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FREEMASONRY in IRELAND.

By Bro WILLIAM JAMES HUGHAN.

(Continued from page 115.)

10. The Grand Master or his Deputy has full authority and right, not only to be present, but to preside in every lodge with the Master of the Lodge, on his left hand, and to order his Grand Wardens to attend him, who if present are to fill the Wardens' Chairs in that Lodge, or he may send his Grand Officers to visit the Lodges; in which case Deputy presides as Grand Master, or if the Deputy be not present, the Senior Grand Warden presides, the Junior Grand Warden fills the Senior's Chair, and the vacant situation is filled, pro tempore, by the appointment of him who presides as Grand Master.

11. The Grand Master should not receive any private intimation of business, concerning Masons or Masonry, but from his Deputy first, except in such cases as *he may himself think fit to inquire into*, and even the Grand Wardens, or any others, are first to consult with the Deputy, and not to apply to the Grand Master without his knowledge, unless he refuse his concurrence; and if the application to the Grand Master be irregular, he may direct the applicants to wait upon the Deputy, who is speedily to prepare the business, and lay it before the Grand Master.

12. The Grand Master, by his prerogative, is entitled to appoint Provincial Grand Masters; or in his absence the Deputy Grand Master may grant a Dispensation for that purpose, to such Brethren of eminence and ability in the Order as the Grand Master himself shall approve of and direct; such dispensation to be during pleasure.

13. The Provincial Grand Master is invested with the power and dignity of a Grand Master within the limits of the district for which he has been appointed, and is entitled to the costume of a Grand Officer on all occasions, he may appoint a Provincial Deputy Grand Master, who with his Provincial Grand Wardens may also wear the clothing of Grand Officers during the period of their respective Dignities, but only within their own District; and the Provincial Grand Masters, with their Deputies and Wardens, rank according to the dates of their respective Dispositions or appointments, immediately after the Grand Officers of the Grand Lodge, and before the Deputy Grand Treasurer and Secretary.

14. The Provincial Grand Master must correspond with the Grand Lodge, and transmit by his Secretary a circumstantial account of his proceedings, at least once in every year; to him belongs the right of recommending to the Grand Lodge all applications for new Warrants, or for the restoration of old ones within his jurisdiction, without which recommendation the memorial will not be taken into consideration by the Grand Lodge; by

him also, or by his appointment, are to be constituted all Warrants granted by the Grand Lodge for the District over which he presides; and he is to have the annual dues and contributions for Charity collected within his District and forwarded to the Funds of the Grand Lodge; and to the utmost of his power to cause the regulations of the Order to be enforced within his province.

15. The Grand Lodge elects the Grand Wardens. Every Member has a right to put a Brother in nomination for each of the Grand Wardens' Chairs, and the person having the majority of votes, always preserving due harmony, to be declared duly elected; but they are not, if absent, to receive the honors of their situation by proxy.

16. The Grand Lodge elects the Grand Treasurer, who shall be a Member of the Grand Lodge by virtue of his Office, and shall always be present at its Meeting; to him shall be committed all the money received for the general fund of Charity, or for any other use of the Grand Lodge, and he shall not expend or disburse the same, unless according to the orders of the Grand Lodge, or its Committee of Charity and Inspection, before whom he shall lay his Books half yearly for their examination.

17. The Grand Lodge elects the Grand Secretary, who shall likewise be a Member of the Grand Lodge; to him shall be committed the care of the Books of the Grand Lodge, wherein shall be recorded all the Lodges with the usual times and places of their Meeting, and the names of all the Members of each Lodge, also the minutes of the Grand Lodge Transactions, and all the affairs of the Grand Lodge that are proper to be written.

18. The Grand Treasurer and Grand Secretary may each have a Clerk or assistant, if they think fit, who must be Master Masons, but not Members of the Grand Lodge, nor speak therein, without being allowed or commanded; but the appointments of Deputy Grand Treasurer and Deputy Grand Secretary must be approved of by the Grand Lodge, and these Officers shall be at all times responsible to the Grand Lodge as well as to their Principals.

19. The Deputy Grand Secretary receives as the Emoluments of his Office £2 5s. 6d. out of every Warrant granted or restored by the Grand Lodge; 8s. 1½d. for the registry of its three Officers; 2s. 8½d. for the registry of every Master Mason; 1s. 1d. for the transfer of the name of any Brother from one Lodge to another; and £10 sterling out of every Masonic Play for the benefit of the funds of the Order, for his care, service, and trouble on that occasion.

N.B. The duties of Deputy Grand Treasurer and Deputy Grand Secretary having for some years past been performed by the same Brother, he has declined receiving any compensation for the discharge of the duties of the former Office since the year 1803.

20. The Deputy Grand Secretary shall be fined 5 Guineas for every Warrant he shall hereafter issue to any Brother, to whom the same may have been granted by the Grand Lodge, before he is paid the full amount thereof.

21. The Deputy Grand Secretary shall report to the Grand Lodge on the regular Meetings prior to each St. John's Days, the state of such Lodges as shall have incurred the penalties of Censure, Suspension, or Cancelling their Warrants according to the 23d Regulation for particular Lodges, in order that the same may be confirmed by the Grand Lodge, from which confirmation no lodge in default shall be exempted, unless by special motion regularly put and carried in the Grand Lodge for that purpose, the Deputy Grand Secretary neglecting this duty to be fined one Guinea.

22. The Grand Lodge elects the Grand Chaplain, who shall be a Member of the Grand Lodge by Virtue of his Office.

23. Two Master Masons shall be appointed by the Grand Lodge to fill the situation of Pursuivant and Tiler, but they cannot at the same time be Members of the Grand Lodge.

24. The Pursuivant shall receive for his attendance on the Grand Lodge, and service of Summonses, £30 sterling per annum, payable half yearly; £2 5s. 6d. out of each Benefit Play performed in aid of the funds of the Order; and 6s. 8d. out of every Warrant granted or restored by the Grand Lodge.

25. The Tiler shall receive £10 sterling per Annum for his attendance on the Grand Lodge; 2 Guineas out of each Benefit Play performed in aid of the Funds of the Order; 1s. 7½d. for each attendance on the Committee of Charity and Inspection; 2s. 2d. out of each Warrant granted or restored by the Grand Lodge; and 1s. 1d. for each candidate reported to the Grand Lodge Committee, if approved of.

26. The Pursuivant shall be fined a British half-crown for admitting in the Grand Lodge any member thereof not uniformly

clothed according to the instructions he shall receive; and the same for every Brother he shall permit to go out of the Grand Lodge when sitting, without leave of the Master in the Chair.

SECTION the 3d.

OF THE COMMITTEE OF CHARITY AND INSPECTION.

1. The Committee consists of the Grand Master, the Deputy Grand Master, the Grand Wardens, and all former Grand Officers, the Grand Treasurer, and Grand Secretary, with the Master of every regular Lodge in the City of Dublin for the time being.

2. The Grand Treasurer is not to disburse or expend the Funds of the Order, or any part thereof, on any account whatsoever without an order from the Committee of Charity, which order shall be signed by the Grand Secretary or the Grand Officer or Master then presiding in the Chair of said Committee, unless in such cases as the Grand Lodge itself may please to make an order for the issue or disbursement of money, and the Committee is to examine the Grand Treasurer's accounts half yearly.

3. Neither the Secretary, nor any other person whatsoever, shall give or sign any order on the Treasurer for any sum of money until the same be first approved of by the majority of the Committee then present, and entered into their transaction Book, together with the name or names of the person or persons to whom the same is to be given.

4. No anonymous letter, petition, or recommendation, by or from any person, or on any account or pretence whatsoever, shall be introduced or read to this Committee.

5. Every person who shall petition for Charity must have been one whole year registered on the Books of the Grand Lodge, unless in cases of such urgent and unforeseen calamity as may induce the Committee to feel themselves warranted in dispensing with the strict Letter of this Regulation, and no petition shall be received from a Mason in the Country unless signed and sealed by the Masters of three several lodges in his neighbourhood, nor from one in Dublin, unless signed by three Members of the Grand Lodge, and presented at the Grand Master's Chair, as in the 20th regulation, Section the 1st.

6. It shall be the inherent power of this Committee to dispose of the fund laid in for Charity, to Charitable uses and no other, and that only to persons who shall appear by their petitions as aforesaid to be deserving, and in real want of Charitable and Brotherly Assistance, not exceeding the sum of five pounds to any one person, or otherwise to supply them with weekly support as they shall judge most necessary.

7. No petition from a Brother, or Widow of a Brother, who has already received assistance from the Charitable Fund of the Order, shall be received by the Committee, unless some new and well-attested allegation appear to authorise a second application, and all certificates of deceased Brethren in the hands of their Widows, applying for Charity to the Grand Lodge, shall be destroyed before any money ordered them by the Committee is issued.

8. It is the Indefeasible right of the Grand Lodge to order the Committee of Charity and Inspection to meet when they shall judge necessary, who shall then resolve themselves into a Committee of the Grand Lodge, and have power to adjourn themselves from time to time as business may require, at any time between the monthly Meetings of the Grand Lodge, when all the proceedings of the Committee since last Grand Lodge, shall be read over, in order to inform them of the Charity expenses, and to receive their concurrence in any other matter, that may have been referred to them.

9. When the Committee is ordered to be assembled and thereto duly summoned, any seven of them then meeting shall be a quorum, elect their Chairman, and proceed upon business, and if any debate shall happen to arise, the majority of voices then present shall be decisive, always allowing the Grand Officer or him who shall then preside in the Chair, two votes, if occasion requires.

10. The Masters of all Lodges resident in the City of Dublin, composing the Committee of Charity and Inspection, are to pay a subscription of M. S. £2 16s. 4d. to defray the expence of Regulations for which their respective Lodges are responsible, the payments to be made at the rate of 8s. 8d. on the first day of meeting in each Month.

11. The Regular Meetings of the Committee are to be held on two Fridays in every month, the first being the day following the meeting of the Grand Lodge, and the other a fortnight after.

12. There shall be paid to the Committee for

every person reported to them as a Candidate for admission into any Lodge in the City of Dublin or its vicinity, the sum of One pound sterling, before his eligibility is taken into consideration; should the candidate be approved of, 11s. 10½d. thereout is paid to the Masonic Orphan School Fund; 4s. 4d. to the General Fund of Charity; 2s. 8½d. for his registry; and 1s. 1d. to the Grand Lodge Tiler, but should he be rejected, the entire sum to be returned.

13. The several Lodges in the City of Dublin shall be visited by two or more members of the Committee, at least once in each half year, and these inspectors shall be empowered to examine the Books and by-laws of each Lodge, and also enquire into the character and conduct of the Members thereof; they are likewise to take notice if the several brethren are registered and make their report at the next meeting of the Grand Lodge, and any particular Lodge refusing to admit the Inspecting Committee, to lay before them their Books and Regulations, or to give them a list of their Members if required, shall be fined one Guinea.

The Visiting Committee neglecting this essential duty, or to make a report of their observations as above particularized, shall be subject to the censure of the Grand Lodge, unless some sufficient cause can be assigned for such neglect.

(To be continued)

### THE DUTY OF FREEMASONS TO CORRECT THE ERRORS OF THEIR BRETHREN.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

We lately heard a Freemason express himself to the effect that it was not right in any member of the Craft to take notice of the faults of a brother, or in any way to direct attention to them. From his attainments and culture, and his position in the Masonic Brotherhood, we would have expected him to possess a knowledge of the laws of Freemasonry such as would have made it impossible for him to utter such an opinion. Nothing is more indisputable than the duty of Masons to watch over the conduct of their brethren, not in an unkindly spirit, but rather in the utmost kindness and brotherly affection, seeking always their good, and endeavouring to promote the general honour and welfare of the Craft. It is difficult to conceive that a well-instructed brother should be unaware of this, or should have utterly forgotten the charge at the third degree, in which the following words occur:—"In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care." To this let us add a single sentence from the late Bro. Dr. Oliver's sermon on the Masonic obligations:—"Permit me faithfully to enforce the obligated duty of brotherly love, which, for brevity's sake, we will observe consists, first, in gentle reproof of an error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, tender commiseration and relief in sorrow and distress." From all this it appears that it is the duty of Freemasons to watch over their brethren in a kind and brotherly manner—one brother addressing another as occasion may appear, or the matter, if necessary, being brought before the lodge, that the honour of the Brotherhood may be maintained. That no brother has any concern with the conduct of another, is contrary to the very first principles of Freemasonry, and to the idea of brotherhood which pervades all. It is contrary also to scriptural rules, which all Freemasons, professing to be Christians, respect as of the highest authority. They have the Bible open in their lodges; they carry it in their processions, and professing the greatest brotherly kindness and highest brotherhood amongst each other, they cannot be indifferent to what they acknowledge as divine instructions concerning the conduct of brethren towards brethren. In one of the Books of Moses, we read this ancient rule given to the children of Israel:—"Thou shalt not

hate thy brother in thy heart; thou shalt not in anywise rebuke thy neighbour, and not suffer sin upon him." There is something extremely beautiful in the preface—as it may be called—"Thou shalt not hate thy brother in thine heart," connected as it is with the precept that follows; and it admirably exhibits the character of that brotherly love which Christians profess, and ought to exhibit—which Freemasons also profess one towards another, and which they claim as an especial characteristic of their Order. In perfect accordance with this rule of brotherly kindness are all the sentences bearing on the same subject which we find in other parts of the sacred scriptures—as, "He that saith unto the wicked thou art righteous, him shall the people curse; nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them;" and "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." The great rule of Christianity, on this point may be said to be that given by our Lord himself:—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother, but if he will not hear thee, then take with the one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The organisation of the Christian Church is, as all Christians believe, of Divine institution: the Masonic Brotherhood is to be regarded only as a human device, but may well claim to be esteemed as the most excellent of all schemes ever devised for promoting the welfare of men, by establishing the bonds of brotherhood amongst men of very various sentiments in religion and politics. The principles, however, which are appointed to regulate the one, must be seen at a glance to be suitable to the other, and the excellence of these principles, and of the rules founded upon them, or in which they are conveyed, no man, whatever may be his religious opinion or creed, can for a moment dispute. The Christian acknowledges their supreme authority; the Mahomedan, the Brahmin, or the Parsee, must all acknowledge them as admirably adapted to the requirements of human nature, and calculated to promote true brotherhood amongst men.

From all this, it is not difficult to learn how Freemasons ought to conduct themselves towards one another, however difficult it may be in practice to act aright, and to carry out, in a proper manner, the rules and principles of brotherhood. It is difficult for most men, and particularly for those of the most tender disposition, and full of the kindest brotherly feeling, to rebuke or find fault with a brother, to point out to him the errors of his conduct, and to urge upon him the necessity of amendment. Rudeness in speech or manner would almost certainly be of bad effect, and to maintain a perfect gentleness and brotherly love in pointing out the enormity of a gross offence, is far from being easy. In what cases the matter should be brought under the cognizance of the lodge, it may be also sometimes difficult to determine. It may, perhaps, be safely assumed that this ought not to be done where there is no scandal affecting the character of the lodge and the general interests of the Order; but that, where such is the case, no time ought to be lost in doing it. The character of the lodge ought to be dear to every member of it, and the honour of the Order to every Freemason; and to maintain these it is requisite that no brother shall be allowed to pass uncensured, who is guilty of scandalous immorality. The ancient rules of the order very particularly insist upon the duty of chastity, and a member of the order living in concubinage,—still more, one who lies under the reproach of any worse transgression of the seventh commandment—cannot be too soon subjected to the discipline which these rules enjoin, and debarred from fellowship with the lodge and from all enjoyment of Masonic privileges, until his evil course of life is relinquished, and he has shown himself worthy of

being restored. The same rule must of course be applied to cases of habitual drunkenness, to cases of dishonesty, and the like. Far too little attention has been paid by Freemasons to the duty of watching over one another, and thus maintaining the character of their own lodge and of the order, whilst at the same time they render a brotherly service to their brethren in seeking to reclaim them to those paths of honour and virtue in which every true Mason should walk. It is a duty not to be discharged in a spirit of inquisitiveness or censoriousness. We ought not to pry into the affairs of our brethren nor to be ready to take up a reproach against them; but neither ought we resolutely to wink at any case of flagrant immorality, nor to shut our ears against reports which are so current that every one not wilfully deaf must hear them, and of such a nature that a virtuous and really innocent man would be glad of an opportunity of vindicating himself with regard to them.

In almost every club or society not associated for mere business purposes, some regard is had to the moral character and general respectability of its members. More particularly is this the case where social intercourse takes place amongst them. Men who are of good moral character themselves, and who desire the respect of their fellow-men, refuse to be intimately associated with those who are notorious transgressors of the moral law. They cannot bear the thought of being reputed as the associates of such persons; and, indeed, the society of men of flagitious lives cannot be agreeable to those who abhor their immoralities. It is impossible that a man living in concubinage or adultery should be a fit companion for the pure and virtuous. His whole nature is tainted; his mind and heart are defiled; his tastes and sympathies are different from theirs. He may place some restraint upon himself in their company, but his real character is sure to break out now and then, and to display itself in some way which they cannot but perceive, and feelings inconsistent with social enjoyment and brotherly good-fellowship are awakened in them. They feel that they are degraded by their association with him; they can hardly but feel also that they are contaminated, for the words which express even in a passing manner a vicious sentiment or feeling, may be as really what the ancient Grecian bard calls *winged words* as any utterances of the highest eloquence. A man cannot take fire into his bosom, and not be burned; he cannot touch pitch and not be defiled. It were strange, then, if the Masonic fraternity, which inculcates purity of morals of the most absolute necessity, should be restrained from all consideration of the character and conduct of its members, or if, indeed, every Freemason should not be bound, as the ancient laws and constitutions of the order show that he is bound, to raise his voice against whatever in the conduct of any of his brethren is opposed to the honour and welfare of the fraternity. We have said enough, we think, to prove the duty incumbent on all the brethren in this matter, and to demonstrate the falsehood of the notion, engendered by a spurious liberality and mistaken kindness, that after a Freemason has been admitted, he may live as he likes, without detriment to his position as a member of the brotherhood and without any possible loss of privilege or disqualification for the most honourable offices to which the lodge or Grand Lodge may have power to appoint. Let this notion prevail, and the honour of the Order is gone. It no longer stands forth as advocating and maintaining all that is excellent on morality; it no longer appears as contributing to the advancement of right feeling and good conduct in its members, or to the comfort and happiness of their families. Its whole character is changed, but changed by the overthrow of the first principles on which it was constituted. Let us rejoice to think that these principles cannot be overthrown; that they must ever remain what they have ever been, and that therefore no such notion as that on which we have inadvertently can long and extensively prevail.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

UNITED GRAND LODGE.

The Quarterly Meeting of Grand Lodge was held on Wednesday evening at Freemasons' Hall. Grand Lodge was numerously attended, the brethren who were present numbering over 200, though the business to be transacted was exceedingly light, and nothing very attractive appearing on the business paper beyond the election of the Grand Master for the year. The Right Hon. the Earl of Carnarvon, D.G.M., occupied the throne, in the absence of the W.M. Grand Master, supported by Thomas Bagshawe, P.G.M. for Essex, as Deputy G.M.; the Right Hon. Thomas Dundas, M.P., S.G.W.; Sir F. M. Williams, Bart., M.P., J.G.W.; Horace Lloyd, G.D.; the Rev. C. J. Martyn, G. Chap.; John Hervey, G. Sec.; S. Tomkins, G. Treas.; E. H. Patten, G.S.B.; James Brett, G. Purst.; John Coutts, Assist. G. Purst.; C. B. Payne, G. Tyler; J. L. L. Evans, P.B.G.P.; J. M. Claton, President of Lodge of Benevolence; J. Nunn, P.G.S.B., Vice-President; John Savage, P.G.D.; J. R. Stebbing, P.G.D.; B. Baker, P.G.D.; Rev. J. R. Simpson, P.G.C.; Col. Cole, P.G.D.; W. Young, P.D.S.B.; Joseph Smith, P.G.P., and several others. Among the brethren who attended we observed:—Bros. J. Tepper, W.M., Grand Stewards Lodge; Geo. States; John Bennett, P.M.; E. J. Baum, P.M. No. 1; A. C. Morton, J.W. 9; Geo. J. Palmer, W.M. 11; R. W. Stewart, P.M. 12; Samuel Field, P.M. 14; Alfred Green, J.W. 7; James Glaisher, S.W. 33; Geo. Kelly, P.M. 46; H. G. Buss, P.M. 27; F. A. Philbrick, W.M. 18; T. W. White, J.W. 21; Jas. Warner, J.W. 23; E. Marsh, W.; J. Bellerby, P.M. 1227; C. Braid, W.M. 1196; J. W. Avery, W.M. 1178; J. F. Creswick, W.M. 957; Thos. Bartlett, W.M. 813; Fred. Webb, W.M. 704; J. J. West, P.M. 548; James Kench, P.M. 538; H. J. Thompson, P.M. 742; H. Fitch, W.M. 742; George Gee, S.W. 1257; L. Alexander, P.M. 188; Samuel Webb, W.M. 619; Henry Massey, P.M. 619; E. Cox, P.M. 657; Thomas Price, P.M. 186; T. E. Tallent, W.M. 186; Kembal Cook, P.M. 197; Octavius Hansard, J.W. 197; E. W. Mackney, S.W. 134; T. B. Brabham, P.M. 59; Matthew Cook, P.M. 23; Samuel May, P.M. 33; T. Meggy, P.M. 21; J. Boyd, P.M. 145; J. L. Thomas, W.M. 142; C. C. Tayler, W.M. 141; Rev. J. M. Vaughan, W.M. 907; James Kew, W.M. 179; Henry Ash, P.M. 179; Henry Garrod, P.M. 749; W. Veever, P.M. 902; E. Moody, W.M. 1287; T. W. Knight, S.W. 1107; G. Harvey, J.W. 1107; George Stacey, P.M. 209; R. A. Wright, P.M. 504; W. Roebuck, P.M. 463; W. Milner, P.M. 130; W. Jones, J.W. 371; W. Tinkler, W.M. 299; Geo. Cattell, 1194; W. J. Hughan, P.M. 131, P.G. Sec., Cornwall; G. S. Woodwark, W.M. 107; W. E. Gompertz, P.M. 869; W. H. Green, J.W. 1310; W. Dodd, W.M. 1194; J. S. Pullin, P.M. 209; J. Knott, W.W. 1314; G. Nelson, W.M. 1282; W. H. Coulton, W.M. 382.

All the P.M.'s of the Jerusalem Lodge, No. 197, which celebrated its centenary on Friday week, and which was honoured by the presence of the Prince of Wales and the Acting Grand Master, attended. These brethren were Bros. C. H. Gregory, W.M., Bazalgette, Hansard, Kembal Cook, Horace Jones, Hollingsworth, Linn, and Monckton. The Prince of Wales and the Acting Grand Master were made members of the Jerusalem Lodge on its centenary festival, and the attendance of all the Past Masters at the next following Grand Lodge was considered to be a necessary compliment.

Grand Lodge having been opened with the customary solemnities, Grand Secretary, by direction of the Acting Grand Master, read the regulations for the government of Grand Lodge during the time of public business, after which he also read the minutes of last quarterly communication, which, being put to the Lodge, were unanimously confirmed.

The Acting Grand Master then rose and said: Brethren, it is now my duty to make from this chair a communication to you, which seems called for by the circumstance that has come under my notice. I do not wish to lay more stress than is necessary upon that subject; at

the same time I think it is right to communicate it to the Craft through you, and to secure, as I doubtless shall, your entire concurrence in the view that I shall lay down. On the 18th of February last, in a Masonic periodical, which I have no doubt is well known to most of you, and it is known by the title of THE FREEMASON, there appeared a letter from a brother, signing himself Delfraisse, of Chard, in Somersetshire, with reference to the recent unhappy war which has taken place in Europe. The letter itself was a short one, but it was coupled with a protest by that brother against the course of action which had been taken by the King of Prussia and the German armies. I can only say it would be undesirable, I think, for me to read that letter or the words in which that protest was couched. It is sufficient for me to say that it was written in an excited and, I think, an unwise tone, and whilst no doubt it would have been wiser and more prudent to have left such a letter and such a protest alone, no man who reads it calmly and dispassionately can deny that it was a document which, if published far and wide, was calculated to stir up the feelings of animosity and hatred. That it did produce that result, in a certain degree, is clear from the consequence, for a few days afterwards the Grand Secretary received a letter from a German brother, dated from Leipsic on the 21st February, in which he complains bitterly—and, I am bound to say, in a not less excited and a not less illogical manner than the letter with which he found so much fault—of that letter. This German brother, writing from Leipsic, called upon the Grand Secretary for a disavowal of the paper which had published this letter and protest. Well, brethren, it seems to me my duty to state to Grand Lodge what I understand to be the real facts of the case. So far as this paper is concerned, and indeed so far as any Masonic publication is concerned, neither the Grand Master nor the Grand Lodge, nor any of the constituted authorities of Masonry in this country are, or ought to be held, responsible. (Hear, hear.) This paper is allowed, as it states upon its title page, to publish the reports of the proceedings in Grand Lodge, with and under the sanction of the Grand Master, on the distinct understanding that those proceedings are accurately reported; but beyond that there is no responsibility whatever attached, as I have said, to the Grand Master or the Grand Lodge; they are not to be held responsible in any degree for that which is contained in the body of the paper. (Hear, hear.) Now, brethren, I wish therefore, in the first instance, to set right our correspondent in Germany, and to make him understand that he is wholly mistaken in attributing any official character either to articles or to letters or to anything that appears in the body of this or any other Masonic publication—(hear, hear); but I do not think that I should be fulfilling my duty if I stopped here. It is, I hold, my duty to condemn, so far as my voice can do it, this letter and this protest; and I do so not on the ground of having sympathy with one side or the other—(hear, hear)—that is a matter wholly beside the question. It is competent to—it is, indeed, the privilege of—every brother in this country to hold whatever political opinions he pleases—(hear, hear)—and to express those opinions, provided always, however, that he chooses the right time, and place, and mode by which that expression is made—(hear, hear); but in Masonry, and in a periodical which confines itself to Masonic matters, it is not only undesirable, it is entirely wrong, that political matters should be introduced. (Hear, hear.) It is wrong, I hold, on two grounds. It is wrong, first, because it is essentially unmasonic—(hear, hear); it is calculated, especially when dealing with those questions on which men's passions and sympathies are warmly aroused, to stir up enmity and strife, and to do that which is opposed to all Masonic feelings. (Hear, hear.) And in the next place, there is no principle which has been more equally, more distinctly laid down—and, I believe, more constantly and faithfully adhered to—than that, in this country, at all events, Masonry should hold itself aloof from politics—(hear, hear)—and never, directly or indirectly, sanction any inter-

meddling with them. (Hear, hear.) And if this be true as regards our own internal and domestic politics, it is *à fortiori* true as regards foreign politics beyond the seas. Brethren, I have still one word more to say. As it has been my duty to bring this matter under the notice of Grand Lodge, I cannot close these remarks without expressing my personal regret that the manager of this paper should have allowed the introduction of such a letter and such a protest. (Hear, hear.) I do them all justice; I am quite willing to believe that it was one of those oversights to which the most careful managers of a paper are sometimes liable; but at the same time, I would put it to them most earnestly that, in carrying on this publication, they owe a duty both to the Craft and to Grand Lodge, and to the Grand Master, as the Parliament and the constituted head of Freemasonry in England. Privileges are accorded to them of reporting under the sanction of the Grand Master the proceedings of Grand Lodge; and I need scarcely point out that if difficulties of this sort—which happily have been most rare—were to occur, it would become absolutely necessary to reconsider the whole question of Masonic publications. (Hear, hear.) But I prefer, for my own part—I greatly prefer—to appeal to their own good sense, their own good feelings, and above all, that true Masonic spirit which, I am convinced, actuates them, just as much as it actuates all of us. They will feel and understand that in these publications, both with regard to such matters as these, both with regard to the matters which they publish and with regard to the matters which they ought not to publish—because that is often quite as incumbent a duty upon them—they are exercising a great and high trust towards the Craft; and I am satisfied that after this explanation of what has been a painful matter, it will be wholly unnecessary for any one again occupying this chair to call the attention of Grand Lodge to the subject. (The noble lord resumed his seat amidst loud applause.)

On the election of a Most Worshipful Grand Master for the year being brought forward,

Bro. Raynham W. Stewart said: Most Worshipful Acting Grand Master and brethren, I rise with a very great deal of pleasure, in accordance with my nomination at last Grand Lodge, to propose the Right Hon. the Earl de Grey and Ripon as our M.W.G. Master for the ensuing year. I am sure, brethren, it is a source of greatest and deepest regret that his lordship is not able to take his seat among us this evening. I know you all feel, as I do, that the way in which he has conducted the business of Grand Lodge while he has been our head and presided over us during the year that is past, he will repeat during the ensuing year. By force of circumstances he is not able to preside here to-night; but there is not one of us, although he may regret his absence, who must not feel gratified that he has been so highly honoured by the position in which he is now placed by her Majesty, by being sent on a political mission to America. Our American brethren will highly appreciate him, because, as we know, he goes fortified with this character: that he has been faithful to his Queen and country, and will act in the business on which he is engaged in the spirit of a true Englishman. I have, therefore, great pleasure in proposing the Earl de Grey and Ripon as our G. Master for the coming year. (Cheers.)

Bro. J. B. Monckton: Most Worshipful Acting G. Master and brethren, I have the honour of seconding the proposal which has been made by our brother, Raynham Stewart. To second the nomination of the head of our Craft is at all times an exceedingly high honour. It is, besides, a very great pleasure when the nobleman so proposed stands deservedly so high in the estimation of his brethren as the Earl de Grey and Ripon. Were I to add to the words which have fallen from our Bro. Stewart, I feel that I should be taking from rather than adding to the value of the brother who is nominated as Grand Master. Therefore, I beg simply to second the motion of my Bro. Stewart. (Cheers.)

The Acting Grand Master then put the

motion, which was carried unanimously, amidst great applause.

The Acting Grand Master: Brethren, it will be my duty, and a very pleasant one, to communicate the result of this evening's unanimous vote to my noble friend and brother, Lord de Grey. I shall tell him how unanimous that vote has been. I shall tell him also how much his absence was regretted. If, on the other hand, we all regret that absence, we may be satisfied at least with this reflection: that he is absent in the discharge of a public duty—(hear, hear)—a duty which, if he, and his colleagues who are entrusted together with him in this important task, satisfactorily accomplish, they will have rendered no unimportant service to the country. I will only say that, as he goes fortified and armed with many advantages in his favour, I hold it not to be a less advantage that he goes out as Grand Master from this country. (Applause.) Grand Lodge will now proceed to elect a Grand Treasurer.

Bro. Raynham W. Stewart proposed, and Bro. Francis Bennoch seconded, Bro. Saml. Tomkins as Grand Treasurer.

The Acting Grand Master: Brethren, you have heard the nomination of Bro. Tomkins put to you and duly seconded, is it your pleasure to accept that nomination?

The motion was carried unanimously.

The Acting Grand Master: Bro. Tomkins, I have the satisfaction of announcing that you are, as you most justly deserve to be, elected unanimously as Grand Treasurer for the year.

Bro. Samuel Tomkins: Most Worshipful Acting Grand Master and Brethren,—I say with great sincerity I highly appreciate your kindness and good feeling in re-appointing me to this honourable office. I assure you that though I have filled the office for many years, I fill it with more pleasure in each succeeding year. Through it I entertain every year a fraternal affection for a greater number of brethren in the Craft, and I have great pleasure in uniting with them in doing the work of Masonry. I thank you all very much for the appointment. (Cheers.)

The Grand Secretary then announced that the melancholy intelligence had been received from the W. Bro. N. T. W. Smalenburg, Representative at the Grand Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands, and also that a memorial had been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the Lodge of Benevolence to take place at six instead of seven o'clock as heretofore; his Lordship had been pleased to comply therewith, and had directed that on and after, Wednesday, the 22nd instant, the meeting of the Lodge of Benevolence shall take place at six o'clock. Also the report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:—Bro. G. D. H., of the St. Paul's Lodge, No. 194, £50, and the widow of the late Bro. G. A. B., of the Lodge of Fidelity, No. 230, Devonport, £50.

The first was moved by Bro. Clabon, and second Bro. H. Garrod; and the second by Bro. Clabon, and seconded by Bro. J. W. Halsey.

Both grants were carried.

The report of the Board of General Purposes was as follows:—"The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 10th day of February, showing a balance in the hands of the Grand Treasurer of £3,695 12s. 3d.; and in the hands of the Grand Secretary, for petty cash, £75."

This was received on the motion of Bro. Evans, and ordered to be entered on the minutes.

The report of Bro. Harding, the auditor of Grand Lodge accounts, which was read by the Grand Secretary, showed a balance of £1,695 14s. 7d. in hand, and, as we understood, a sum

of £115 19s. 6d. to the account of the Fund of General Purposes.

This report was then received and ordered to be entered on the minutes.

Bro. Brackstone Baker: Brethren, I am very happy indeed that the Worshipful Grand Master has given me permission to mention to this present Grand Lodge assembled what otherwise would have been put on the agenda paper, which is, the completion of the testimonial to the Building Committee. When I say the completion, there still remains to be done the illuminated vellum which is to accompany the testimonial, and to be presented to each member. When that is completed, I dare say the Committee, of which I am the unworthy chief, will present such a report to Grand Lodge as will be a perfect explanation of all they have hitherto done. But, brethren, by the permission of the Grand Master I am happy to be able to inform you that the resolution passed in Grand Lodge in September, 1869, whereby the services of the Building Committee were to be in some measure recognised by erecting a suitable tablet or memorial in a conspicuous part of the building, has been so far carried out, that we have had the pleasure of to-day inaugurating and unveiling that memorial, and all brethren coming up the staircase to-night must have been pleased to see an entablature, butts and medallions so arranged that the architectural lines of the building have been attended to and carried out by our Bro. Durham, who I am happy to see is here, and who has so performed his work and fulfilled the views of the majority of the Building Committee, that I really think there is nothing further to be done. I very much regret that the *facile princeps*, the *septem virorum preses*, as he is called elsewhere, Bro. Havers, is away on this occasion, so that the proceedings at the unveiling must have appeared very much like the play of "Hamlet," with the part of Hamlet left out. We had to do it in the absence of our Bro. John Havers, and I the more regret it because the testimonial is nothing more than a proper and just and right acknowledgment and recognition of the great services rendered by the Building Committee. I am sorry the has been so long in incubation; it has however, at last been hatched in the shape of the tablet we have seen. (Applause.)

Bro. J. R. Stebbing: I have the great gratification of placing upon the notice paper of business this evening a proposition for a subscription of £50 for the Masonic Life-boat; but I ought to explain to you, which I will do in a few words, that this fund which is being raised for the Freemasons' Life-boat, of which Bro. Harris is the President, Bro. Davis, Treasurer, and a most energetic worker in the good cause; and Bro. Gotthiel, the Secretary. The Committee work with great care and prudence, and as fast as the money is received, it is paid into that very safe institution, the London and Westminster Bank, and about £260 has already been raised. I have been blamed somewhat for not proposing a larger sum; but I want the sanction of Grand Lodge to this Masonic effort. The amount is immaterial, because the example set this evening will, I hope, animate and stimulate the brethren to bear their part in this most interesting work. If so, the fund which is necessary will soon be raised. My lord, it would be a waste of time to press upon you the necessity for a Freemasons' Life-boat. Many institutions and many persons have set us the example of studying the coast of England with the means of saving life, and Freemasonry is now so universal that you can scarcely save a ship's crew without saving the life of a Freemason—at all events, if you do, you save the life of one who ought to be a Freemason. Of all persons in the world, the shipwrecked seaman and the shipwrecked passenger command our greatest sympathies. In returning home either from pleasure or from business from other lands, and hoping to delight their families with their presence, and enjoy the comforts of home, a storm suddenly comes on, the vessel is wrecked, they lose their lives, and in place of joy their homes are made unhappy, and widows and orphans are made of those they loved best, and who might have been clasped to

their bosoms if the life-boats of England were more numerous. Let us, then, have one more, and let that have the honour of being subscribed for by the Freemasons. Let us set a good example, and while we do many generous things in the cause of charity, we shall also show that we can do something to help the shipwrecked. If you never save a Mason, you will save one who ought to be; and if he does not become one, you will at least have been the means of bringing happiness to his family. (Cheers.)

Bro. F. Bennoch: I second this motion with great pleasure—first, because I think it a most appropriate motion. All Freemasons naturally take an interest in the maritime glory of our own land, and to carry that out successfully many eminent men run in the face of danger. By the establishment of life-boats during the last five or ten years, numberless numbers—I was about to say but thousands—of our fellow-countrymen have been saved from a watery grave. This was my first reason for seconding this motion. The second is, that, when a premature motion was brought before us some time ago, to grant a sum similar to this for a like purpose, I felt bound to oppose it, and to move the previous question, because I found that nothing in reality had been done, and the whole thing was a chimera and was meaningless. Grand Lodge saw the propriety of the division I took. Now, however, the thing is changed. A substantial committee, earnest in heart, backed, encouraged, and supported by Bro. Stebbing, will, I am quite sure, in a few months have raised a sufficient sum to purchase a life-boat; and before another winter, with an angry sea, sets in upon our coasts, we may see the Freemason life-boat launched. I hope it will be a long time before it is called into action; but whenever it is, there will be true rejoicing on the land.

The motion was carried.

Bro. John Savage, P.G.D., moved—"That at page 10 of the laws relating to the Fund of Benevolence in law 16, after the words, in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the word, 'except in cases of recommendations to the Grand Lodge.'" This he did to remedy what had become a read grievance—the waiting by petitioners for several months before they could receive the money granted them by the Lodge of Benevolence, when the amount exceeded £50, till the grant was confirmed by Grand Lodge. At various times the powers of the Lodge of Benevolence had been enlarged, He knew three instances in which great hardship had been inflicted by the present rules; one was the case of a grant of £250, which was recommended last August, and by the present rules could only be paid to-morrow (Thursday last); if it had been sixty guineas it could not have been paid sooner. Many years ago it was decided that amount to £50 should not require confirmation, but now they did, and it threw applicants three months back. When it exceeded £50 it was a six months' wait. There was a case before the lodge to-night where a deceased brother had been a large subscriber to our funds, and the Board, by a perfectly unanimous vote, granted the widow £100, but that according to the existing rules, could not be paid till the 7th of September next. That was a denial, not only of justice, but time, charity, and true love. He would, therefore, ask them to make the alteration. It would not affect votes of £50; they would not require confirmation.

Bro. J. W. Halsey seconded the motion.

Bro. J. M. Clabon said that as the Grand Master had done him the honour of making him the first President of the Lodge of Benevolence, Grand Lodge would expect to hear from him what the Board themselves thought, and what he thought on the subject. They were now commencing a new system. A president and vice-president were appointed for the year, and the Board had met three times, and already they had begun to feel that some few amendments might be desirable in their constitution. This was one; but he thought it required a good deal of experience before they could come to

Grand Lodge and ask them to make these amendments. This subject came newly before the Board, and he had to express his opinion at the moment. But if he had time he no doubt he could give good reasons for opposing Bro. Savage's motion. He felt he had not had time to make up his mind; he wanted more experience. He should therefore wish Bro. Savage to suspend his motion, and let the Board go on a little while longer till it had had more experience.

Bro. Joseph Smith agreed with Bro. Clabon. He thought it was hardly fair to their president, who had been recently appointed, to require him to pronounce an opinion on the subject. Bro. Savage might first have consulted Bro. Clabon before he asked Grand Lodge to make the alteration. He differed altogether in opinion from Bro. Savage, and if he (Bro. Smith) thought for one moment that the motion would be carried, he should have a great deal to say upon it. He would ask that the amendment of Bro. Clabon should be carried, and the motion referred back to the Committee to bring up a report which he hoped would be satisfactory.

Bro. Joshua Nunn reminded Grand Lodge that he, on a former occasion, brought forward a similar proposition, but he asked the Grand Master to allow him to withdraw it, for reasons similar to those which had been given by the President of the Board. The brethren who attended by the Board of Benevolence would agree with him that that body was hardly in working order yet, and he thought the carrying of such a proposition would be acting injudiciously.

Bro. J. Symonds must say that the result of this law was not contemplated when the alteration was before the Committee by the brother by whom the alteration was suggested. The Board had simply considered whether it was desirable that further powers should be conferred on the Lodge of Benevolence itself to give larger sums of money than they had hitherto given without the necessity of coming to Grand Lodge. As one of the Committee he felt that it was very desirable if that increased power were granted that there should be an opportunity of recommending the point in the Lodge of Benevolence itself before the money was paid; but it never was contemplated—it never entered his mind that it would interfere with the recommendation of the Board of Benevolence to the Grand Lodge. Let them remember if this alteration was maintained they would place every brother, and the unfortunate widow of any brother, in a very much worse position than they were in before the law was altered. (Hear, hear.) As the law stood, if the Board of Benevolence made a recommendation that did not require to be confirmed at the Board itself it was brought up to Grand Lodge, and Grand Lodge passed it. If it did not exceed £50, it was paid at once; if it exceeded £50, it came to the next Grand Lodge. In no case would four and a-half months elapse before the money was paid. The accidental alteration of the law—for he called it accidental because the whole circumstances were not before the Board—that in cases of grants of £50 sometimes three months and a-half must elapse before the money was paid; and in cases of larger amounts frequently very nearly seven months must elapse. That really amounted to this: the greater the distress, the greater the delay. Certainly, upon the point of order that had been touched upon, he thought it would have been better if Bro. Savage had consulted the President of the Board before placing the motion on the paper. He (Bro. Symonds) quite felt that was a mistake on the part of Bro. Savage, which he would admit himself he ought not to have committed. He hoped it would not be allowed to weigh, however; if it was, they would not be doing justice to the unfortunate brethren and widows of brethren. He would heartily support the motion of Bro. Savage.

Bro. Col. Cole was not aware that there was anything but the motion of Bro. Savage before Grand Lodge. He had heard a brother second a speech of the President of the Board of Benevolence, but there was no motion or amendment proposed by Bro. Clabon. The motion before Grand Lodge was the motion of Bro. Savage, who he thought was in the right in the principle he had advocated. He thought it never was intended that the Board of Benevolence should have the power to do everything without coming to Grand Lodge, who were, after all, the people to pay the money. The Board of Benevolence were the pioneers of Grand Lodge, and he objected to the Board of Benevolence superseding Grand Lodge. If the Board of Benevolence recommended a sum of money to be granted by Grand Lodge it would not be necessary in the intermediate time to get a second report, which would involve this—that the same brethren should be present at the Board. (Hear, hear.) It would give great trouble to members of country lodges, of which the Craft was more numerous

composed than of London ones. It was no trouble to the London brethren, but those who came from the North of England would find it very inconvenient. Although the rules might not actually oblige them to be at the Board, yet a case to be successful, required brethren to be present who could speak well upon it. He thought Bro. Savage's motion was necessary to carry out the benevolent intentions of this Grand Lodge, and he should support it. If it was a point of honour between Bro. Savage and the Vice-President in not giving formal notice of the motion, it was really a weak point. He (Bro. Cole) heard the question discussed at the last Board of Benevolence. There might be a certain etiquette which it was necessary to observe, but he did not think it was necessary to follow its rules in cases of this kind where it did not apply. Grand Lodge was asked to put this off, but were not told what specific time was required.

Bro. Clabon explained that the matter was not discussed at the last Board of Benevolence, but at the Board of Masters. As to putting the matter off, he only wished it until the board had had more experience.

Bro. Horace Lloyd thought that, whether or not it would have been better for Bro. Savage to go to the President and Vice-President of the Lodge of Benevolence before bringing this motion forward, was a small matter; but Bro. Savage was at least entitled to say that he had not brought it forward hastily, without due consideration, or without conferring with, and having the approval of, those whose approval might help him. Nor had he brought it forward without giving reasons, and good reasons, why the change should be made; or without giving instances, and clear instances, in which the present law worked harshly and unjustly. Those instances were not picked for the purpose of supporting the case; but, as it was conceded, actually the last three or four instances were of cases where the law was enforced, and by being enforced was harsher. For himself, he should not come forward to support the proposition of Bro. Savage if he thought the law, as it stood, led to really more careful consideration of the grants, and to more care before a sum of money was given; but he believed it did not lead to greater consideration. It led to delay only, and for this reason—when the matter came up, after being examined, it was debated in the Lodge of Benevolence, and it was duly confirmed at another meeting, at which his practical experience led him to think it was impossible, or almost impossible, to contest it. The functions of Grand Lodge were most important functions—holding the reins, and when there was too great liberality on the part of the Board of Benevolence, checking it. He believed there would be more real control and supervision if the matters came straight from the Lodge of Benevolence to this lodge, because it would then be a real court for the consideration of the matter. It would be their bounden duty to consider the circumstances of each case, and individually lend their minds to the matter. This very circumstance would no doubt render it not very agreeable, though he believed no brother wished to put his own feelings in the way. It might not be so gratifying to the President and the board to find that they were no longer the dispensers of the larger charities of the Order, which would be under the management and control of the Grand Lodge; but the control would be more real. He would support the proposition, which, he believed, would make the control of Grand Lodge a real thing. The only effect he could see of the present system was this, that the Lodge of Benevolence, instead of Grand Lodge, reconsidered matters which it was desirable should be reconsidered. He thought it desirable that a second body should be brought in to reconsider matters. There was also the other point suggested by Bro. Cole, of the inconvenience of brethren coming a long distance a second time to support a case. Under these circumstances, after duly considering the matter, he would uphold Bro. Savage in desiring to take the opinion of this large assembly; and he, for one, would give his vote for it.

Bro. A. J. McIntyre had not intended to speak on the subject were it not for the way the matter had been met by the President of the Board of Benevolence. The new system had not yet had a fair trial. They had adopted, after consideration, a certain mode of procedure which ought to have a fair trial; and those brethren who constantly attended the board were able to give better data than those who only attended now and then. The case put by Bro. Horace Lloyd was that in every single vote brought forward, because the Board of Benevolence had investigated the matter and reported on it, Grand Lodge ought not to reverse that decision. Why, there was one case some time ago where a large sum was granted, and when Grand Lodge sent the recommendation back for reconsideration, nothing at all was granted. Do not let them be hasty. If they had been hasty in making the law, let them not be hasty in abrogating it, and let them be guided by those who had the best

opportunity of seeing the mode in which the system worked. He approved of Bro. Cole's opinions, which, he thought, were entitled to consideration.

Bro. Savage would not consent to withdraw his motion.

The Acting Grand Master: Brethren, you have had this question now very fully argued. After hearing the arguments on both sides, I think it is really one on which any brother may exercise a perfectly fair and impartial judgment. I can see myself very good reasons both for accepting the view of the proposer of this motion, and also for deferring your decision to another Grand Lodge. I merely wish to say that I am satisfied, on the one hand, that no discourtesy has been intended—(hear, hear); I am satisfied, on the other hand, that the opposition to this proposal arises simply from a not unreasonable feeling on the part of those who are responsible for the management of the Lodge of Benevolence in the proper and adequate discharge of their duties; and I would point out to Grand Lodge that when I shall put this question to the vote, no amendment has been moved. It will therefore be for those, on the one hand, who accept this, simply to signify their assent; on the other hand, for those who are in opposition when their turn comes, to hold up their hands to signify their dissent. No amendment whatever has been moved. I understand, and I also think it fair to say so, the only objection of those who object to this, to be, not that the motion should be negatived, nor again that it should be indefinitely postponed, but that it should be adjourned simply till they, the President and the officers of the Board of Benevolence have had a little time to look round them to see the working of the new system—(hear, hear)—and to bring themselves either to accept this proposition, or to make some proposal in substitution for it. Whilst I feel that this is so open a question that I really hesitate to express any opinion of my own on the subject, I do also feel that in such a case as this I fear to give too great a latitude to those who are charged with the responsibility of such a board; and I would not needlessly hamper them in the exercise of their duty.

The motion was then put and carried, and Grand Lodge was closed in ample form and adjourned.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Will you permit me to state, for the information of my brethren of the Mark Degree, that I have no connection whatever with the so-called "Grand Lodge of Royal Ark Mariners;" and that neither I, nor Colonel Burdett, have any intention of holding office in that body.

I shall be glad if matters can be so arranged with those brethren who have, in my opinion, unadvisedly committed themselves to that organisation, as that it may speedily be brought to an end, and a "Lodge of Advice" be formed instead to assist the Grand Mark Master in working the Ark as a side degree to the Mark, which is, I think, its proper position. But whether this result be, or be not, arrived at, I am desirous that the members of Mark lodges, who wish to work the Ark Degree under the Mark G.L., should be made aware that they can do so by applying to the Grand Mark Secretary for authority.

I am, Sir and Brother,

Yours faithfully and fraternally,  
G. R. PORTAL,  
Grand Mark Master.

#### UNVEILING THE BUILDING COMMITTEE'S MEMORIAL AT FREEMASONS' HALL.

A full report of this ceremony is in type, but owing to the extraordinary length of our Grand Lodge report, we must defer its insertion till next week.

CHARLES H. HUDSON, *chemist, Ouse St. Goole*, writes, *Feb.*, 1870:—"Your Pain Killer is one of the few patent medicines I keep which I can confidently recommend, and I am bound to say that wherever it has been fairly tried it seems to have invariably answered its purpose well.—To Perry Davis & Son 17, Southampton-row, London, W.C."

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## BOOKS RECEIVED.

"Bengal Freemasons' Almanac and Diary for 1871." Calcutta: F. Lewis, 5, Council House-street.

"A Centennial Memorial of the Lodge of St. Andrew, Boston, U.S.A., 1870."

"The Rainbow Stories;" No. 1, Phil Thorndyke's Adventures; No. 2, The Rift in the Rock. Groombridge and Sons, 5, Paternoster-row.

"Proceedings of the Supreme Council 33°, N.J. United States." New York: Publishing Company, 432, Broome-street.

"Suspension of the Antiquity Chapter Rose Croix at Bath.

"An Introduction to the Reading and Study of the English Bible;" 3 vols. By William Carpenter, author of "Scientia Biblica," &c. S. W. Partridge, Paternoster-row.

[For review in our next.]

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, MARCH 4, 1871.

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

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

## A WORD IN SEASON.

AT the completion of a second year of labour in the editorial department of THE FREEMASON, we cannot refrain from expressing our deep sense of the increased support and encouragement by which our efforts have been sustained during the past year. It is no light matter to establish on a stable and permanent basis a weekly newspaper like THE FREEMASON; it is no light matter, in this age of competition, not only to have reached the haven of success, but to be enabled to maintain and augment the prosperity of any literary undertaking. We have, however, been fortunate enough to accomplish this great feat; and we can say, with all sincerity and truth, that the progress of this journal, in circulation, especially during the last

three or four months, has kept pace with our most sanguine expectations. In fact, it is evident that the English Craft have adopted THE FREEMASON, and look upon its columns as an honest reflex of their own thoughts, opinions, and customs. The history of Freemasonry in England at the present day can be gathered from our pages, and the evil that is combated—the good that is achieved—by the Fraternity day by day is chronicled faithfully and impartially by men who delight in working for the welfare of the Order. And beyond all doubt, the Masonic Charities—whose cause we have ever warmly advocated—have derived substantial benefit from the appeals which we have continuously made in their behalf. We are happy to add that the amount received at the recent Festival of the Royal Masonic Benevolent Institution was larger even than the average sums announced for several years past; and this result is the more gratifying when we consider how many and how great have been the claims of late on the sympathies of the English public. The horrors of famine in Paris have been averted mainly through the timely and well-organized aid extended by the British people to their suffering neighbours, and in all parts of France which have been crushed and desolated by the iron heel of war our countrymen have been the first to hasten to the rescue of the victims, and to aid in the good work of mercy, relief, and consolation. All honour to the humanitarian spirit which prompts such deeds, for while other nations content themselves with expressing a barren sympathy with the woes of France, the practical mind of England devises the means of help, and affords substantial succour to those who are in need.

Still, it cannot be denied that the pecuniary assistance rendered by the benevolent to foreign distress is likely to tell severely upon our charitable institutions at home, and it is scarcely to be expected that the educational establishments of the Craft will be entirely exempt from the disturbing influence resulting from this cause. One of our institutions, the Boys' School, is, however, so exceptionally situated at present that we trust the brethren will allow no consideration, except the dictates of prudence, to interfere with the hearty support which the Institution so urgently requires. We know that strong opinions have been expressed as to the wisdom or unwisdom of spending so large a sum upon bricks and mortar as the Boys' Institution has undoubtedly cost. Probably if the Committee had to travel over the same road again, the amount expended would not be so heavy.

We learn by experience; and forty thousand pounds present a rather formidable appearance to many members of the Craft who are not exactly millionaires. However, the work is done—the school is built, and a very noble structure it is, replete with every comfort and convenience; and now there is the "little bill" to pay.

Thanks to the gigantic efforts made by the Fraternity during the last two years, the debt incurred has been reduced to the comparatively small sum of £6,000. But in addition to this, the current expenses of the Institution for the year must be defrayed, and we dare not hope that the ensuing Festival will witness the complete extinction of the debt. In common with many of the Craft, we had fondly hoped that the magnificent result of the appeal made by His Royal Highness the Prince of Wales last year had completely released the Institution from its pecuniary difficulties, and we fear that the disagreeable discovery that such was not the case, has somewhat astounded many members of the Order. Now, our duty is plain: a Masonic charity is at present impeded in its career of usefulness, and its area of beneficence is circumscribed for want of funds. Get the Institution out of debt, that is the main point; and the ventilation of the theory that mistakes have been made in the past will certainly not help us to secure this result.

The Festival which is to be held in aid of its objects will take place under the presidency of the Sir Watkin Williams Wynne, on the 8th inst., and knowing as we do, how popular that Right Worshipful Brother is in the province over which he presides—North Wales and Shropshire—we may anticipate a goodly list of subscriptions, although scarcely the amount required to clear the Institution of debt. A considerable number of brethren, both in London and the provinces, have already contributed largely, but a still greater number have never given a shilling to any of our Masonic Charities. Now, if each brother who *had* given his mite were to make it his business to bring the subject under the notice of another brother who had *not* subscribed, even if no immediate donation were forthcoming, it would tend to remove that lamentable ignorance and apathy in which the best and noblest principles of Freemasonry are ignored and forgotten by too many members of the Craft.

It shall certainly be our study to disseminate from time to time as widely as our circulation extends, accurate and reliable information upon the position and prospects of our several charities, but in the meantime we earnestly recommend all to lend a helping hand to the Boys' School, so as to remove for ever the weight of debt which at present cripples its resources, and restricts its progress and development.

WE are pleased to hear that it is in contemplation to reopen the Florence Nightingale Mark Lodge at Woolwich. For some time past the degree has been in abeyance at Woolwich, and now it is about to be revived—the old Scotch warrant will be exchanged for one under the English Constitution. We wish the lodge every success.

Multum in Parvo, or Masonic Notes and Queries.

"BRO. HUGHAN AND THE BIBLE QUESTION."

I shall have much pleasure in replying to the fraternal remarks by Bro. Jacob Norton, of Boston, U.S., in about a fortnight. I shall be away from home all the next week, and being so much engaged one way and another, it is quite impossible for me to do so before.

As a member of the Jewish persuasion, Bro. Norton naturally views Freemasonry in a somewhat different light to myself, as a professed Christian; but as the point at issue is neither what are his proclivities, nor what are mine, but *what are the evidences* in support of my article inserted in THE FREEMASON for January 7th, we need not labour under any difficulty because of our religious beliefs. I object to gratuitous assumptions, and shall notice no objections unless made to certain statements of mine. I mention this because part of Bro. Norton's letter I strongly support, and therefore that intelligent and zealous Mason will see he has done wrong to class me among those who oppose absolute freedom for all religionists, as to their obligations upon entering Freemasonry, and as to their continuance as members of our universal and unsectarian Institution.

W. JAMES HUGHAN.

Truro, 25th Feb., 1871.

"COWAN," "HELE," &c.

I have long thought that the word *cowan* has a Masonic origin, and that consequently we need not accept fanciful notions of its derivation, as some learned Masonic authors favour us with.

If it be not a *Masonic* word exclusively, will some brother kindly instance its use by a non-Mason at a period when it is evident Freemasonry could not have been in any way connected with its origin.

That "hele" means to "cover or hide," as Bro. W. Carpenter well observes, and which view is supported by Bro. W. de St. Croix, I have no doubt.

The use of three apparent synonyms like "hele, conceal," &c., seems to be for the purpose of drawing more than ordinary attention to the solemnity and importance of the O.B., as with "evasion, equivocation," &c.

W. JAMES HUGHAN.

ANCIENT AND ACCEPTED RITE.

I am enabled to enlighten "Historicus" on the reception of Bros. Goss (*alias* Crucefix) and Leeson in the following extract, for which I am indebted to a friend; it is valuable and worthy of your pages.

There is no doubt that both Bros. Goss and Leeson violated their obligations when they established their *self-elected*, so-called, S.C. In their case, the violation is the more reprehensible as they could have had no object but the acquisition of power by any or every means, as the degrees were under a better *elective* government than that they established, and which is now again revived by my own and many other chapters of the Templar high grades, which organisation our friends are invited to join.

But the facts seem to be that all reformers have thrown their obligations to the winds of heaven when it suited their purpose; prove a wrong (they say) and the obligations founded on it ceases. If we are bound to support an obligation after conviction of *error*, then the first line of the Prayer Book is wrong; and the Irish Church would not have fallen. Is that

which is not binding on statesmen binding on others? Was Galileo bound in honour not to divulge the fact that the earth was round? Still more, Savonarolo against his priestly obligation; and, again, still more, Martin Luther? Are all seceding clergymen from the 39 Articles dishonourable? These make it no question of *honour* at all, but one of logic. To bring the matter home to our own Order, we are informed by Cornelius Agrippa that the followers of the material philosophy of Aristotle, bound their disciples by oath never to transgress his rules. Take down a copy of the *Mosaicall Philosophy*, of Robt. Fludd, the Rosicrucian (1633), and we find him glorying in the fact that he repudiated an oath he had vowed "by a ceremonial rite" to this papal philosophy in his youth. A brother may therefore be justified in repudiating a promise of obedience where that is a tendency to evil, as in the case of the A. and A. Rite.

I mention this as anticipatory of any reply the Rev. Bro. Newnham may make to my last, and would not wish to discuss the question further, as I consider such a discussion altogether unsuited to your pages. I hold my plighted word as sacred as any man, but these are casuistical questions for one's own judgment, and on which one may be quite as capable of deciding as Bro. Newnham.

[Extract above alluded to.]

Laws and Regulations of the Cross of Christ Encampment, No. 20, London, 1837. R. T. Crucefix, E. Commander.

X. That the admission fee to this Encampment be five guineas; that the Candidates for the Superior Degrees of R.C. and N.P.U., do pay three guineas each (which shall include the expenses of the banquet); and should any Knight Companion of the Encampment be desirous of receiving the Order of K. of M., he shall pay the additional fee of two guineas on his admission to such Order.

Page 8. A joining Member, according to rule xi., not having "received the Superior Degrees of R.C. and N.P.U. and K. of M., he shall be entitled to those degrees on the same terms as the other Members of the Encampment."

XIV. That a Sovereign Chapter of the R.C. and N.P.U. Degrees shall be holden once a year on or near Good Friday (emergencies excepted), &c.

Robert Thos. Crucefix, M.D., joined the Encampment 23rd September, 1831, from Edinburgh. Henry Beaumont Leeson, A.M., Blue Stile, Greenwick, was installed K.T. Dec. 16, 1836, and R.C. and N.P.U. May 5, 1837.

JOHN YARKER.

P.S.—This is itself quite conclusive of the *sole legal right of the Templars to their own degrees*; for the so-called S.C. was not established till 1845.

I may state that some years ago I was informed that the *Ne Plus Ultra* practised by the Cross of Christ Encampment was the Templar Priest, or N.P.U. of the Ancient York Rite; and that neither Dr. Goss (*alias* Crucefix) or Dr. Leeson ever had the degrees which they set up to confer. This is confirmed by the list of degrees and titles possessed by Bro. "Crucefix," given in the "Freemasons' Quarterly," vol. 8th, 1841, and by the fact that the system of "Cross of Christ" was identical with the official ritual of the Scottish Templars.

J. Y.

MASONS' COMPANY.

From the "City of London Directory" we learn the following particulars respecting this company:—

*Office.*—Their hall in Basinghall-street is now let, the income being devoted to charity.

*Charters.*—This company was originally designate the "Citizens and Freemasons of London" in 1410. They were first incorporated by 29th Charles II., December 17th, 1677, and their by-laws were approved shortly afterwards. James II. gave them a new charter February 9th, 1686. This

was, however, vacated by statute of William and Mary, and Queen Anne exemplified and confirmed their previous charter, December 17th, 1677.

*Arms.*—Sable: on a chevron, between three towers *argent*, a pair of compasses of the first. Crest: on a wreath a castle, as in arms. Motto: "In the Lord is all our Trust."

*Fees Payable.*—Upon taking up the freedom: by patrimony or servitude, £5 5s.; by purchase, £7 7s. Upon admission to the livery, £15 15s. Upon election to the Court of Assistants, £5; Wardens, £15; Master, £10.

*Charities.*—These are several small pensions given to decayed members of the company or their widows; for particulars application should be made to the clerk.

THE ARK DEGREE.

Having seen so much in your paper lately about this degree, and coming across the "Scenes in the Life of Savonarolo," I send you an extract, with an enquiry whether the teachings conveyed in that degree correspond with those of that excellent man:—

"In Advent, Savonarolo had pointed out the need in which the Church stood of chastening and purifying, and that the scourge which was to perform this office was close at hand; and now he proceeded to treat of a sort of allegorical ark, which was to be the refuge of those who wished to escape from those imminent perils. This ark, literally speaking, was the ark built by Noah, but Savonarolo represents it figuratively as a sort of haven of safety for the righteous; faith is the length of it, charity is the breadth of it, and hope is the height of it. Savonarolo discoursed upon this strange allegory throughout Lent; every day, he added, he would say, 'a new plank to the ship,' and by this he would explain that he meant another of the virtues necessary to all faithful Christians. At last, on the morning of Easter-day, the allegorical ark was completed. 'Let every one hasten,' he said, when concluding his sermon that day, 'let every one hasten to enter into the Ark of the Lord. To-day Noah invites you all to enter in; the door is open now, but a day is coming when it will be shut, and many will seek to enter in, but shall not be able.'" W. D.

RODOCANACHI AND RHODOCANAKIS.

When I inform "W. M." that Prince Demetrius Rhodocanakis (not Rodocanachi) is under thirty years of age, he will at once see that the Demetrius Rhodocanachi about whom he inquires is *not* the same individual.

From twenty years' knowledge of the Greeks, I may add also that he cannot be a near relative either; but if it is of any importance to "W. M." to find a cousinship, I will try to ascertain for him.

There was a D. K. Rodoconachi, a Greek merchant who failed in Manchester some time ago, who, I know, assumed the name on leaving Smyrna. He held no blood relationship whatever. JOHN YARKER.

Will you kindly answer the following query through the medium of your columns: Is it perfectly correct for a brother, who is not a W.M. or a P.M., to deliver the lectures on the tracing boards, either as a sequel to the degree, or for the instruction of such brethren as wish to hear those lectures? JUNIOR.

[There is no law in the Masonic Constitutions to preclude a W.M. from calling upon any brother to assist either by delivering the lecture on the lecture or explanation of working tools, &c.—ED.]

## Original Correspondence.

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

BIBLICAL ACCOUNT OF THE CREATION.  
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Without incurring the imputation of obtruding myself into the question under discussion between Bros. Hughan and Norton, may I be permitted to ask our American brother, for purposes apart from Masonry, though imported by him into it, who are the "professors in Oxford" who "deny the biblical account of the creation," and where and in what terms the "Encyclopædia Britannica" does the same thing? Let it be noted that the allegation is, they "deny the biblical account of the creation." It will not be enough to reply that they interpret the biblical account differently to what some others, and probably most others, do; that is, that they regard the Mosaic text as a poetical or an allegorical description of the Divine Work, as Bishop Colenso does, and as Mr. Godwin, the author of the article in "Essays and Reviews" does; or that they and others interpret the Hebrew word, which the English version translates "day," as denoting an indefinite period—a period of any length which is in harmony with the subject to which it applies. But this cannot be said to be a new thing—a thing not known in 1813, for it was a mode of interpretation existing from the second century of the Christian era, and one that has long been maintained by scholars and divines, whose faith in the divine character of the Mosaic records is not to be questioned. It is the "denial" by the authorities Bro. Norton refers to that I ask him to help me to.

Yours fraternally,  
WILL. CARPENTER.

FOUR GRAND LODGES FOR THE  
DOMINION OF CANADA.

(To the Editor of The Freemason.)

SIR,—I have to-day received from the Grand Secretary Grand Lodge of New Brunswick, in the Dominion of Canada, a copy of the "Proceedings" of that body at its third annual session held in September last. In the address of G. M. Peters there is, in my opinion, the most perfectly intelligible presentation of the issue between the Grand Lodges of the two Provinces, heretofore best known as Canada proper, that during the year ending October last, I have seen in print. In it, I am happy to say, Bro. Peters does not only assert but fairly proves that under neither bearing of the American G. L. jurisdictional rule the brethren of the Province of Quebec had the right to erect a Grand body for that Province. The effect, he says, of such erection would be that Ontario, as well, should have a Grand Lodge, and this necessarily would cause the dissolution of the Grand Lodge of Canada, the parent body and a generally recognized Grand organization. Now while I grant this conclusion as inevitable as it is indisputable, I beg the favour of a column of your space in which to inquire:—1st, What, if any, improper result would ensue from this act? 2nd, What is the object and purposes of a Masonic Grand Lodge? and 3rd, If it be proved that no improper result can ensue from the dissolution of one Masonic Grand Lodge, and the erection in its stead of two Masonic Grand Lodges, what is there in the institution known as Masonic to prevent such a condition?

It is evident to every man who has watched the outcry about "principle," "Grand Lodge sovereignty," &c., in this matter for the past year that at the back of all those fancy cries, there is something of far greater importance, and that something is nearly 50,000 dollars in the possession of the Grand Lodge of Canada which rightfully, and in case she recognize fraternally the Grand Lodge of Quebec, she would have to divide *pro rata* according to lodge membership in the respective provinces, with the latter. By the balance sheet of the Grand Lodge of Canada, cast up to the 29th of January, 1870, and which appears in the last printed proceedings of that body, there were 40,382.57 dollars at that date in the treasury of that Grand Lodge. This is all money or the representative of money, stocks and bonds of the Dominion of Canada, or other equally good securities, and accumulating interest. By the present time this amount has probably been increased 10,000 dollars, as the dues, &c., for 1869 were nearly that sum, and as this Grand Lodge pays no mileage or per cent to its members, the money received for charter fees, dues, certificates, &c., all amounting to this sum for a year, with the accumulation by interest on the large sum above, leave the nearly 50,000 dollars mentioned as probably in the treasury by this time. Of course were the Grand Lodge of Canada to recognize the Grand Lodge of Quebec, the next movement would involve the division of this Treasury—the lodges of the two Provinces having

contributed this money—and such a division would be but eminently right and proper. The majority of the Quebec brethren, after a year spent in the occupancy of that position, are determined to have a Grand Lodge for that Province. This leaves the Grand Lodge of Canada—a title that under such circumstances is a misnomer—the Province of Ontario only; and its persistence in refusing to recognize the Grand Lodge of Quebec must have some more tangible basis than imaginary infraction of its authority. Is not the possession of 50,000 dollars a sufficiently tangible basis? What else is there involved in the issue that should continue this assertion of Masonic justice and fraternal right on the one hand, and the denial of the same on the other? Will it be successfully affirmed that, had the Grand Lodge of Canada no greater Treasury this day than has the Grand Lodge of Quebec, so persistent a stand would be maintained by the former? How will either Canadian Masonry *per se*, or Masonry universal be injured, or suffer to the slightest extent by the dissolution of the Grand Lodge of Canada and the erection in its stead of the Grand Lodge of Ontario? The same men, except residents of the Quebec jurisdiction, will probably become officers of the latter—is it supposable that it is those men who lead the maintenance of non-recognition?—assuredly it should not be conceivable that, at most, half-a-dozen men thus situated could rule this matter. And suppose that under neither bearing of the "American rule" as to jurisdiction of Grand Lodges the action of the Quebec brethren is not right, who can successfully affirm that this "American rule" itself is right; or is there nothing higher or better by which to determine this matter than a "rule" originally made by a few malcontents who, when all Masonic authority was dead in that colony, erected themselves into a Grand Lodge for Massachusetts in 1777, in defiance of every rule at that time known as to the manner of regularly organizing a Grand Lodge of Freemasons? Are not Masonic justice and the rights of brethren who, having elected that thenceforth they should as Freemasons govern themselves, to the best of their knowledge and ability and with no undue haste, proceeded to the formation of a Grand Lodge for that purpose, a higher consideration and more important than the rule styled "American," adopted in, or a year or so after, 1777, by a then organization which, except by itself, was not recognized to any extent by Freemasons as a Grand Lodge for Massachusetts? Is that which is established in assumption, in a country in a condition of rebellion, to be for ever after in Freemasonry recognized as a rule that must govern in time of profound peace as in time of war?

2nd. What are the objects and purposes of a Masonic Grand Lodge? This question would properly be introduced by a definition of the objects and purpose of modern Freemasonry. It being, however, granted that these are known to your readers, I will proceed to state that a Masonic Grand Lodge is a creation of Masonic, private, operative, or "subordinate" lodges, as the American preferred term is, and this creation is for the general government and better administration of justice among such lodges. No Mason will assert that this is not true, or that any Grand Lodge is created for the benefit of Freemasons not members of its lodges. Now inasmuch as this condition may be considered indisputable, does it not follow that those who legitimately erected a Grand Lodge can also legitimately dissolve the same? Is the creation more enduring than its creator? Is not *Vox Populi Vox Dei* in any organization of MEN?

Certain changes being considered reasonable and necessary for the perfect settlement of this question, what is there to prevent these changes having place? I have elsewhere, and before this said, and I think proved that a grand lodge is but a name, provided it has no treasury to constitute something more. A grand lodge is a body composed of representatives from the lodges of a territory, province, state, principality, kingdom, empire, or any other division of a territorial government. Those representatives elect officers for a Grand Lodge, to serve until their successors are elected and installed, and by this act a Grand Lodge is organized. The object of this body is to govern the lodges of its jurisdiction, and administer justice to every brother therein. Such a body may be dissolved to-day by the voice of a majority of those representatives, and re-erected to-morrow under another name, if such be the wish of that majority. There has never been any dispute about the propriety of two or more Grand Lodges of Freemasons uniting. Why should there be any dispute about one Grand Lodge dividing into two or more; or of one Grand Lodge dissolving and another thereupon, being at once erected with the materials of the first? Than such erection following such dissolution in the case present nothing can be more simple; as, for example: To-day the Grand Lodge of Canada, in annual or emergent session, assembles, and is opened in ample form. A preamble and two resolutions are prepared. The adoption by a

majority vote of this preamble, and the first of those resolutions dissolve the Grand Lodge of Canada for ever. The adoption of the second resolution and consequent action re-erects the Grand Lodge under its proper name of the Grand Lodge of Ontario First preamble and first resolution may read thus: "Whereas circumstances, which the members of the Grand Lodge of Canada have been unable to control, having rendered the title, 'Grand Lodge of Canada' a misnomer, therefore be it resolved: 1st. That with the adoption of this preamble and resolution by a majority of the members of this Grand Lodge here present, the Grand Lodge of Canada is for evermore dissolved." That being adopted, the next resolution would read: *Resolved*. 2nd. That the Grand Lodge of Ontario be forthwith organized by the election of officers for that body." This resolution being adopted, and the election proceeded with to completion, and the officers-elect installed, the Grand Lodge of Ontario is thereupon properly organized for the dispatch of business; the first business in order being the recognition of the Grand Lodge of Quebec, and the division of the funds with that body on a *pro rata* basis.

3rd. If it be proven, &c. To this third inquiry I answer—*Nothing!* If any other answer can be satisfactorily given I would be highly gratified to see it in your columns. Grand Master Peters, following Grand Master Stevenson, asserts in his address to his Grand Lodge that in this Canadian issue "the great doctrine of Grand Lodge sovereignty is on its trial." Since when, may I ask those gentlemen, has Grand Lodge sovereignty been a "great doctrine"? Would it not be as much in good taste, as truthful and appropriate, to speak of the sovereignty of the Canadian Parliament as to speak of the sovereignty of the Grand Lodge of Canada, or any other body of the kind? A Grand Lodge is a responsible, and not an irresponsible body. The convenience and accommodation of the creators of Grand Lodges are, taken together, a much greater "doctrine" than the "sovereignty" of any Grand Lodge. Freemasons existed, increased, and performed their greatest works before Grand Lodges were invented; and they would probably continue to perform all they are performing were those "sovereignities" to the last one for ever dissolved. Lodges exist without a Grand Lodge; but no Grand Lodge can exist without lodges. Of itself, it is nothing but a name. Sovereignty, the lexicographers inform us, is "the right to exercise supreme power, or dominion." In the matter of a Grand Lodge of Masons, how can this apply: Except for crime a Grand Lodge can exercise over the individual no power at all, and then it can but confirm the vote of that body in which the criminal was convicted. How can this be called supreme power or dominion over any person or thing? A little more modesty exercised by those eminent Grand Masters in their choice of terms would be praiseworthy, and the omission of this virtue is much to be regretted. It is, possibly, from the recurrence of such expressions as that of Grand Masters Stevenson and Peters that inquiry follows as to whether an ulterior object is or not entertained by Freemasons generally, when they get entirely consolidated—an object not published on the house-tops nor intended to be known of all men.

I remain, fraternally yours,  
FLETCHER BRENNAN.  
Editor of the *American Freemason*.

## Masonic Miscellanea.

WE are glad to announce that all the Masonic meetings held at Freemasons' Hall, Woolwich, retire to Bro. De Grey's for refreshment. The Nelson Lodge, No. 700, now holds its banquets at Bro. De Greys'.

ON the eve of the Anniversary Festival, in connection with which a strong appeal for support is made to the brethren, it must be very gratifying to those who wish well to the interests of this Educational Institution to receive assurances and proofs of its efficiency and success. These are found in the fact that the whole of the pupils—six in number—who were entered for the Cambridge Local Middle-class Examinations in December last, passed through the severe ordeal with credit. One attained honour in the second class, three in the third class, and two satisfied the examiners.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—At the Bridge House Hotel, Wellington-street, Southwark, on Tuesday, 21st ult., this celebrated old lodge held its regular meeting. The lodge was opened by the W.M., Bro. Meyer A. Loewenstark, who was supported by Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; S. Harman, J.D.; I. Wilkins, D.C.; F. H. Elsworth, I.P.M.; T. J. Sabine, P.M.; H. Jacobs, J. W. Dudley, F. Cooper, Ginshaw, Rayner, Crawley, R. G. Chipperfield, J. F. Timms, and others. Visitor: Bro. F. J. Jordan, P.M. 1306. The minutes of the previous meeting were read and unanimously confirmed. The ceremonies rendered at this meeting were raising Bro. Adams to the third degree, passing Bros. Bagnaley and Treton the second, and initiating Mr. C. A. Swaine. A petition was signed on behalf of a poor brother to the Lodge of Benevolence, who formerly belonged to this lodge. The work was done in an able and correct manner, which proved the proficiency of the W.M. There not being any banquet or refreshment, the members separated after the lodge was closed.

*Pythagorean Lodge, No. 79.*—This ancient local lodge held its regular meeting on Monday, the 27th ult., at the Ship Hotel, Greenwich. Bro. Burls, W.M., opened the lodge, assisted by his officers, Bros. C. Nash, S.W.; J. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; H. Roberts, S.D.; Munyard, J.D.; Shaw, I.G.; T. Perridge, I.P.M.; R. Boney, P.M.; F. W. Ward, P.M.; W. Smith, P.M., and many others. All the work on the agenda paper was gone through, viz., three raisings and two passings. The work as usual here was perfectly done. No lodge can excel, and but few equal, the masterly, correct and admirable manner in which every portion of the ceremonies are rendered in this lodge; every officer is well acquainted with his duties, and does his work correctly. The all-important business of the evening was the presentation of the Past Master's jewel to Bro. Thomas Perridge, the I.P.M. (whose unavoidable absence, through severe illness, at the installation meeting prevented its being given at that time). The W.M., in a neat and appropriate speech, presented the elegant massive hall-marked gold Past Masters' jewel to Bro. Thomas Perridge, which had been unanimously voted to him at the December meeting from the lodge funds, as a mark of respect, esteem, and gratitude for the admirable manner he had presided as the W.M. during his year of office, and the efficient manner he had rendered the work. Bro. T. Perridge acknowledged this gift in a suitable reply. Bro. I. Wilkins, the Steward representing this lodge at the "Boys' School Festival," was, as usual, indefatigable in his exertions to increase his list, which no doubt will be announced to exceed £100, showing how great his exertions are, and have been, to secure such a large sum for the Masonic charity which, of all, requires the most help and assistance. One brother was proposed as a joining member. The lodge was closed, and about 40 sat down to the excellent banquet, for which the Hotel is famed.

*Eastern Star Lodge, No. 95.*—The installation meeting of this ancient lodge was held at the Ship and Turtle Tavern, Leadenhall-street, city, on Tuesday, the 21st ult. Bro. G. S. Ayres, W.M., opened the lodge, supported by R. T. Hill, S.W.; S. Ducas, J.W.; J. Marriott, P.M.; R. Bateman, P.M.; F. L. Goode, P.M.; F. T. Sharp, P.M.; E. W. Davies, P.M., Treas.; R. Edinger, P.M., Sec.; J. G. Hook, J. Barnett, H. Bateman, J.C., W. Flower, E. H. Horn, E. Pound, E. Roberts, S. Groves, Pettit, H. Stewart, and others. The visitors were: Bros. E. H. Patten, P.G.S.B.; J. Edmonds, P.G.P.; W. H. Baylis, W.M. 9; E. Coste, P.M. 9; J. Westwood, 55; F. Walters, P.M. 73, W.M. 1309; W. Bellamy, 91; R. B. Newsom, P.M. 95; S. Francis, P.G.S., G.S.L., P.M.; J. Brander, 157; G. King, P.M. 172; A. Layton, 181; H. Hersce, P.M. 231; A. Durrant, P.M. 276; G. Reed, P.M. 733; J. M. Ross, 781; W. Bristo, P.M. and Treas. 860; W. C. King, 860; P. Baranji, P.M. 1189; J. Harvey, 1288, and others whose names we were unable to ascertain. The minutes of the previous meeting were read and unanimously confirmed. The ballot for the candidate for initiation was taken, and was unanimous in his favour; but through unavoidable circumstances he was unable to attend. The W.M., in a superior, impressive manner, raised Bro. Hook to the third degree. Bro. John Ennehus, P.G.P., was invited to take the chair. He then in his usual, faultless, correct, impressive and dignified manner, installed Bro. R. S. Hill, W.M., for the ensuing year, who appointed as his officers Bros. G. S. Ayres, I.P.M.; S. Ducas, S.W.; W. Wicks, J.W.; E. W. Davis, P.M., Treas. (re-invested); Edinger, P.M., Sec. (re-invested); Marriott, P.M., D.C.; T. T. Barnett, S.D.; Harry Bateman, J.D.; E. H. Horne, P.G.; C. T. Speigt, P.M., Prov. G. Tyler, Surrey, Tyler (re-invested), and whose re-appointment was greeted with applause, proving the great estimation this popular brother is held by all those who know him. The W.M., on behalf of the lodge, presented Bro. G. S. Ayres with a handsome Past Master's jewel from the lodge funds, as a mark of respect for his admirable conduct during his year of office; also for his good and efficient rendering of the various ceremonies. The lodge was duly closed. The brethren, about 50 in number, then partook of one of the first-class banquets provided for and superintended personally by Bro. Painter. Some capital songs were sung by the brethren during the evening. Want of space, we regret to say, precludes us from reporting the excellent speeches made at the festive board.

ANCIENT AND ACCEPTED RITE.

*Inwcta Chapter Rose Croix H.R.D.M.*—A meeting of this flourishing chapter was held at the Masonic Hall, Woolwich, on the 17th ult., and amongst those present we observed: Ill. Bros. G. Cockle, 33°, M.W.S.; Col. H. Clerk, 33°, P.M.W.S.; George Lambert, 30°, P.M.W.S.; W. P. Ward, P.M.W.S.; J. Forrester, 30°, H.P.; J. J. Forrester, 30°, 1st G.; J. Glaisher, 32°, 2nd G.; P. Laird, Treas.; F. W. Boord, Sec. and Ralph; M. H. W. Sherwin, Org.; J. W. Figg, 30°, D.C.; T. Harrison, C.G.; G. Kenning and C. Cook. The chapter having been duly opened, ballots were taken for several candidates, four of whom, being in attendance, were then perfected as Sovereign Princes Rose Croix. The members of the chapter afterwards dined together, and enjoyed a remarkably pleasant and social evening.

METROPOLITAN MASONIC MEETINGS

For the Week ending March 11, 1871.

MONDAY, MARCH 6.

- Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tav., Leadenhall-street.
- " 25, Robert Burns, Freemasons' Hall.
- " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
- " 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 144, St. Luke's, Pier Hotel, Chelsea.
- " 171, Amity, Ship Hotel, Greenwich.
- " 188, Joppa, Albion, Tav., Aldersgate-street.
- " 256, Unions, Freemasons' Hall.
- " 1319, Asaph, Freemasons' Hall.
- Chap. 1056, Victoria, Anderton's Hotel, Fleet-street.
- Stroh Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, at 8.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, 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, MARCH 7.

- Colonial Board, Freemasons' Hall, at 3.
- Lodge 7, Royal York, Freemasons' Hall.
- " 9, Albion, Freemasons' Hall.
- " 18, Old Duudee, London Tav., Bishopsgate-st.
- " 101, Temple, Ship & Turtle Tav., Leadenhall-st.
- " 172, Old Concord, Freemasons' Hall.
- " 217, Stability, Anderton's Hotel, Fleet-street.
- " 765, St. James's, New Weston-street, Bermondsey.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- " 1261, Golden Rule, Great Western Htl., Paddington.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottelbrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, 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, MARCH 8.

- Festival of Royal Masonic Institution for Boys.
- 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, College-st., Lambeth.
- " 147, Justice, White Swan Tavern, Deptford.
- " 238, Pilgrim, Ship and Turtle, Leadenhall-street.
- " 749, Belgrave, Anderton's Hotel, Fleet-street.
- " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
- " 820, Lily of Richmond, Greyhound, Richmond.
- " 1017, Montefiore, Freemasons' Tavern.
- " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
- " 1228, Beacontree, private rooms, Leytonstone.
- " 1260, Hervey, Iron School Room, Walham Green.
- " 1306, St. John of Wapping, Gun Tav., High-street, Wapping.
- 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 7½.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MARCH 9.

- Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.
- " 91, Regularity, Freemasons' Hall.
- " 206, Friendship, Willis's Rooms, St. James's.
- " 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.
- " 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
- " 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
- Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
- " 554, Yarborough, Green Dragon, Stepney.
- " 619, Beadon, Greyhound, Dulwich.
- 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.
- Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MARCH 10.

- Lodge 33, Britannic, Freemasons' Hall.
- " 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.
- " 157, Bedford, Freemasons' Hall.
- " 177, Domestic, Anderton's Hotel, Fleet-street.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottelbrune, 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. Lec, Preceptor.

SATURDAY, MARCH 11.

- Lodge 108, London, Ship and Turtle, Leadenhall-street
- " 173, Phoenix, Freemasons' Hall.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.

THEATRICAL.

**OPERA COMIQUE.**—The performance here remains unchanged. It opens with "The Welsh Girl," followed by "Found Drowned; or, Our Mutual Friend," terminating with "The Comical Countess." The house was well filled on the night of our visit. We can recommend the theatre to all who enjoy good pieces.

**KING'S CROSS.**—This little theatre in Liverpool Street, King's Cross, was re-opened on the 18th February. Miss Amelia Nadin, of the Bath Theatre, is the directress; the manager, Mr. W. R. Waldron. The farce of "The Captain's not a Miss," opened the programme; it was followed by a "comedy-drama," entitled "Worth a Struggle." "The Water Nymphs" ballet divertissement terminated the performances.

**SURREY.**—The pantomime of "My Son Jack" still continues to draw crowded houses, and loses none of its popularity. It is preceded by "Ruth," which is well put on the stage.

Good deeds are worth recording, especially when connected with charity. Miss Esther A. Levy, a daughter of Bro. Alexander Levy, P.M. 188, some short time since composed a song entitled "Think of Me, and Forget Me Not." The proceeds of the sale were devoted in aid of the Metropolitan Free Hospital, Devonshire Square. This talented young lady has composed another song entitled "The Memories of Friendship," the proceeds of which are to be given in aid of the Jewish Board of Guardians, this charity being totally dependent on donations, to assist the suffering and destitute poor, to obviate the necessity of applying to the various unions. The words and the music possess rising talent. Copies of both songs can be obtained at Messrs. W. Williams and Co. 221, Tottenham Court Road.

## SCOTLAND.

ANNIVERSARY OF THE UNION LODGE,  
No. 332.

The fortieth anniversary of the above lodge, late Duntocher and Fifely Union, was celebrated in a true Masonic spirit on Wednesday evening, the 22nd February, in the Assembly Rooms, Bath-street, Glasgow, Bro. Robert Mitchell, R.W.M., presiding, and on the platform were Bros. James Balfour, P.M.; Wm. Lindsay, R.W.M. of Lodge Clyde, No. 408; James B. M'Nair, S.W.; W. H. Johnson, J.W.; Robert Johnston, Sec. and P.G.S.; William Dempster, Treas.; Adams, S.W. of Lodge Commercial, No. 360; &c. The following lodges were also represented: Kilwinning, No. 4; Thistle and Rose, No. 73; St. Mungo, No. 27; Neptune, No. 419; Clyde, No. 408; &c. There was a good attendance of the brethren, their wives, sweethearts, and friends.

After tea, the Chairman, who was well received, expressed the pleasure he felt in meeting with the members of the lodge and the fair sex on that occasion, their fortieth anniversary, because such gatherings as that one gave them an opportunity and the sweet pleasure of intermingling with those whom they love and respect, and of enjoying a few hours of that happy and social intercourse which should characterize all such meetings. The Chairman, during his remarks, also adverted to the prosperous state of the lodge for the last twelve months, during which period about forty-five members had been added and £42 19s. 11d. placed in the hands of the Treasurer. The Benevolent Fund was also in a most satisfactory condition, so that in every respect, he believed, the lodge was second to none in the Glasgow province. The Chairman likewise referred to the moribund state of the lodge many years ago, and congratulated the brethren that it was now most vigorous and bade fair to pursue a prosperous career.

During the evening an excellent vocal programme was sustained by Bros. Gordon, Dempster, Halley, Porter, Clarke, M'Nair, and Mullen.

The following song, written for the occasion by Bro. Balfour, P.M., and sung by that brother to the stirring air of "Scots, wha hae," was received with great applause:—

Tae a', my freends, the nicht that's here,  
May we meet frae year tae year,  
And tae partake o' o'or guid cheer  
In social harmony.

The Union men are here a' na',  
Wi' their wives and sweethearts braw,  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

'Tis forty years since frae the Grand  
We a charter did command  
Tae form a lodge and took o'or stand  
Tae practise Masonry.  
Kilwinning men are here, &c.

Masonry it is sublime,  
Which all men know who doth it join,  
Its purity abroad doth shine  
In love and unity.  
St. Mungo's men are here, &c.

Masonry, though it is grand,  
We've got the poor among o'or band,  
To them we lend a helping hand,  
And spread o'or charity.  
The Thistle and Rose are here, &c.

May health and strength be o'or lot  
Tae wear the clothing we hae got  
Without a stain, without a spot,  
Of inward impurity.  
Commercial men are here, &c.

\*The Union men are here a show,  
Decked out in clothing new and braw,  
But riches yet may leave them a',  
This pomp and vanity.  
The Union men are here fu' braw,  
Wi' their wives and sweethearts an a',  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

The ladies here that's got nae man,  
Get a Mason if ye can,  
He winna say a word that's wrang,  
But serve ye faithfully.  
The Neptune men are here, &c.

Freends, this night before we part  
Send three cheers frae the heart,  
And wish us perfect in the Art—  
This glorious Masonry.  
The Clyde men are here, &c.

Noo, worthy Chairman, I am done,  
I hope that I've offended none;  
I've done my best, the best I've done,  
In this tae please ye a'.  
The Union men are here here, a na',  
Wi' their wives and sweethearts braw,  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

Remarks were also made from Bros. Lindsay, Adams, M'Nair, and Johnson. An assembly fol-

lowed, which was kept up with great vigour until an advanced hour in the morning, all being highly satisfied and seemed "Happy to meet, sorry to part, and happy to meet again."

\*The first night of new clothing.

## IRELAND.

## PRESENTATION TO BRO. J. H. NORTH.

The brethren of Shamrock Masonic Lodge, No. 93, held their usual installation dinner at the Gresham Hotel, under the presidency of the W.M., Bro. James Black; Bro. Collier, S.W.; and Bro. Gorton, J.W.

After dinner, the usual loyal and Masonic toasts were duly given and responded to, and an address presented to Bro. North, expressive of the admiration and esteem in which the brethren hold him.

The address was accompanied by a valuable testimonial, consisting of a tea and coffee service, with salver and kettle to match, the manufacture of Bro. Flavelle, jeweller, 43, Grafton-street. Each article is ornamented with Bro. North's crest and monogram, and bears the inscription:—"Presented to Bro. James H. North, P.M., M.R., A.C., H.K.T., by the brethren of Shamrock Masonic Lodge, No. 93, as a small recognition of the prompt and untiring zeal he has shown in the discharge of his duties as Secretary to the lodge.

The W.M. presented the testimonial, and, in proposing the health of Bro. North, alluded to his many Masonic services in graceful and highly complimentary terms.

The address was read by Bro. Pearsall, and is as follows:—

"Dear Sir and Brother,—We, the brethren of Shamrock Masonic Lodge, 93, with whom you have laboured for many years, deem the present an appropriate time for placing on record our appreciation of your many virtues, and for conveying to you the expression of our sincere esteem and regard."

"We offer you our hearty congratulations on the success which has invariably attended your efforts in upholding the dignity of our order, but more particularly on the happy result of your untiring zeal in endeavouring to promote the welfare and uphold the honour and respectability of Lodge 93.

"Whatever may be alleged to the contrary by those who are ignorant of Masonry, it has in all ages, and in every clime, had a humanizing influence, and has shed a lustre and a halo on the people amongst whom it has been introduced. But the institution is too venerable and too sacred to require any laudation, or to render it necessary to be adverted to at any greater length on the present occasion.

"Since you came amongst us, you have shown a laudable desire to promote the interests of Freemasonry by every legitimate means in your power, to free it from misrepresentation, and to advance its usefulness. Your intelligence, your industry, and your singleness of purpose, have deservedly won for you the highest position in our power to bestow. The result shows that we were not mistaken in committing so important a trust as that of the Secretaryship of our lodge to your charge. To say that you have discharged the duties, often difficult and onerous devolving on you, in a creditable and highly satisfactory manner, would be but saying little. By your judicious and wise counsel, you have been instrumental in raising our lodge to the proud and prosperous position it now enjoys. Your generous liberality and support of our charities, have done much in enabling us to carry out one of the greatest objects of the Craft, in relieving the distressed and alleviating the miseries of the widow and the orphan.

"The manner in which you have discharged your duty in the various offices you have from time to time held in our lodge, has been such as to secure to you our highest meed of approbation, but it is to the still greater efficiency with which you have acquitted yourself as our Secretary, that we wish more particularly to allude. In this capacity you have at all times brought to bear no small amount of tact, discrimination, and sound judgment. Your time and attention have been freely given, and you have spared no pains in order to insure the efficient and harmonious working of your lodge, and while we feel that your devotion and solicitude in our behalf are beyond all praise and all recompense; still as a small token of our appreciation of your services, we beg your acceptance of the accompanying salver and tea and coffee service, certain that a more deserving, high-minded, or larger hearted brother does not exist, and we feel satisfied that we only do you justice, by stating that your conduct in our lodge and in Masonry in general, entitles you to the warm approbation of every brother in the order.

"Knowing as we do your sincere attachment to everything pertaining to Masonry and its rites, we hardly think it necessary to request from you a

continuance of your services, persuaded as we are that the duties of the office you so creditably hold are to you a labour of love.

"Permit us, in conclusion, again to offer you our hearty acknowledgements, and to express our sincere hope that you may be long spared to assist in diffusing the blessings of Masonry.

"Signed on behalf of the Brethren,

"CHARLES BROWN, Chairman of the Committee of Presentation.

"WILLIAM H. HARRIS, Treasurer.

"THOMAS PEARSALL, } Hon. Secretaries."

"WILLIAM BONIS, }

The following is Bro. North's reply:—

"Worshipful Sir and Brethren,—Believe me, I am deeply conscious of the extreme kindness which prompted you in presenting me with your very flattering address, and the beautiful and costly testimonial which accompanies it, as a mark of your approbation of the manner in which I have discharged my duties as Secretary of Lodge 93. This marked and special token of your esteem has been as unexpected as it was undeserved, and on this account is the more highly prized by me. Any person placed in the position which I now occupy might well feel proud in receiving the assurances that he has been considered a fitting recipient of the confidence and regard of your lodge, the members of which stand so high in the order. I can unaffectedly assure you that the events of this evening have afforded me more sincere and heartfelt gratification than I have experienced on any other occasion in my whole life. The effect of your kindness, you may rest assured, will be to stimulate me to renewed exertions in advancing Masonry, and promoting the interests of your lodge in particular by every means in my power. You have alluded to the part I have taken in the discharge of the respective offices to which I have been at various times promoted by your kindness and generosity. If, in the various positions which I have filled, I have merited your approbation, I am more than repaid. I can sincerely assure you, that from the moment I entered the order it was my earnest desire, so far as in me lay, to further the interests of your lodge, and to secure for myself the affection and regard of all the brethren. In accomplishing this I am aware that I never could have done so without your kind assistance. At all times and on all occasions, I have had the benefit of your counsel and advice, and if I have been fortunate in attaining any of those objects which we had at heart, it is not from any merit of my own, but mainly through your co-operation. It is much to be deplored that those objects and aims have been so much misunderstood, or if understood, so misrepresented from time to time. Persons have been found to stigmatise us in unmeasured terms, and to place the members of the order in the same category as those who plot for the overthrow of the State in which they live. They are unable to penetrate our mysteries, or to comprehend the grand principles of Masonry, and hence the malevolent attacks made on us. Those who know ought of Freemasonry are aware that its principles are to banish feud and contentions, to allay enmity, to practise charity, to soothe the afflicted, to be temperate, faithful, generous and just. The grandest and most gorgeous temples ever erected by the ingenuity of man have crumbled to decay, leaving not a trace behind. Empires have risen and fallen, cities, once the capitals of mighty kingdoms have become deserts, and yet amidst these mighty changes Masonry has lived and flourished to elevate and enlighten the human race.

"Despite opposition from without it is pleasing to know that our numbers are increasing in a greater ratio than at any other time within living memory. The good and the noble of the earth are among its ranks, engaged in bestowing additional blessings on mankind, and assisting to spread abroad the privileges resulting from liberty and enlightenment. It is to be hoped that the time is not only coming, but that the time is not far distant, when mankind will be sufficiently educated to see more clearly than they have yet done the benefits of Freemasonry. And when the order will be co-extensive with civilization and Christianity, for Masonry, like the sun, diffuses light and knowledge wherever its influence is felt. It presents a common platform where men of all creeds and classes can meet, and by an interchange of thought and feeling come to understand each other better than ever they did before. It is an oasis in the desert, without which life would be a dreary and desolate waste. Let us then go forward and unite together in disseminating principles so exalted and commendable, fully persuaded that our efforts will be blessed by the Great Architect of the Universe. Personally it will afford me much gratification to be instrumental in any way in affecting so desirable an object. It will continue to be my anxious desire to merit your approbation and confidence by discharging the duties of Secretary of your lodge with increased energy and

devotion. Again expressing my hearty acknowledgments for the marked compliment you have paid me, and praying for your individual welfare and happiness, believe me to be, dear brethren, very sincerely and fraternally yours,  
"JAMES H. NORTH."

THE ROBERT WENTWORTH LITTLE TESTIMONIAL.

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MARK MASONRY.

CONSECRATION OF A M.M. LODGE AT BOURNEMOUTH.

The ancient Craft Lodge of Hengist, the centenary festival of which we chronicled at some length three weeks ago, has now given proof of its inherent vitality by putting forth a new and vigorous offshoot, in the shape of a lodge of Mark Masons, bearing the same name as itself. This new lodge (125) was formally launched upon its career of work on Shrove Tuesday at Bournemouth, under the auspices of Bro. F. Binckes, 33°, G.S.; the visitors being Bros. J. M. P. Montagu, 33°, W.M. St. Mary's Lodge, Bridport, No. 125, and D.P.G.M. in Craft Masonry; R. H. M. Lawson, 30°, W.M. St. Cuthberga's Lodge, Wimborne, No. 99; C. Wyndham, J.W. 99; W. Reade, S.D. 99. Expressions of regret at their unavoidable absence were also sent from R.W. Bro. W. W. B. Beach, P.G.M.M.; Bro. Gundry, P.G.M. Dorset; W. Bros. Stebbing and Sheppard.

The lodge was opened in ancient form a few minutes after four o'clock; and after the necessary preliminaries, fourteen brethren were advanced to the honourable degree of Mark Master, Bro. F. Binckes acting as W.M. By this arrangement of the proceedings the newly-advanced brethren were enabled to be present at the formal constitution and consecration of the lodge. The warrant of constitution having been read, Bro. Binckes, in the name of the R.W.G.M.M., declared the lodge duly constituted, and proceeded to consecrate it in solemn form. The ceremony being completed, the W.M.-nominate, Bro. Rev. P. H. Newnham, 30° (S.W. of Mark Lodge, No. 121), was presented for installation by W. Bro. Montagu; and, all below the degree of Installed Mark Master having retired, a Board of Installed Masters was declared open, and Bro. Newnham was regularly installed in the chair of Adonhiram by Bro. Binckes. The brethren having been readmitted, and having saluted the W.M., he at once proceeded the Wardens nominated by the warrant, viz., Bro. J. T. Briant, 18°, S.W.; T. G. Horder, 18°, J.W. The remaining officers were then appointed, as follows:—E. W. Rebbeck, 18°, M.O.; E. Edsall, S.O.; D. Sydenham, J.O.; J. B. Atkinson, Sec.; M. Webb, 18°, R.M.; R. Sydenham, S.D.; H. F. Brouncker, 18°, J.D.; H. Ling, D.C.; E. Waters, I.G.; T. S. Biggs and W. Turner, Stewards. Bro. Briant was unanimously elected as Treasurer, and Bro. Baverstock was chosen Tyler. Bro. Binckes then delivered the charges to the officers and the closing address in a manner which evidently made a lively impression upon all the brethren present.

The installation ceremony being thus completed, a ballot was taken for two brethren as joining members, which was unanimous in their favour. A code of by-laws was proposed, and ordered to be discussed at the next meeting. The W.M. then asked the brethren to pass a special vote of thanks to Bro. Binckes, for the services which he had so cheerfully rendered, though suffering from indisposition; observing that although on occasions like the present such a vote followed as a matter of course, he trusted Bro. Binckes would, under existing circumstances, receive it as something than a mere formal tribute. A second hearty vote of thanks followed to the visitors; of whom Bros. Montagu and Lawson had travelled a considerable distance in order to ensure the formation of a Board of Installed Masters. The lodge was then closed in ancient form, and the brethren adjourned to the commodious Assembly Rooms adjoining the lodge, where an excellent repast awaited them. Unfortunately, the W.M. and a considerable number of brethren compelled to leave by the eight o'clock train, so that the greater part of the usual Masonic toasts had to be dispensed with; but the W.M. on his health being proposed by Bro. Binckes, particularly begged the brethren to observe that their new lodge numbered among its members brethren from the Craft Lodges of Unity (132), Amity (137), and Faith and Unanimity (417), and while the Lodge of Hengist was sustained by such words as these, it was impossible that it could do anything but prosper.

**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.

CENTENARY CELEBRATION OF JERUSALEM LODGE, No. 197.

Probably the most important event in the history of any individual English lodge occurred on Friday, the 24th February, on the occasion, always an interesting and notable one, of the Centenary Celebration of Jerusalem Lodge, No. 197, at the Freemasons' Hall, its ordinary place of meeting. The brethren of "Jerusalem," which (though by its bye-laws limited in numbers) occupies a prominent position, among what are termed the "Red Apron Lodges" had elected to the W.M.'s chair, for the second time in a quarter of a century, their Senior Past Master, Bro. Charles Hutton Gregory, P.G.D., late President of the Institution of Civil Engineers, who assisted as he was on this auspicious occasion by the Past Masters, by whom the whole of the lodge offices were filled, may well congratulate himself and his lodge on the end that has crowned the work of the past century. The Lodge having been opened in due form, and the usual formal business transacted, a communication was read from the M.W. the Grand Master, expressing his sincere regret that his enforced absence from England on business of national importance, prevented his Lordship from being present as he had intended, and adding his heartiest wishes for the success of the meeting, and the continued welfare of the Jerusalem Lodge. The W.M. then rose, and pursuant to notice in the lodge summons proposed that his Royal Highness the Prince of Wales, K.G., Past Grand Master, be elected by acclamation an Honorary Member of the Lodge, to which proposition His Royal Highness had already given assent. This being seconded by the I.P.M., Bro. J. B. Monckton, was at once carried unanimously. In like manner, the Right Honble. the Earl of Carnarvon, Deputy Grand Master, proposed by the W.M., and seconded by Bro. J. V. N. Bazalgette, P.M. and Treasurer, was unanimously elected an honorary member of "Jerusalem." In vindication of the true principles of Masonry, the Lodge next proceeded to vote that the necessary funds (in addition to a donation of £10 to the Girls School in the name the lodge by Mrs. J. V. N. Bazalgette), be paid to the Boys' and Girls' Schools to constitute the lodge a Vice-President of each of those magnificent Institutions. Shortly after 7 o'clock, it was announced to the W.M. by Bro. Whichcord, P.M. and Director of Ceremonies, that the Earl of Carnarvon, as acting Grand Master, and H.R.H. The Prince of Wales, P.G.M. (with Provincial Grand Masters and the Grand Officers) were about to enter the Lodge, and they were received in the 3rd degree, by the brethren upstanding, and with the proper Masonic salute, the national anthem being well performed on the organ by Bro. Wilhelm Ganz, and the procession being marshalled by Garter King of Arms the Grand Director of Ceremonies.

A very interesting sketch of the Lodge history since its foundation by the I.P.M., and a most eloquent and excellent Charge by Bro. Dr. Cox, P.G. Chaplain, were delivered with admirable effect, and ordered to be printed for distribution among the members. Dr. Cox's charge was immediately preceded by the singing in perfect style by Bros. Fielding, Montem Smith and Winn, of the charming Trio, "If I forget thee, O Jerusalem," from Boyce's well-known anthem. The Lodge being duly closed, the brethren escorted their Royal and distinguished guests to a Banquet, in which the skill and taste of Bro. Francatelli, the new manager of the Freemasons' Tavern, could not have been surpassed. The W.M. Bro. C. Hutton Gregory presided, supported on his right by the Earl of Carnarvon, Acting G.M.; the Earl of Fife, Prov. G.M. Banffshire; Lord Methuen, Prov. G.M. for Wiltshire; the Earl of Limerick, Prov. G.M. for Bristol; and Bro. Havers, P.G.W.; Tomkins, G.T.; L. Evans, Pres. Bd. G.P., and Bazalgette, P.M. and Treas.; and on his left by H.R.H. the Prince of Wales, P.G.M.; the Duke of St. Albans, Prov. G.M. for Lincolnshire; Lord De Tabley, Prov. G.M. for Cheshire; Lord Eliot, P.G.W.; and Bros. Dr. Cox, P.G. Chaplain; McIntyre, G. Reg.; and Monckton, I.P.M. Bros. Edwin Friend and Octavius Hansard, P.M.'s occupied the Wardens' chairs respectively; the other Vice-Chairmen being Bros. Hollingsworth, P.M. and Secretary, and Bro. Horace Jones, P.M. and I.G.; and there were also present, among many other brethren of Masonic distinction, Bros. Horace Lloyd, Q.C., G.S.D.; E. B. Sutton, G.J.D.; John Hervey, G. Sec.; Sir Albert Woods (Garter) G.D.C.; B. Head, P.G.D.; Major Creton, P.G.D.; D. Fenn, P.A.G.D.C.; Dumas, A.G.D.C.; Sir Michael Costa, P.G.O.; J. Coward, G.O.; F. P. Cockerell, G.S., Wks.; Bradford, P.A.G.; D.C.; Bridges, P.G.S.B. and D.P.G.M., Somerset; Wood, P.M. 26, and P.P.I.G.W. Sussex; W. C. Fooks Q.C., P.M. and Prov. G.S.W., Kent; Col. Henderson, C.B.; Dr. Pole, F.R.S.; Major Platt, P.M., 6; C. A. Murton, P.M. 7, James Glashier, P.M. 382; R. Glover, P.M. 181; William Hardman, P.M. 162; F. Bennock, P.M. 1; I. C. Parkinson, P.M. 181; E. Farmer, P.M. 28; F. W. Shields, P.M. 33; T. H. Devonshire, P.M. 4; A. Greatrex, P.M. 22; F. Knollys; Rev. W. L. Onslow; and R. S. Warrington; Admiral Currie; J. Whichcord, Dir. of Cers; C. E. Hollingsworth, Sec.; A. F. Linn, S.D.; Kembell Cook, J.D.; Horace Jones, I.G.; George Alexander; and L. Crombie; all P.M.'s of Jerusalem Lodge. 100 in all sat down to dinner, after which the usual Masonic toasts were given by the Master, enthusiastically received by the Brethren and eloquently responded to by the Royal and distinguished guests, whose presence added such lustre to the evening, and while the Jerusalem Lodge was heartily congratulated on the complete success of its Centenary Festival, the happiest results to the Craft generally were argued from the readiness with which the Prince of Wales had joined, not only the Celebration, but the Lodge itself; and the cordial interest which His Royal Highness showed in the Masonic proceedings. Much gratification was felt in the presence of the Earl of Carnarvon, whose accession to office as

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