not desiring to offer annoyance to your degrees, but live peaceably in my own way; but if your Supreme Council will not see justice done to me, I will do myself the justice to circulate this correspondence throughout the world. In it I have said all that I could say if present at your ‘Commission,’ and it is for you to report upon it to your Supreme Council.”

JOHN YARKER.

P.S.—I will, if time and convenience permit, refer again to this subject, and probably give further particulars in my forthcoming work on “Secret Schools of Antiquity and of the Middle Ages.”

J. V.

A CHRISTMAS WISH.

AN ACROSTIC inscribed respectfully to the members of the Royal York Lodge of Perseverance, No. 7, by a deceased Freemason's daughter, who recollects their kindness with gratitude.

Angels hear my supplication,
Christmas once again draws near,
Heaven-sent gifts my home are cheering,
Rending bright the closing year.
In our grief kind benefactors
Soothed bereavement's keen distress;
Taught my mother, thro' her suffering,
Mentally their names to bless.
At this festive season, Father,
Strew Thy mercies o'er their way,
Watch o'er those they love most fondly
In each trial, I humbly pray;
Shed Thy blessed solace o'er them,
Hope's bright star shine o'er before them.

AGNES S.

Original Correspondence.

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

THE "RECTANGULAR REVIEW" ON "FREEMASONRY; ITS USE AND ABUSE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is just as I expected. The balance-sheet published in your issue of the 24th ult., though giving in detail every item of expenditure, has failed to satisfy the querulous Editor of "R.R." And why? Because having started with erroneous assumptions, he is determined to maintain them at all hazards; to harden himself stubbornly against conviction, and, looking down calmly and complacently from his purist elevation, to smile condemnation on those he has so shamefully abused. I will now, in brief, "give the amount by which the debt was actually reduced by the collection of 1869":—

| | |
|--|---------|
| On the 1st January of that year we had a balance at our bankers of ... | £1,286 |
| Our receipts for the year from all sources were ... | 12,847 |
| | £14,133 |
| On the 1st January, 1869, we owed— | |
| Mortgage ... | £10,000 |
| Builder and Architect ... | 8,710 |
| | £18,710 |
| Of this we paid to Builder and Architect | 8,710 |
| | £10,000 |

and therefore our debt was reduced exactly by the £8,710. Add to this the cost of the establishment at Wood Green, £4,671, and £1,334, "special expenditure," including interest, and you have a total of £14,715—the difference between £14,133 and £14,715, showing balance due to the bankers on current account 31st December, 1869, £582. I again ask, can any statement be plainer than this?

We are threatened, I see, with another *taking up* of "the whole question of the waste of public charity (including the Masonic)." I sincerely trust that the experience of the past will be evidenced in the future, and that equity, truthfulness, and candour will take the place of those qualities which to the regret of all have characterised the singularly angular periodical which claiming for itself the definition—*right*—has shown itself to be utterly inappreciative of what is thereby generally understood.

I am, dear Sir and Brother,

Yours faithfully and fraternally,
FREDERICK BINCKES,
Secretary R.I. Mas. Inst. for Boys.

6, Freemasons' Hall, 2nd Jan. 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am certainly at a loss to know what more a reasonable man can require than has already been furnished by Bro. Binckes in regard to the disposal of subscriptions for the support of the Boys' School. But as the Editor of the "R.R." is so very anxious to know what is done with the fees of the Stewards to the various charities, I would suggest that at some or all of the forthcoming festivals he should signify his intention of serving the honourable office of Steward; he will then be able to support the charities effectually, and likewise have his mind set at rest as to what is done with his and the other Stewards' fees.

Sincerely hoping he will stand for the Boys, and gladden the heart of Brother Binckes by a long list and a good round sum,

I am, dear Sir and Brother,

Yours fraternally,
J. O., P.M. 861.

SEASONABLE BENEVOLENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The inmates of the Royal Masonic Benevolent Institution wish to convey their grateful thanks to a worthy brother who has generously presented each of us with a bottle of wine to cheer us at this festive season. God bless him for his kindness!

I am, dear Sir and Brother,

Yours respectfully and fraternally,

L. BRIVEAU.

Dec. 22nd, 1870.

BALD STATEMENTS.

(To the Editor of The Freemason.)

DEAR SIR,—Is not a statement like that made over the signature "C. G. Forsyth," on p. 608, No. 90 of your paper, a "bald statement"? otherwise a statement totally unsupported by evidence, and, as such, may we not set it down as the *fancy* of C. G. Forsyth? He says, "from the *Encyclopædia Britannica* we learn." How does he learn it from that work? No such paragraph as he gives, as if

copied from that work, is to be found in it. No one but a man who desired to establish a fraternal connection between the Knights Templar and Freemasons would write such a paragraph. Bro. Anthony O'Neale Haye has given us the best history of K.T.'s that has ever been produced, and nowhere in it can be found that any other connection than that of employer and employed ever existed between the Knights Templar and the Freemasons—the free smiths, or any other handicraft. And yet such paragraphs as this, I notice, are repeatedly appearing in your paper and the *Freemasons' Magazine* and *M.M.*, and, being read, are believed, and disputes subsequently predicated upon them.

In No. 595 of the latter publication, on p. 428, is a paragraph copied from the *Charter of Cologne*. It appears as editorial, or among the "Masonic Sayings," and the object apparently of it is to show that in the sixteenth century none were made Masons but professors of the Christian religion. Now, it would seem but reasonable that at this day the editor of such a respectable paper as the *Freemasons' Magazine*, &c., would have learned that the Charter of Cologne within years immediately following its publication by Frederick of Nassau, in 1819, was pronounced a forgery and a "Masonic fraud;" and that it and the accompanying "Records of the Lodge Valley of Peace," said to have existed at the Hague in 1637, were evidently gotten up for the purpose of creating the belief that Masonry existed in the form of five degrees in Holland as early as the beginning of the sixteenth century. In his "History of Freemasonry," Bro. Clavel enters into an exposition of this Charter of Cologne fraud more fully than any other historian I have read after. He says of the "charter":—

"La charte est écrite sur une feuille de parchemin, en caractères maçonnique; elle est rédigée en langue latine du moyen-âge; l'écriture en est si altérée que souvent il à fallu ajouter des lettres à des mots devenus in complets."

Of the register or lodge record, he says:—

"Le registre parait avoir été assez volumineux. Les seuls feuillets qui restent indiquent qu'ils ont fait partie d'un livre relié, et l'ont voit qu'ils ont été endommagés par le feu."

Of both these documents he then says:—

"De savants antiquaires de l'université de Leyde ont constaté que le papier de ces feuillets est celui dont on se servait en Hollande au commencement du xvii. siècle, et que les caractères qui y sont tracés appartiennent à la même époque."

He then gives a statement of the effect the discovery and publication of these documents had upon the brethren—some favouring their authenticity, others denying the same; and closes a paragraph upon this subject with the following:—

"Sans parler des anachronismes dont abonde la charte prétendue de 1535, du dementi qu'elle donne aux faits incontestables et prouvés dont nous avons été l'écho dans le premier chapitre de ce livre, il y a une considération qui ruine de fond en comble l'économie de la pièce fabriquée, et qui n'aurait pas dû échapper à la sagacité des critiques. Cette considération la voici. L'assemblée de Cologne se plaint en son charte qu'on calomnie dans le public les intentions et le but de la société maçonnique, et elle rédige une déclaration qui a essentiellement pour objet de les faire mieux connaître. Et pourtant ce n'est pas au public, qui accueille et qui propage la calomnie, qu'elle adresse sa déclaration; c'est, aux loges, à qui elle est inutile, puisqu'elles savent pertinemment à quoi s'en tenir sur la réalité des accusations que l'on porte contre elles. Et comme si l'assemblée de Cologne craignait que la justification qu'elle en treprend n'arrivât, par cas fortuit à la connaissance des personnes étrangères à la maçonnerie, auxquelles elle est naturellement destinée, puisque c'est à ces personnes seules qu'elle peut apprendre quelque chose, elle rédige sa déclaration en langue latine, qui n'est entendue que des savants, et elle la trace en caractères maçonniques, intelligibles pour tous autres que pour les initiés! Cette déclaration eût donc été sans motif plausible, et, dès lors, il serait absurde de prétendre que dix-neuf personnes d'un esprit élevé, telles que Coligoni, Melancthon, Stanhope, et les autres, fussent venues à Cologne, de tous les points de l'Europe, tout exprès pour la rédiger."

He then pronounces the document, together and separately, fraudulent, and matters which he should have passed over in silence, had not some Swiss and German Masons, like the editor, I must believe of the *Freemasons' Magazine*, with more zeal than discretion, endeavoured to foist those frauds upon the Fraternity as authentic and well supported. While he admits that Masonry existed in Holland as elsewhere in the middle ages, it was the masonry of the stonemason and church-builder—an organisation differing essentially from the imaginary society mentioned in the Charter of Cologne of 1535; and there, as elsewhere on the Continent, such operative Masonry was dissolved within that century, not to be again revived. Not

until 1725, under the auspices of Captain Smith—he of the "use and abuse" defence of Masonry, possibly—did the Freemasonry of the present day become known in Holland; and there, in 1731, at the Hague, as Preston informs us, at an "occasional lodge," was initiated Francis, Duke of Lorraine, subsequently Emperor of Germany.

Would it not be well and praiseworthy for each editor and correspondent of a Masonic paper to refrain from publishing "bald statements," particularly when they are calculated to mislead the mind of every

INQUIRING BROTHER?

Hull, Dec. 10, 1870.

THE LIVERPOOL GORDOVIC EISTEDDFOD, 1870.

This literary festival was held on Monday, the 26th ult., in St. George's Hall, Liverpool, where the winning competitors in prose, poetry, and music were adorned with the prize and blue ribbon by the President, Sir Watkin Williams Wynn, Bart., M.P., P.G.M. North Wales and Shropshire, who presided on the occasion. After a most complimentary address had been read to the president, and his reply thereto, Miss Edith Wynn sang the solo, and the Birkenhead Cambrian Choral Society sang the chorus of the following song, written specially for the occasion by Bro. Evan Jones, of Chester (Hibernia Lodge, 597). The sentiments of the song were so effectively given by Miss Wynn, that an encore was immediately demanded, and the large audience joined in the chorus. The song was also given, by special request, at the evening concert, when the spacious hall was crowded.

LIVERPOOL GORDOVIC EISTEDDFOD, 1870.

MUSICAL ADDRESS TO THE PRESIDENT.

Of all the Chiefs of Cambria,
Syn byw y dyddiau hyn,
There's none who love the Cymry
Like Watkin Williams Wynn;
The Princes of old Cambria,
Immortalized in song,
Were noble, brave, and gen'rous,
And loved their native tongue.

Chorus—Of all the Chiefs of Cambria,
Syn byw y dyddiau hyn,
There's none who love the Cymry,
Like Watkin Williams Wynn.

Defenders of their people,
The bulwark of their race,
And patrons of the "*awen*,"
Oh! who will fill their place?
And have they all departed?
Goffya Cymru'n syn!
There's one, the bard's re-echo—
Sir Watkin Williams Wynn,

Chorus—Of all the Chiefs of Cambria,
Syn byw y dyddiau hyn,
There's none who love the Cymry,
Like Watkin Williams Wynn.

BRO. EVAN JONES.

Chester, Dec. 5, 1870.

We are requested to announce an alteration made in respect of the meetings of the Macdonald Lodge, No. 1216. It has been deemed advisable to limit their number, and in consequence, the regular meetings will in future be held on the second Wednesday in the months of February, April, May, June, October and December instead of every month as heretofore. The place of meeting, (the Head Quarters of the First Surrey Rifle Corps, Brunswick-road, Camberwell), is not altered.

"A FEW months ago I was suffering from inflammation of the throat, brought on by a severe cold, so that I could only with difficulty swallow any food. I could get no permanent relief until a friend induced me to try your Vegetable Pain Killer, a few doses of which completely cured me.—J. MACK, 118, Gordon-st., Liverpool.—To Perry Davis & Son."

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.

FREEMASONRY IN DEVON AND CORNWALL, 1870.

With respect to Freemasonry in these two Western provinces, we may state that in the province of Devon two new lodges have been opened, namely, one at Topsham and another at Crediton. The Semper Fidelis Lodge at Exeter has been consecrated, and St. Peter's Masonic Hall, at Tiverton, dedicated. A chapter was opened at Honiton, and the progress of the Craft has been very satisfactory. The last returns of members are up to the 31st December, 1869. They show somewhere about 1,800, but these figures are deceptive because many of the brethren are returned as members of several lodges. At the Provincial Grand Lodge, which was held at Tiverton, on the 21st of July, the R.W. the P.G. Master, the Rev. John Huyshe, brought forward a motion of very great importance to the local charities connected with the Craft. By a slight increase to the annual contribution of each member—so slight that it could not be felt—an addition was made of about £80 per annum permanently to the charitable funds. This proposal of the R.W. brother was unanimously adopted, although at first it met with some opposition, and by its adoption the P.G. Lodge will be able to increase their donations to the General Masonic Charities of England, and to elect two or three additional annuitants on the Fortescue Fund in this province.

In the Province of Cornwall no new lodges have been warranted during the past year. There are twenty-four lodges now working in the province, the oldest being dated A.D. 1751, and the latest 1868. The province has doubled itself with respect to the number of lodges every thirty-five years since the middle of last century, but probably the culmination of that increase is attained. There are upwards of 1,000 members, and the majority of the lodges meet in lodges of their own, apart from hotel influences. The Provincial Grand Lodge was held at Truro, on the 19th July, 1870, when the Masonic Hall, built by the munificence of the R.W. the Provincial Grand Master, Bro. Augustus Smith, Esq., was dedicated in ancient form, by the P.G.M. in the presence of the P.G.M. of Devon, and a large number of brethren. The following new by-law was then passed:—"No person, resident in any town or place where a lodge is established, shall be balloted for into any lodge held elsewhere within this province, unless the Master of the lodge, wherein he so seeks admission, shall previously make inquiry in writing of the Master of every lodge in the town or nearest the place where the candidate resides, touching the fitness of such candidate. The brother of whom such inquiry is made, shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the lodge before the ballot is taken." There is also a directory for the province, edited by Bro. W. J. Hughan, the P.G. Secretary, of Truro, who is one of the most voluminous writers on Freemasonry in this kingdom. We ought to state that Devon has also its directory. These manuals, compiled with much care, are very useful to the Craft.—*Western Daily Mercury.*

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Wednesday evening, the 21st ult., a grand concert in aid of the funds of the above institution was given in the Music Hall, Birkenhead, before a numerous and highly respectable audience. By a special dispensation received from the R.W.P.G.M., Lord de Tabley, the brethren appeared in full Masonic clothing, which being a novelty in that part of Cheshire brought a great many more brethren than would otherwise have come, and in itself proved a novel spectacle to the rest of the audience.

The artists, who all kindly gave their services for the good cause were, Miss Galloway, Miss Phillips, Miss Maria Phillips; Bros. Emondson, Dumville and Robberds, (of the Gentleman's Glee Club, Manchester); Vaudrey (of Congleton), T. J. Hughes, G. A. Wielopolski Phillips, solo cornet, Dr. Moss (of Congleton), solo flute, and Bro. Twiss, P.P.G.O. Cheshire, conductor and accompanist. The programme consisted of a selection of some beautiful songs, glees, and concerted pieces, the whole of which were rendered by the artistes in an exceedingly creditable manner. Miss Galloway was in splendid voice, and rendered the canzonetta "Il Buon Angario" with exquisite taste and finish, while her warbling of Randegger's "Only for One," brought from the audience a genuine burst of applause. The Misses Phillips sang very sweetly a number of simple ballads during the evening, and rendered effective aid in the concerted pieces. Bro. Emondson's singing of "Madoline" met with well merited approval, as did also the other solos given by Bros. Hughes, Vaudrey, Robberds, and Dumville.

The audience were especially charmed by the flute solos of Dr. Moss, who showed himself a per-

fect master of his instrument, and Bro. Phillips showed some excellent instrumentation in his cornet solo, Chappelle's "Serenade."

The glees and other concerted pieces, in which the strength of the company appeared, were very successfully executed. As a whole we have reason to know that the audience thoroughly enjoyed the evening's entertainment, which passed off with great éclat.

It appears from the last annual report of the institution, that the balance in hand had been increased from £1,086 14s. od. to £1,223 15s. od. During the past year fifteen children had received the benefits of education, and two had received funds for the purpose of advancement in life. The satisfactory position of the funds was mainly due to increased support afforded by annual subscriptions, and the interest arising from the investments, comparatively little having been derived from extraneous sources. There were still sixteen children on the books, and the committee had received applications to place four more on the educational fund, and from the friends of one for advancement in life.

The amount expended in paying for the education of the fifteen children was £85 8s. 9d., and towards the advancement in life of the two children £8 7s. 3d. The places at which the children received the education were, Liverpool College, Sandbach Grammar School, Wycliffe Grammar School, and at private schools at Ashton-under-Lyne, Entwistle, Warrington, Ruthin, Everton, Macclesfield, Runcom, Chester and Southport. We believe the result of the concert will be a considerable addition to the funds of the Cheshire Educational Masonic Institution.

Obituary.

BRO. PHILIP HARDWICK, R.A.

We regret having to announce the death of Bro. Philip Hardwick, R.A. He was the architect and designer of the warehouses and large buildings of the St. Katherine's Dock Company, the new hall of the Goldsmiths' Company, the entrance of the Euston Station of the London and North-Western Railway, and in conjunction with his son, Mr. C. P. Hardwick, of the new hall and library of Lincoln's-inn. He was for many years architect to the Duke of Wellington, and to the Greenwich Hospital Commissioners. He received the gold medal of the Institute of British Architects, and was awarded the gold medal of the Paris Exhibition of 1855. He was a Fellow of the Royal Society, of which he has been vice-president.

Bro. Hardwick was an eminent member of the Masonic Order, and for a long period filled the post of Grand Superintendent of Werks in Grand Lodge.

BRO. JOHN THOMAS TRICKETT, R.W.

It is our melancholy duty to record the death of Bro. John Thomas Trickett, R.W., who was a member of St. Aubyn's Lodge, No. 954, after many months of intense suffering (which he bore with noble Christian fortitude) he succumbed to that insidious disease, consumption, on last Sunday evening, at the early age of 26 years. The lamented brother was initiated in the St. Aubyn's Lodge, No. 954, at Davenport, on the 20th February; joined the Villiers Lodge, No. 1194, on October 2nd, 1869, and continued a subscriber until the time of his death. He was advanced in 1869 to the Mark Degree in Southwark Mark Lodge, No. 22, installed into the Rose Croix 18°, and in the St. Aubyn's Chapter at Devonport; was an annual subscriber to the Male and Female Annuity Fund, and last year became a Life Subscriber to both funds. He was a truly good Mason, and had he been spared would have continued his useful career in the Order, although being a naval officer, he was unable to take office in his lodges or chapters. He was beloved by all who knew him; we deeply sympathise with his father (who holds distinguished position in the Craft) and all his family for the loss they have sustained.

SCOTLAND.

MASONIC FESTIVAL OF ST. JOHN.

CONSECRATION OF A NEW HALL.

On St. John's Day the members of the Lodge of Glasgow (St. John, No. 3 bis.), assembled in their new hall, No. 213, Buchanan-street, to take part in the solemn ceremony of its consecration.

Bro. F. A. Barrow, D.P.G.M., occupied the chair, and he was supported on the right by Bro. Steel, S.G.M., and on the left by Bro. the Rev. Dr. Burns, V.W.P.G.C., and other brethren.

The lodge having been opened in due form, the V.W. the Prov. G. Chaplain delivered an oration. Before speaking of the solemn aspects of the Craft, he begged to congratulate the lodge on the beautiful hall in which they had met. It was creditable to them that they had provided such accommodation for themselves, and he hoped they would have many pleasant meetings in it in the time to come, and would initiate many who would be an ornament to the Craft and likewise a blessing to those with whom they were concerned. A very happy time had been chosen for its consecration—a time when one of their great principles was very apparent in the intercourse of society. This was the season of goodwill, of happy and cordial greetings—the season pre-eminently, he might say, set apart for kindness and the interchange of friendship. (Hear, hear). That feature was certainly one of the most distinguishing of the venerable Craft, for it inculcated upon its members a large-hearted charity, and it required them in any intercourse they had with the world to follow out the principle of love. And certainly never was there a season of the year more fitted for giving expression to feelings of benevolence and the principles of the Craft than the present. However frequent might be the visitations of sickness and death, they were specially frequent in the fall of the year. Poverty, too, tightened its grip with the cold, and they found that many of their brethren were not only obliged to combat the storms, but also to battle with sore disease and want; and were their more fortunate brethren to extend to them their sympathy, and minister to their wants, Freemasonry would be felt as a power in the world. He would recall to their minds the high code of morality which was inculcated by Freemasonry. It required them not only to have loving hearts, but also to lead pure and honourable lives; and never, perhaps, in the history of the world was there greater need felt for that than now. It was for Freemasons in this country, therefore, to live in the spirit of the Craft, to set an example of what was good, and to practise those principles which underlie the Order. If they did so, they would find Freemasonry becoming a greater power; and instead of being a mere name—as to some extent it was at present—it would be felt to be a reality, their lodges would be largely swelled in number, and they would discover that they existed for a great purpose, and that it was an Order blessed largely by God for the good of their fellow-men. (Applause.)

The P.G.M. Depute complimented the lodge on the great zeal and assiduity they had shown in their efforts to procure a new hall.

The R.W. Master returned thanks.

The lodge was closed with grand honours.

The following office-bearers of St. John's Lodge were afterwards appointed and installed:—Bros. John Baird, R.W.M.; Robert Neilson, D.M.; Jas. McMillan, S.M.; Wm. Kyle, jun., S.W.; Thomas Fletcher, J.W.; R. D. Samuels, Treas.; Thomas J. Smillie, Sec.; John Dick, S.D.; James Kyle, J.D.; James Hamilton, Architect; D. S. Henderson, Jeweller; David Walker, Director of Music; Rev. Alex. Guthrie, Chaplain.

813TH ANNIVERSARY OF GLASGOW ST. JOHN.

The members of this lodge held their festival on St. John's Day. There were upwards of one hundred present, and the chair was occupied by Bro. Baird, R.W.M. Bro. William Kyle, jun., acted as croupier. On the removal of the cloth, and the disposal of the introductory toasts, "Prosperity to the Glasgow St. John Lodge" was pledged with enthusiasm. The R.W.M. replied, and referred to the long array of honourable work to which the lodge could point as having been performed by it in years by-gone. Few lodges could show a brighter history, and he had no doubt it would be equally unsullied in the future.

In proposing the "Three Grand Lodges," the R.W.M. said that at the last Masonic festival in the City Hall Bro. Lord Rosslyn, who was in the chair, stated, in the absence of the reporters, that he had received an invitation to spend Christmas with the Prince and Princess of Wales, at Sandringham, but that he excused himself on the ground of having to attend a Masonic gathering. He (the R.W.M.) thought that was a most promising augury for the future of Masonry.

The evening was agreeably varied by good singing.

CONSECRATION OF THE TALBOT LODGE, No. 1323, at SWANSEA.

Seldom has it been our lot to be present at a more interesting and successful Masonic meeting than that, the proceedings of which we are about to chronicle. From first to last there was not a halt or hitch, not a single *contretemps* to mar the regularity and beauty of the whole.

It has been for some time in contemplation to form a new lodge in Swansea, to be called in honour of the R.W. the Prov. G. Master, Bro. Theodore Mansel Talbot, the "Talbot Lodge;" and it was by its projectors unanimously decided to request the talented and skilled brother, Edward James Morris, the deservedly respected Deputy Prov. G. Master, to become its first W.M. Bro. Stone, the worthy host of the Mackworth Arms Hotel, with the liberality and promptitude which has always distinguished him, determined to meet the wishes of the brethren, and immediately set to work and built in the rear of his large house a splendid suite of rooms for the accommodation of the new lodge. The principal room is 50 feet long, 20 wide, and about as many high, and is lighted by a sunlight in the centre. In the east there is a raised dais, and fixed raised seats for the brethren run all round. The chairs and furniture are of polished mahogany, and are very handsome.

The consecration of the new rooms and installation of the W.M. were fixed for Thursday, the 8th of December, at one o'clock, when there was a very large attendance of brethren from the two divisions of the province of South Wales. As far as we have been able to ascertain, there were fully 150 present.

The lodge, which is numbered 1323, was opened by the W.M. of the Cambrian Lodge, No. 364, Neath, assisted by the Past Masters of his lodge as officers, and a dispensation from the R.W. the P.G. Master was communicated, authorising the W.M. designate to initiate two gentlemen who were candidates for the honour of admission into Masonry, in order that they might be enabled to witness the consecration and installation ceremonies. This was accordingly done, and the candidates—J. J. Jenkins, Esq., Mayor of Swansea, and Walter Mills, Esq., an influential merchant of the same place—were initiated by Bro. Morris, Deputy Prov. G. Master, in a most beautiful and impressive manner.

The "wearers of the purple" then left the lodge-room, and with the R.W. the Prov. G. Master, Bro. Theodore Mansel Talbot (whose arm was, we regretted to observe, in a sling, having recently been broken in the hunting-field), and the Deputy Prov. G. Master, Bro. Morris, re-entered in procession, admirably marshalled by the Prov. G. Dir. of Cer., Bro. Jones-Hewson.

The chair was then taken by the R.W. the P.G. Master, who proceeded to consecrate and dedicate the lodge in conformity to ancient custom, and afterwards to instal the W.M., both ceremonies being most admirably performed.

The officers were then appointed and invested in the following order: Bros. Charles Bath, P. Prov. S.G.W., S.W.; George Browne Brock, P. Prov. J.G.W., J.W.; Charles Tebbotts Hurtle, Prov. G. Chap., Chap.; Samuel Browning Power, Treas.; William Cox, P. Prov. G. Treas., Sec.; Richard Aubrey Essery, S.D.; John Jones-Hewson, Prov. G.D.C., J.D.; James Griffith Hall, Prov. S.G.W., D.C.; George Allen, P. Prov. G. Sec., Org.; Howel Walters Williams, P. Prov. G. Purs., I.G.; and Henry Simons, Tyler. Each one, on his investiture, being greeted with some exceedingly happy and well-chosen remarks by the talented W.M.

The lodge was then closed in due form, and the brethren adjourned to a magnificent banquet in the spacious ball-room of the Mackworth Arms Hotel. An exceedingly pleasant evening was spent, and many good songs and glees effectively rendered, the musical arrangements of the whole meeting being admirably managed by Bro. Middleton, P. Prov. G. Org. This gentleman is a solicitor at Neath, whose musical talents are of a very high order, and the manner in which he managed his department reflects the highest credit on him. He was ably assisted by several other brethren, more especially by Bro. Jones-Hewson.

The success of the Talbot Lodge may be looked upon as assured, presided over as it is by one who is second to none in a knowledge of Masonry, and officered by men also of recognised skill and ability. May its sphere of usefulness be a broad and wide one.

AN amateur dramatic performance will be given at the Literary Institute, Altrincham, in aid of the funds of the Royal Masonic Institution for Girls, on Wednesday, January 11, 1871.

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 Cocoa**, a very light, thin, evening beverage. — (Advt.)

METROPOLITAN MASONIC MEETINGS

For the Week ending January 14, 1871.

MONDAY, JAN. 9.

- Lodge 5, St. George & Corner-stone, Freemasons' Hall.
 ,, 29, St. Albans, Albion Hotel, Aldersgate-street.
 ,, 59, Royal Naval, Freemasons' Hall.
 ,, 193, Confidence, Anderton's Hotel, Fleet-street.
 ,, 879, Peckham, Maismore Arms, Peckham.
 Chap. 22, Mount Zion, Radley's Hotel, Blackfriars.
 Mark Lodge, St. Mark's, Masons' Tav., Mason's Avenue, Basinghall-street.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.
 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, JAN. 10.

- Lodge 46, Old Union, Radley's Hotel, Blackfriars.
 ,, 166, Union, London Tavern, Bishopsgate-street.
 ,, 180, St. James's Union, Freemasons' Hall.
 ,, 198, Percy, Ship and Turtle Tav., Leadenhall-st.
 ,, 211, St. Michael's, Albion Tavern, Aldersgate-st.
 ,, 548, Wellington, White Swan, Deptford.
 ,, 917, Cosmopolitan, Terminus Hotel, Cannon-street.
 ,, 933, Doric, Anderton's Hotel, Fleet-street.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, JAN. 11.

- Committee R. M. Benevolent Institution, at 3.
 Lodge 11, Enoch, Freemasons' Hall.
 ,, 13, Union Waterloo, Masonic Hall, Woolwich.
 ,, 15, Kent, Guildhall Coffee House, Gresham-st.
 ,, 87, Vitruvian, White Hart Hotel, College-street, Lambeth.
 ,, 147, Justice, White Swan, Deptford.
 ,, 238, Pilgrim, Ship and Turtle, Leadenhall-street.
 ,, 749, Belgrave, Anderton's Hotel, Fleet-street.
 ,, 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
 ,, 1017, Montefiore, Freemasons' Hall.
 ,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
 ,, 1228, Beacontree, private rooms, Leytonstone.
 ,, 1306, St. John of Wapping, Gun Tav., Wapping.
 Chap. 1260, Hervey, George Hotel, Walham Green.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 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. Lundy, Preceptor.

THURSDAY, JAN. 12.

- Quarterly General Court, Girls' School, Freemasons' Hall, at 12.
 Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.
 ,, 91, Regularity, Freemasons' Hall.
 ,, 205, Friendship, Ship & Turtle, Leadenhall-street.
 ,, 263, Bank of England, Radley's Htl., Blackfriars.
 ,, 534, Polish National, Freemasons' Hall.
 ,, 657, Canonbury, Radley's, Blackfriars.
 ,, 860, Dalhousie, Anderton's Hotel, Fleet-street.
 ,, 1076, Capper, Marine Hotel, Victoria Docks, West Ham.
 ,, 1288, Finsbury Park, Finsbury Park Tav., Holloway.
 ,, 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
 Chap. 206, Hope, Globe Hotel, Royal-hill, Greenwich.
 ,, 554, Yarborough, Green Dragon, Stepney.
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, 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.

FRIDAY, JAN. 13.

- Lodge 157, Bedford, Freemasons' Hall.
 ,, 177, Domatic, Anderton's Hotel, Fleet-street.
 Chap. 33, Britannic, Freemasons' Hall.

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.

Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Metropolitan Lodge of Instruction, Portugal Htl., Fleet street, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.

Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor

Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, JAN. 14.

Lodge 108, London, Freemasons' Hall.

,, 1328, Granite, Freemasons' Hall.

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

Sphynx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.

Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

FAITH LODGE OF INSTRUCTION. — The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third 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.

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