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FREEMASONRY in IRELAND.

By Bro WILLIAM JAMES HUGHAN.

(Continued from page 213.)

GRAND LODGE.

The R. W. and Rt. Hon. Somerset, Earl of Belmore, G.M.
 " " A. T. Lord Blaney, J.G.W.
 " " Sir G. F. Hill, M.P., S.G.W.
 The Worshipful Gorges D'Arcy Irvine, Esq., G.S.
 " Wm. Brownlow, Esq., M.P., G.T.
 " Alexander Seton, Esq., D.G.S.
 Brother Robert Mitchell, G. Tyler.
 " Henry M'Laughlin, G. Purs.

The Right Worshipful Grand Lodge, in its transactions of March last, had occasion to call the attention of the brethren to an imposition practised on them in the transaction of a Right Worshipful Grand Lodge meeting in Dublin, in which that Grand Lodge had the temerity to publish as true an extract from the alleged letter of an illustrious personage, but which on inquiry manifestly appeared to be a fabrication.

The Grand Lodge was then convinced that other statements in that Dublin transaction were equally unfounded, but did refrain from any observation until it was possessed of unquestionable testimony of their falsehood.

It was stated in that transaction "that brethren holding warrants or receiving certificates under the sanction of the G.L. of Ulster would not be received or acknowledged in any part of the world." The Grand Lodge is now enabled to assure the brethren that such statement is absolutely and entirely void of truth. There was this day laid on the G.L. table most authentic and unquestionable proof that the warrants and certificates issued under the authority of the Grand Lodge of Ulster are received with all Masonic honours by the brethren of England, Scotland, and America.

This Grand Lodge is not without sufficient proof that brethren from Ulster visiting in foreign countries have been refused admission into their lodges, and the reason was because they did produce certificates under the sanction of a Dublin Grand Lodge, and not under the sanction of the Ulster Grand Lodge, to which they ought naturally to belong.

It was further stated in that Dublin transaction that certain warrants therein mentioned, held in the province of Ulster, had applied to the Dublin G. Lodge for its sanction. This Grand Lodge has received letters from various lodges inserted in that list, in which "they most unequivocally and positively denied the truth of that assertion, and express their confidence that the Grand Lodge of Ulster will not look upon them as traitors through such false statements of the Dublin Lodge."

It being thus manifest that the statements in said Dublin transaction are entirely unfounded, the brethren of Ulster will now see that the various obstacles so unreasonably and invidiously thrown in the way of their prosperity have vanished before the light of truth, and they will in future be on their guard against similar impositions.

It remains therefore for the Grand Lodge to caution the brethren against the schemes of certain individuals, who are only known to the Order as traders in Masonry, and who, as such, are only active when Masonry can be converted to their own advantage. The experience of the brethren in their respective neighbourhoods will readily point out the individuals of this description, and their knowledge of them will be a sufficient warning against their faithless devices.

This Grand Lodge has great regret in being thus repeatedly obliged to animadvert upon the conduct of a Grand Lodge composed of their fellow-countrymen; and in the genuine spirit of Masonry, it would recommend to that Grand Lodge to prevent the recurrence of such animadversions by adopting truth, sincerity, and justice as its Masonic guides, instead of intrigue, mismanagement, and fallacy. No object can sanction or palliate the use of the latter in Masonry, no authority or power can dispense with an adherence to the former.

By Order,
 G. D. IRVINE, G.S.

The next meeting of the Grand Lodge will be on Wednesday, the 5th September, at the town of Dungannon.

A List of the Right Worshipful Grand Officers of the Grand East of Ulster, Elected the 3rd June, 1871.

- R. W. Bro. J. Craig, Esq., M.P., G.M.
- R. W. Bro. John Shaw, Esq., D.G.M.
- R. W. & Rt. Hon. A. T. Lord Blaney, S.G.W.
- R. W. Bro. Joseph Fulton, Esq., J.G.W.
- W. Bro. Georges D. Irvine, Esq., G. Sec.
- W. and Rev. Francis Burrows, G. Chap.
- W. Robert Bradshaw, Esq., G. Treas.
- W. Alexander Seton, Esq., D.G. Sec.

The Grand Master having opened the Grand Lodge, and being attended by his Deputy, and a very numerous and respectable representation of lodges, Bro. Joseph Fulton, Esq., was introduced, and duly installed Junior Grand Warden.

Pursuant to the Report of the Building Committee, it was

Resolved—That the Grand Officers, together with the Masters of all Lodges hailing from the Grand East of Ulster, be appointed a Committee to collect subscriptions for the purpose of building a Masonic Hall and Orphan School-house, in the town of Belfast.

Resolved—That in addition to the Grand Officers, Bros. Alexander Barr, Hugh Fisher, and Thomas Welsh, of 684, George Lepper and John Ward, of 587, Edward Alexander, of 88, and Nathaniel Boyd, of 687, and such other brethren as they may select, be appointed a Committee for the purpose of collecting subscriptions in the town of Belfast. Bros. J. Fulton, J.G.W., John J. Beers, 978, David Murray, 112, Mackay, 173, Fulton, 749, be appointed a similar Committee for the town of Lisburn. All subscriptions to be paid over to Bro. Robert Bradshaw, Banker, Grand Treasurer, at the Quarterly Meeting next after they are received.

Resolved—That the several lodges in arrear be earnestly requested to settle their respective accounts previous to the next Grand Lodge meeting.

Resolved—That the Grand Lodge take 200 copies of a book, entitled "An Enquiry into the late disputes among Freemasons in Ireland;" and that the several brethren of the Grand Lodge be requested to endeavour to dispose of them for the benefit of the fund.

The Committee having settled the accounts referred to them by the Grand Lodge, found a balance of £79 18s. 8d. to the credit of the Charity Fund, which was deposited with the Grand Treasurer.

Belfast, June 4, 1871.

Sir and Brother,—I have the honour to transmit for your information, and that of the brethren of your lodge, a list of the Right Worshipful and Worshipful the Grand Officers of the Grand East of Ulster, together with the transactions of that Right Worshipful Lodge, and resolutions entered into at its last Quarterly Meeting on the 3rd inst.

I am desired by the Grand East to express to you and the brethren at large the sincere satisfaction it feels at the approaching accomplishment of that most desirable and important object, "The erection of a Grand Lodge Hall and Masonic Orphan School-house," a measure no less honourable to the independent spirit of the brethren of Ulster, than consistent with the dearest feelings of humanity and the true principles of Masonry.

I am, at the same time, instructed to impress particularly on the minds of the brethren the urgent necessity of active exertions on their part, towards the accomplishment of the above objects; and to express the confidence felt by the Grand Lodge, that it will meet with the cordial assistance and co-operation, not only of particular lodges, but of the brethren at large, in its measures for the advancement and honour of the Craft.

To the Masters and Officers of lodges is earnestly

recommended an immediate settlement of their respective accounts, conformable to the regulations and principles of Masonry; and it is further hoped that each officer and brother will exert his best influence to forward the subscription which has been opened in support of these truly Masonic establishments.

I have the honour to be, Sir and Brother,
 Your humble servant and brother,
 G. D. IRVINE, Grand Secretary.

Subscriptions will be received by the several Grand Officers, and the Masters of the different lodges, who will remit the same to the Grand Treasurer, at or previous to each quarterly meeting. All communications to be addressed to A. Seton, Deputy Grand Secretary, Grenville-street, Dublin.

Sir and Brother,—Arrangements having been made with the Worshipful Brother Robert Bradshaw, Esq., Grand Treasurer to the Grand Lodge of Ulster, that all monies due to the Grand Lodge, and also such fees of office as may be due to me as Deputy Grand Secretary, shall in future be paid into Commercial Bank, Belfast, of which Brother Bradshaw is one of the proprietors, I have to request you will have the goodness to pay your dues, and such fees as may be due to me, into the Bank above-mentioned with a memorandum of how you wish the money should be placed to your credit in form as underneath, and receipts will be given for such sums as you may there deposit.

In order that the funds may be in as respectable a state as possible at the next Grand Lodge Meeting, on Wednesday, the 2nd December next, and, as much of the success of the benevolent project now on hand depends on that circumstance, you are particularly requested to settle your accounts previous to that day.

You are also, Sir and Brother, earnestly entreated to forward with all your influence the subscription for building and establishing the Grand Masonic Hall and Orphan School, now in the contemplation of the Grand Lodge of Ulster—a measure so fraught with important advantages to the Masonic body of our province—a measure which will not only serve as a rallying point to the Masons of Ulster, and give permanency and stability to the Order therein, but by it will be raised an asylum for the destitute children of deceased brethren, who might otherwise be exposed to poverty and consequent wretchedness. Under those weighty considerations, it is confidently expected, that every true Mason will feel so much interested in the cause, as to induce him to contribute towards carrying the benevolent design into the fullest effect.

I have also to request that you will attend the meeting of the next Grand Lodge, as it is expected that plans of the building and the institution will there be laid before the brethren for their discussion. You will please collect all the information in your power on such subjects, so as that the Grand Lodge, at that meeting, may be enabled finally to agree upon plans, both of the building and of the institution.

When the great importance and general utility of this project is considered—when it is contemplated what an eminent point of view the Masons of Ulster must stand in by carrying it into execution, and when the open and candid manner of proceeding for which this Grand Lodge stands conspicuous is taken into view, it is not only unnecessary, but in some degree indecorous, in me to attempt to use any arguments to prevail upon the brethren of Ulster to come forward with their dues and their subscriptions on the occasion.

At the Bank, please enquire for Mr. Thomas Welsh or Mr. William Moore, who will receive the money, and give the receipts in the name of the Grand Treasurer.

Form of the Memorandum to be left at the Bank with the Money.

LODGE, No....., Master.
 Dues, up to.....£.....
 Deputy Grand Secretary's Fees.....£.....

I am, Sir and Brother, your obedient Servant,
 A. SETON, D.G.S.

(To be continued)

THE BEST FRIENDS.—In cases of erysipelas, inflammation, ulceration, and all the varieties of cutaneous diseases, Holloway's Ointment never fails to give relief. Its very first application lessens the inflammation, and diminishes the heat and pain. This soothing ointment, by depurating the blood on its route to, or return from, the affected part, promotes healthy action; old indolent ulcers which have resisted every other treatment, speedily assume an improved appearance; healthy granulations spring up, the sore contracts and soon closes on the judicious use of Holloway's noted remedies. In severe and chronic cases, the pills should always be taken, as their purifying, alterative, and restorative qualities place the whole mass of solids and fluids in a wholesome condition.—[Advt.]

PROXY COMMISSIONS to the GRAND LODGE of SCOTLAND MUST BEAR an ADHESIVE STAMP.

BY A PAST MASTER.

Some discussion has arisen on the question whether or not it is requisite that Proxy Commissions to the Grand Lodge of Scotland should bear an adhesive stamp. The question is one of law, to be settled by reference to Acts of Parliament. It will not be disputed that it is the duty of Freemasons to obey the law of the land on this as on every other point, and the Grand Lodge of Scotland may certainly be expected to set a good example in this respect. The first duty of every Freemason, according to the oath which he takes at the very threshold of the Order on his entrance into it, is to be "a peaceable subject," and "cheerfully to conform to all the laws of the land." Deviation from the law, or wilful disregard of it in any particular, is a violation of the obligation under which every brother has placed himself by his oath, and it would be a disgraceful and lamentable thing if in the Grand Lodge of Scotland disregard were shown of the law by the receiving of unstamped Proxy Commissions, if the law really requires that they should bear a stamp.

To determine this point, we must refer to two Acts of Parliament, 27 Vict., chap. 18, and 33 and 34 Vict., chap. 97. In the first of these, Schedule C., we find the following clauses, declaring what kind of commissions and other papers conveying authority to any person to act or vote on behalf of another party must bear an adhesive stamp, and what the value of the stamp must be:—

Letter or power of Attorney, Commission, Factory, Mandate, or other Instrument in the nature thereof for the sole purpose of appointing, nominating, or authorising any person to vote as a Proxy or otherwise at one Meeting of the Proprietors or Shareholders of any Joint Stock or other Company, or of the members of any *Society or Institution*, or of the Contributors to the Funds thereof or at one Meeting of any Body exercising a public Trust in the United Kingdom, or to vote at one Parish Meeting of Heritors or Proprietors of Real or Heritable Property in Scotland—one penny. Voting Paper (that is to say): Any Instrument for the purpose of voting by any Person entitled to vote at any such Meeting, as aforesaid, in any part of the United Kingdom—one penny.

The following clauses of the Act 33 and 34 Vict., chap. 97, section 102, bear also on this subject:—

(1) Every letter or power of Attorney, for the purpose of appointing a Proxy to vote at a Meeting, and every voting paper hereby respectively charged with the duty of one penny is to specify the day upon which the Meeting at which it is intended to be used is to be held, and is to be available only at the meeting so specified, or any adjournment thereof.

(2) The said duty of one penny may be denoted by an adhesive stamp, which is to be cancelled by the person by whom the instrument is executed.

(3) Every person who makes or executes, or votes or attempts to vote under or by means of any such letter or power of attorney or voting paper, not being duly stamped, shall forfeit the sum of fifty pounds.

(4) Every vote given or tendered under the authority or by means of any such letter or power of attorney or voting paper, not being duly stamped, shall be absolutely null and void.

(5) And no such letter or power of attorney or voting paper shall on any pretence whatever be stamped after the execution thereof by any person.

The language of both these Acts of Parliament seems to be sufficiently clear, and the conclusion irresistible, that every Proxy Commission to the Grand Lodge of Scotland must bear an adhesive stamp of the value of one penny, and that to present or use an unstamped Proxy Commission would render the brother doing so liable to the penalty of fifty pounds. To remove all possibility of doubt on this subject, however, a brother who is desirous not only always to obey the law of the land himself, but to secure to the utmost of his power safety on the part of his brethren, caused the following letter to be sent to the Chancellor of the Exchequer:—

[COPY.]

To the Right Honourable Robert Lowe, Chancellor of the Exchequer, Downing-street, London.

20th January, 1871.

Sir,—We shall be obliged if you will inform us whether section 102 of the Stamp Duties' Act of last year applies to votes by proxy at Masonic meetings? We have little doubt ourselves that it does, but have been requested by the Right Worshipful Master of one of the Lodges to write to you before acting on our own opinion.

We have the honour to be, Sir,
Your most obedient servants,
(Signed) SMILLIE & KEITH.

To this letter the following reply was received from the Secretary to the Board of Excise, to the chairman of which Mr. Lowe had sent it:—

[COPY.]

Somerset House, 26th January, 1871.

Gentlemen,—The Chancellor of the Exchequer having forwarded your letter of the 20th inst. to the Chairman of this Board, I am desired to acquaint you that the 102nd section of the Stamp Act, 1870, is applicable to Letters of Attorney for the purpose of appointing proxies to vote at a Masonic meeting.

I am, Gentlemen, your obedient servant,
(Signed) WALTER C. GRIFFITHS.
Messrs. Smillie and Keith.

The Act of Parliament 33 and 34 Victoria, chap. 97, "The Stamp Duties Act," was passed in 1870, and came into force at the 1st of January, 1871. It seems evident, indeed, from the Act 27 Vic., chap. 18, that Proxy Commissions to the Grand Lodge of Scotland ought to have borne a stamp in years that are past, as it requires *every commission or other instrument* to bear a stamp, which authorizes any person to vote as a proxy at a meeting of "the members of any society or institution." On this, however, it is not necessary to insist. The transgression of the law, if it was transgressed, was certainly not intentional, but took place through inadvertence. This can no longer be the case, as no brother, however learned he may pretend to be, can venture to dispute the import of the words above quoted, and it concerns the honour of the Masonic Institution that the law shall henceforth be obeyed.

It will be observed that the Act of 1870 expressly declares every vote given or tendered under the authority of a commission not duly stamped, to be absolutely null and void. It will be observed also that, according to the Act, a Proxy Commission can be used only at one meeting, or an adjournment of it, and must specify the date of the meeting at which it is to be used. Words cannot be plainer than the words of this Act on these points; and such being the law of the land, obligatory on every subject of our gracious Queen, whatever position he may occupy, it behoves Freemasons to comply with it, and the proceedings of the Grand Lodge of Scotland must be regulated accordingly. There are many brethren who expect that this will be done, and any attempt to use an unstamped proxy commission, or one not specifying the date of the particular meeting at which the brother who has it presented is to take his place as a member of the Grand Lodge, will certainly be protested against. If, unhappily, the Grand Lodge should decide to receive such Proxy Commissions, very serious consequences may be expected to arise. Let us hope that, at next meeting of the Grand Lodge of Scotland the upholders of the law will prevail, and that all danger may thus be averted.

We cannot but regard with great satisfaction that clause of the Stamp Duties' Act of last year, which makes it necessary that every Proxy Commission shall specify the date of the meeting at which it is to be used, and makes it available for use at that meeting only, or at an adjournment of it. The Grand Lodge of Scotland will no longer reckon among its members brethren holding Proxy Commissions for a long period, and lodges throughout the country will probably be induced to take a greater interest in its proceedings, when the question of granting a new Proxy Commission comes frequently before them; so that they will really be better represented, for the holders of these commissions have hitherto rather acted for themselves than for the lodges on whose behalf they appeared in the

Grand Lodge. The sentiments of Masons in general throughout the country will thus, it is to be hoped, be more fully expressed in the Grand Lodge than heretofore, and have greater influence in its proceedings. It would be still better that Proxy Commissions should be abolished altogether. The Grand Lodge of England does not receive them, and there is no good reason why the Grand Lodge of Scotland should do so.

"THE RELATION of St. JOHN THE EVANGELIST to FREEMASONRY."

(A REPLY AND FURTHER REVIEW.)

By Bro. SAMUEL EVANS, Boston, U.S.

Bro. Chalmers I. Paton, in THE FREEMASON of January 28, has furnished the first instalment of an "Answer" to my criticism, which appeared in that journal for December 10, of his paper on "The Relation of St. John the Evangelist to Freemasonry," which saw light in THE FREEMASON for October 29.

In reference to Bro. Paton's first paper I wrote: "I find myself unable to discover anything in the whole four columns that is *new* or *true* on the relationship of the Evangelist to Freemasonry." I will now add that throughout the entire length of the nearly two columns of such part of his "answer" as has yet reached me, there is not a single sentence, or even word, of light upon the relationship of the Evangelist to Freemasonry, unless it may be where Bro. Paton says: "But the question remains as to the existence of connection between any 'saint' and the Masonic Body during his life upon the earth; and if such connection could be shown to have existed, an important relation must be deemed still to exist." Here we have not only a hint of Bro. Paton's idea of "saint's patronage"—namely, of the perpetuation of an influence through the memories which other individuals may have of them—but we have also an "if," thus, "if such connection could be shown to have existed."

Now, in the original paper of Bro. Paton, he asserted that "such connection" did exist, and he asserted that it was "related by ancient and eminent Masonic authority," and so-forth. Why is this "if" now introduced? I had previously challenged Bro. Paton to name that "ancient" authority, that "eminent" authority, that "Masonic" authority. And it would also be required of him to prove, not only the *antiquity* (in the general sense, not the Masonic), but also the *eminence* and *reliability* of that authority, and of the reliability of the source or sources whence that authority obtained the information which he "related." What is wanted are the facts of the case—such facts, I must say, are extremely slow in coming. Bro. Paton has distinctly asserted that he has *ancient* and *eminent* authority which "related" thus and so. I deny that he has any such authority. If he has, let him out with it, and at once overwhelm me with shame at having presumed to doubt the simple assertion of Bro. Paton. Why not make short work of me in the way I suggest? But, perhaps, he would prefer to play with me, as the expert fisherman does with the trout, and then, when he himself is tired of playing, skilfully draw me to the landing and his net. Were he merely a member of the *litterati*, this might be supposed, but as he disclaimed "*literary* relationship," which I had innocently attached to him, but is simply an archaeologist, "etc., etc.," my wonder is great that he does not, more in accordance with the sober and severe rules of archaeology, treat the readers of THE FREEMASON to the simple facts. Those facts once adduced would settle all disputes concerning "the relation of St. John the Evangelist to Freemasonry." Let him remember, too, that time is short, and should therefore be treated as of some value. According to Bro. Paton, "there are many St. Johns in the Roman Calendar; no fewer than thirty are noticed." Now, if any other brother or brothers should be disposed to follow the example of Bro. Paton, by sending papers to THE FREEMASON to try to establish the relation of those thirty St. Johns to Freemasonry, it

would have been well, and to the credit of Bro. Paton, to have set a better example than by romancing through six columns without making a single point, so far as I have been able to discover, tending to show that even one "saint" had any relationship whatever to Freemasonry during his life.

What is the nature of the "answers" which I receive to my demand for *evidence*, for "chapter and verse," to prove the existence of the relationship in dispute? It reminds me of the cuttle-fish, which has been provided by nature with a large ink-bag, or pouch containing an inky fluid, and of the trick which that curious creature has of ejecting forth this black stuff into the water at the slightest prospect of an attack from its enemies, and having thus discoloured the sea all around its whereabouts, it seeks safety from pursuit by dropping quietly to the bottom. It has also recalled the story of "Knickerbocker" concerning the sea fight whereinto fell a Dutch vessel of war and an English one, and wherein, the story says, the Dutch commander getting the worst of it, set himself and crew to smoking their tobacco pipes with such might and main, as that he was enabled to baffle the Englishman completely, and by the aid of the fog so raised make a drawn battle of that which would have otherwise resulted in his defeat. The first part of Bro. Paton's "answers" is all "ink" and "fog." He descends to verbal criticism. He objects to my calling my paper a "criticism,"—he himself "might have designated it a letter to the editor." Any one else but Bro. Paton, would have taken it to be a *criticism*, and even a damaging one, perhaps, if I had not called it one. And could not "a letter to the editor" be a criticism also? Bro. Paton may say no; but I do not think any body will join him in such nonsense. Are we discussing philology or archæology, about words or things?

I called the heading which he had given to his article a "caption." He says, "The word *caption*, however, is new to me in this sense." It is "new" to him. He should be thankful for that something "new." He may count on that as one of the *bona fide* gains of the discussion. "There is *more* in nature than is dreamt of in your philosophy;" but the word is *not new* in the sense in which I used it. It is in use, in the sense of a heading or title, in the United States, and has its place in our dictionaries with that meaning attached. Bro. Paton may (practically or not does not matter) have learned its "Scottish legal" significance; but Scotland is a very small country in comparison with this, and is very much given to "Scotticisms." Now in this country the English language is receiving a development under which it does not suffer near as much abuse as it does in the land o' cakes and of *sans culottes*. And when it is to be borne in mind that within the United States the English language is spoken by more people—more by millions—than speak it throughout England proper, and that education is much more generally diffused here, it would be modest at least to admit that the people of America have as much right to attach a meaning to a word as can be claimed for a Scotch lawyer, and that once in awhile an "Americanism" may be exported for English use as well as "Anglicisms" imported for American use.

Bro. Paton also alludes to my use of the plural in the use of the word "relationships" when that word had reference to a certain "Institute" and to two *etc.'s*, and suggests that "for the purpose of creating a little prejudice against me (him) at the outset of the "criticism," the singular—had it been warranted—would have served better." Now why he should suggest that I could *better* raise a little prejudice against him by violating grammar than by observing it is more than I can comprehend. He must have reference to circumstances connected with the "Institute" or his connection with it of which I am ignorant, and if I have raised any prejudice against him by referring to his membership in the "Archæological Institute," I regret it, and pray that nobody may inform me of the circumstance.

The whole purport of my reference to the

"Institute" was of this kind. Had Bro. Paton produced a paper on a geological subject, and added to his name "Member of the Geological Society," he would have entitled me to claim a more scientific treatment of his subject, than if he had not made public his association with the "Geological Society." As it was, Bro. Paton publishes a paper on "The Relation of St. John the Evangelist to Freemasonry,"—a very fitting subject of Archæological enquiry, considering that so very much has been said, and nothing proved concerning that relationship, and Bro. Paton appended his name, and as he undoubtedly had a right to, added that he was a "Member of the Masonic Archæological Institute of England, etc., etc." Now, here we have a brother who claims to make Masonic antiquities a special and regular study, who has undertaken to tell us something concerning a matter of Masonic antiquity, concerning the relation of the Evangelist to the Masonic Institution. From such a brother we may look for some new light upon the subject. Have we got it? We had a chapter or more of extracts from the New Testament, which has not one word to say about Freemasonry—and an assertion that certain, as yet, nameless authority related something about the, Evangelist and so forth; a re-hash of a well-worn fable and fraud, and not one word such as a professed archæologist should have written on such a subject. Does Bro. Paton see the point now?

P o e t r y .

MASONIC ODE.

BY T. F. MARVIN, DANVILLE, KY.

The Brotherhood that widest claims
Our warmest sympathies to move,
Is that whose ancient structure frames
In Truth, and Harmony, and Love;
How great and good its vast designs,
Its solemn grandeur fills the earth,
The mystic love that gems its mines,
To only Masonry has birth.

The Architect that built the skies
Has willed and stamp'd it all divine,
And where its glorious temples rise
The laws of order noblest shine;
The orphan's and the widow's tears
Have known its softest, kindest care,
And round the sick bed of long years
Untir'd its watchful ling'ring are.

Its tents from earliest history trac'd,
And solemn tabernacles stood;
Yet was its hand ne'er crimsoned with
A known, or signal'd Brother's blood;
Its circle is the radius where
Truth's lovely banners are unfurl'd,
Its rainbow hues are sorrow's tear,
And plummet plumbs the balanced world.

Its pillars hieroglyphic'd o'er—
Where mysteries deep hidden lie,
Where quarried from immortal love
Beneath the broad, all-searching eye;
The cloud that guides the pilgrim on
Is silver lin'd and fring'd with gold;
And pearl'd the staff he leans upon
As unknown mysteries unfold.

Its laws were known on Sinai,
And where the waters kiss'd the rod,
Its compass, square, and rule fram'd by
The wise, unerring hand of God;
And when the Craft are called to work,
Through yon grand arch that bends above,
Be Truth the password all may breathe
Within the list'ning ear of Love.

Freemasonry is the light that shines in the dark places, the light that brings peace and joy to the disconsolate, the light that shines into the heart of the widow and the fatherless.

Reports of Masonic Meetings.

T H E C R A F T .

METROPOLITAN.

Lodge of Prosperity, No. 65.—This ancient lodge held its installation meeting on Thursday, the 23rd ult., at the Guildhall Coffee House, Gresham-street. Bro. G. F. Cook, W.M., opened the lodge and there were present during the evening: Bros. D. Forbes, S.W. and W.M.-elect; E. C. Mather, J.W.; J. Bellerby, P.M., Sec.; J. Stevens, S.D.; T. Davy, J.D.; J. Carruthers, I.G.; E. Cornwall, P.M.; E. Arnold, P.M.; J. Goodyer, P.M., and a large number of members. Amongst the large number of visitors present were: Bros. J. Emmens, P.G.P.; E. Harris, P.M. and Treas. 73; F. Walters, P.M. 73, W.M. 1309; J. Terry, P.M. 228; G. Bilby, P.M. 861; C. W. Ashdown, J.W. 1076; S. Watkins, P.M. 212; J. McCubbin, W.M. 948; J. L. Fysh, 107; H. Lawler, 286; J. Bradbury, 781; W. H. Nain, P.M. 813; G. Sinclair, D.C. 813; J. Hart, P.M. 813; J. Bowron, P.M. 933; W. H. Spratt, 813; J. Forbes; W. Haines, J.W. 917; J. Canter, W.M. 1000; J. Salisbury, S.W. 813, and others. The minutes of the previous meeting were read and unanimously confirmed. The W.M., in perfect style, raised Bro. Brownne, and installed the W.M.-elect, Bro. Forbes, as W.M. for the ensuing year. The customary salutes having been given, Bro. Forbes, W.M., appointed and invested as his officers for the ensuing year: Bros. G. F. Cook, I.P.M.; E. C. Mather, S.W.; J. Stevens, J.W.; J. Bellerby, P.M., Sec. (re-invested); T. Davy, S.D.; J. Carruthers, J.D.; L. A. Liens, I.G.; C. T. Speight, P.M., Tyler (re-invested), and whose re-appointment, as usual, gave universal satisfaction, as by his gentlemanly conduct and polite attention he has made himself popular and respected by all who meet and know him. The newly-installed W.M. soon proved his proficiency by the excellent manner in which he initiated a gentleman into the Order. He then had the pleasure and gratification of presenting, in the name of the lodge, a handsome gold Past Master's and Secretary's jewel to Bro. John Bellerby, P.M. and Secretary, in recognition for his faithful services rendered to the lodge for several years past as Honorary Secretary, which had been voted to him from the lodge funds. This testimonial was duly acknowledged by the recipient, who has won the respect of all by his kind courteous manner in which he discharges the onerous duties of Secretary to so large and influential lodge as what the Prosperity really is. Over eighty brethren sat down to a first-class banquet, admirably served *à la Russe* which well sustained the high reputation of the caterer. The regular loyal and Masonic toasts were given and duly responded to. The toast of "Immediate Past Master" was given and most enthusiastically received, and W.M. expressed the feelings of pleasure he sincerely felt in placing on Bro. G. F. Cook's breast the Past Master's jewel which had been unanimously voted to him from the lodge funds, and in addition gave him a magnificent diamond ring, purchased by private subscriptions amongst the members. Bro. Cook, in a neat and appropriate speech, acknowledged these gifts.

Panmure Lodge, No. 720.—The regular meeting of this lodge was held at the Balham Hotel, Balham. Present: Bros. J. B. A. Wolpert, W.M. (in the chair); J. Thomas, P.M., Treas.; H. F. Huntley, J.W.; W. P. Moore, Sec.; H. Payne, J. Poore, G. Lilley, R. W. Huntley, &c. The lodge was opened in due form and with solemn prayer, and the Secretary having read the minutes they were confirmed. This being the annual meeting for election of officers, a ballot was taken for the election of W.M., and it proved unanimous in favour of Bro. J. M. Young, S.W. A ballot was then taken for the Treasurer-ship, which was also unanimous for Bro. Thomas; but Bro. Thomas wishing to be relieved of the office, Bro. Pulman was elected as Treasurer. The election of a Tyler next came forward, and Bro. Bradley was again chosen. It was then proposed by Bro. Moore, Sec., and seconded by Bro. H. F. Huntley, J.W., that an address be engrossed on vellum and presented to Bro. Wolpert, expressive of the estimation of the lodge for the manner in which he had conducted the working of the business and ritual during the current year, which was carried unanimously. It was afterwards proposed by Bro. Thomas, P.M. and Treas., and seconded by Bro. H. F. Hodges, that a Past Master's jewel, of the value of five guineas, be voted to Bro. Wolpert, W.M., which was carried. The Committee for auditing the past year's accounts was then appointed, viz.: Bros. C. Pulman and C. E. Caines, in addition to those members entitled to be on the Committee *ex-officio*. The lodge was then closed in harmony and with prayer, and adjourned until the third Monday in May, emergencies excepted.

Royal Standard Lodge, No. 1298.—The regular meeting of this very flourishing lodge was held at the Marquess Tavern, Canonbury, N., on the 4th inst., under the presidency of that excellent working Mason, Bro. R. Lee, P.M. 193, the W.M. Owing to the unavoidable absence of our worthy brother, John F. Wilson, the S.W., his chair was ably filled by Bro. H. Ballantyne, P.M. 754; Bros. W. J. Woodman, J.W.; R. Shackell, W.M. 39, Hon. Sec.; H. Dudden, S.D.; E. G. Modridge, J.D.; F. Rafter, Org.; and M. Sweetland, I.G. Amongst the brethren present we observed Bros. C. Woodman, W. H. Cohen, G. W. Rutterford, S. T. Cleaver, H. W. Catlin, W. Jameson, &c.; and among the visitors were Bros. R. Buller, P.M. of the Albion Lodge, No. 9, and E. Hart, of the St. James's Union Lodge, No. 145. Bro. Lee, the W.M., in his usual able manner, passed Bros. Cohen and Cleaver to the second degree, and initiated Mr. Daniel James Woodman into the mysteries of the Order. After a little routine business, the lodge was closed and the

brethren adjourned for a slight refreshment separating at an early hour, every one expressing themselves very much pleased with the manner in which the business of the lodge is carried on.

PROVINCIAL.

STONEHOUSE.—*Lodge Sincerity, No. 189.*—A meeting was held in the lodge-room at St. George's Hall, on Monday evening, when a joining member was elected, and two brethren passed to the degree of F.C. It was agreed that the sum of ten guineas, which had been voted by the lodge as a subscription to the Royal Masonic Institution for Girls, should be given to the W.M., Capt. Shanks, R.M., who is going to act as one of the Stewards of the Girls' School. A letter was read from the P.G.M. of Devon, the Rev. John Huyshe, who made an appeal on behalf of the Girls' School Fund. This appeal has no doubt been sent to all the lodges in the province, and will probably meet with that liberal response which has generally attended the charitable efforts of the excellent Grand Master of Devon.—*Western Daily Mercury.*

JERSEY.—*Yarborough Lodge, No. 244.*—The usual monthly meeting of this lodge was held on Monday, the 3rd April, at the Masonic Temple, Stopford-road. Wor. Bro. Staff-Sergeant Michael Tracey, Royal Artillery, W.M. and Prov. G. Sec., in the chair. The business of the evening was to confer the third degree on Bro. Colour-Sergeant Trollope, 13th Regiment, and to initiate Sergeant Cooper and Corporal Nixon, 12th Brigade, Royal Artillery. At the conclusion of the ceremony of initiation, the W.M. briefly alluded to the lamented death of Wor. Bro. C. H. Mann, one of the Senior Past Masters of the lodge, and which was the cause of the lodge-room being draped in deep mourning, as a mark of respect to the memory of an upright man and a Mason. The W.M. called upon Bro. the Rev. C. G. Williams, Prov. Grand Chaplain, to address the brethren present on the death of their late respected brother. The following is an outline of the rev. brother's address:—Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. Masonry is charity; and if Masonry is faithful and fearless, let us have all the world against us and the Great Architect of the Universe for us, rather than all the world for us and the Great Architect of the Universe against us. In Masonry, what a history is to be read; we are more or less our brother's keeper, and the good we would do must be done now, as far as our fellow-creature is concerned, because national life has no hereafter, but is essentially a thing of the present world—no need of national life in the world to come. National life can have no existence beyond the grave, by the crystal sea, amongst the choir of angels. The Divine command to each is, "Whatsoever thy hand findeth to do, do it with all thy might;" and this is a Christian duty—this exercise of charity, which we owe to all people, even to those with whom we have nothing in common except the community of form, community of redemption, community of nature. Look at the several degrees of Freemasonry, and what they teach. Masonry is universal, and as each brother clasps hand to hand, be it of whatsoever nationality, he learns to form that tie which knits each heart to each other, and all hearts to the Great Architect of the Universe. We have to lament the death of a brother, personally known to me, and from whom I have received many a little act of kindness. The name, the character, the face of Bro. Chas. H. Mann, one of your oldest Past Masters of the Yarborough Lodge, cannot but be familiar to nearly all here to-night, and his departure from the "lodge of time" to that of the Great Architect of the Universe should lead you to contemplate your inevitable destiny, and guide your reflections to that most interesting of all human studies—

"The knowledge of thyself."

Our hope is of our deceased brother that hereafter he may rise from the tomb of transgression to "shine as the stars for ever and ever." So mote it be. In the ages of old, thousands of years ago, angels visited the earth, and if it be permitted to spirits to still visit us (though unseen to mortal eye), it may be that our brother is with us even now in spirit. True we cannot trace his footsteps, cannot hear his voice or realize his presence, yet by the memory of the past, "he being dead," as a worthy member of our Fraternity, "yet speaketh." Could we gaze upon that form cold in death, could we close the weary eyes and fold the hands meekly on the still breast, part the damp locks, from the forehead that has no more pain to bear, and place within the coffin's lid "one sprig of Acacia," we would as brethren do it, and bury him as a brother; but this is not our lot, he having died in England. Be it ours to exemplify what pure religion is in God's word declared to be, "Visit the fatherless and the widow in their affliction." Man must have been a very important being in the estimation of the Great Architect of the Universe, or he would not have built this beautiful and stupendous lodge for his habitation. It was to light the soul of man on its way to the Celestial Lodge that the sun, moon, and stars were hung out of heaven. It is for the life and growth of the soul that the valleys spread out their bosoms, that the mountains lift up their heads towards the heavens, that ocean with its million waves bathes the shore, that serpent, fish, and birds were formed, and the "cattle upon a thousand hills." Masonry, from the first question to her children, "In whom in difficulty do you put your trust?" gives also the answer, "In God." When the world asks—What is Masonry? we answer: That which is founded upon true principles of justice, morality, and virtue. We render honour to whom honour is due; we pay custom to whom custom is due; tribute to whom tribute; we render to Cæsar the things which are Cæsar's; to God the things which are His,

Masonry is love Charity is love; and the Great Architect of the Universe is love; and by-and-bye we shall in the due course of nature join our departed brother, and—

"As we have shared our earthly sorrows,
Each with the other here,
We shall share our Heavenly gladness
Each with the other there."

In this world one human being cannot be merged into another. Man must accept the separate personality that belongs to his nature; but the isolation of every man from his fellow in the hour of extremity may become the means of pressing the sufferer nearer another companion who is able even then to remain. "There is a friend that sticketh closer than a brother." May our departed brother have realised this as he passed through the valley of the shadow of death, and may his somewhat sudden departure remind us of the nearness of eternity. Whatever good Bro. Mann has done for our Order will, as his memory must be, never forgotten. Meanwhile let us remember the words of the poet:—

"Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

So mote it be.—The lodge was closed at the conclusion of the rev. brother's address in due form, and with solemn prayer.—*Jersey Express.*

BATLEY.—*Nelson of the Nile Lodge, No. 264.*—The regular monthly meeting of this lodge was held on Monday, the 3rd inst., in the Freemasons' Hall, Park-road; Bro. Benjamin P. Parker, W.M., in the chair, assisted by his officers as follows: Bros. J. A. Parr, S.W.; W. H. L. Newsome, J.W.; Wm. Parker, S.D.; J. L. Heaton, J.D.; Benjamin Preston, I.G.; R. Brearey, Sec.; A. Talbot, Treas.; James Preston, D.C.; J. H. Senior, I.P.M. The lodge being opened in the first degree, the minutes of the last regular lodge meeting were read and confirmed. A ballot took place for Messrs. Dixon Hall, William Cave, and James Watson, which proved unanimous in each case; after which, the lodge was opened in the second and third degrees, and Bros. John Sheard, James Parker, and John W. Blackburn were severally raised to the sublime degree of M.M. by the W.M. and the I.P.M., Bro. Joshua Blakeley, P.M., giving the historical part in his usual and impressive style. The lodge was closed down to the first degree, and the formal business was gone through. The following resolution was passed, viz.:—"That we give £10 to the Royal Benevolent Institution for Aged Freemasons' and their Widows," after which the lodge was closed in peace and harmony.

LEICESTER.—*St. John's Lodge No. 279.*—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday, the 31st ult., the W.M., Bro. Stretton, in the chair. There were also present: Bros. Wear, P.M. and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; Shuttlewood, Blankley, Beeton, Gudden, Wilkinson, Edwards, Elwood, and C. Bembridge, Tyler. Visitors: Bros. Toller, P.M.; Partridge, S.D.; Sculthorpe, S.W.; Atkins, Rev. W. T. Fry, Macc, Barfoot, and Thorp, of No. 523. The business was to initiate three candidates, viz: Mr. Walton Wilkinson, Mr. John Elwood, and Mr. Robert Edwards, all of Leicester, and they being in attendance were initiated into our mysteries, the ceremony being performed by Bro. Toller, P.G. Sec., in his usual highly efficient manner. On the conclusion of the business, the lodge was closed, and the brethren adjourned to refreshment.

BERWICK-ON-TWEED.—*Lodge St. David, No. 393.*—The members of this lodge met on the evening of Tuesday, the 4th inst., within their own Hall, King's Head Assembly Rooms, Church-street, Berwick-on-Tweed. It was their regular monthly meeting. Bro. George Moor, Worshipful Master, occupied the chair, the Wardens' chairs being filled by Bros. C. I. Paton, S.W. and C. Hopper, J.W. The lodge was opened in due form, and previous minutes were read and confirmed, a report coming up from the Work and Finance Committee to the effect "that all spare funds should be laid aside for the erection of a new and more suitable hall for lodge purposes." After some explanations from Bro. Fair, P.M., the members unanimously agreed to the proposition, and appointed a large Committee to carry it out. The next business on the programme was the "approval of a new code of by-laws," and, after having been read over by the Secretary, with some slight alterations, were approved, and ordered to be printed, copies to be sent to the Provincial Grand Lodge for approval, and on acknowledgment of approval, to be engrossed in the minutes, and a copy sent to all members of the lodges. The next business was the settling of the "purchase of a portrait of one of the Past Masters." After some discussion, it was agreed to purchase it out of the funds of the lodge, and to become lodge property. The Senior Warden then craved liberty to bring forward his motion to the effect that "the Provincial Grand Master be thanked for his noble conduct," and that a Committee be appointed to draw up a letter and send it to him; this was agreed to by the whole of the members of the lodge present. The next business was the "advancement to the third degree of a brother who had served sufficient time in the inferior degrees." The lodge was then raised to the third degree, and the ceremonial was conducted by Bro. Moor, Worshipful Master, in a perfect manner. The lodge was then reduced to the first degree, when some letters and other business were taken up, but was agreed to be left over till next monthly meeting to make some necessary enquiries. No other business being before the lodge, it was then closed till next regular meeting.

SOUTHPORT.—*Lodge of Unity, No. 613.*—The regular meeting of this lodge was held at the Masonic Hall, on the 3rd instant, when there were about thirty brethren

present. Bro. William Dodd, W.M., occupied the chair—all the other officers also were at their posts. Bros. J. B. Culshaw, C. Gialoussy, and J. Butcher having passed the usual examination, were raised to the sublime degree of M.M. The following brethren were passed to the degree of F.C., after having given proof of their proficiency as E.A.'s: J. Sutton, T. Crook, J. Ellis, A. B. Sloan, and J. Hirst. The business of the evening being ended, the lodge was closed in due form, and the brethren adjourned to supper.

ABERYSTWITH.—*Aberystwith Lodge, No. 1072.*—The monthly meeting of this flourishing lodge was held on Monday, the 3rd inst., at the Masonic Rooms, Belle Vue Royal Hotel, Aberystwith. There were present: Bros. C. Rice Williams, M.D., W.M.; E. L. Cole, I.P.M.; G. T. Smith, P.M., Provincial Grand Secretary; Major J. Allen Lloyd-Phillips, Prov. Grand S.W.; J. W. Szlumper, C.E., Prov. G. Supt. W., S.W.; W. Williams, F.R.C.S., J.W.; J. Vaughan, P.P.G. Supt. W., Treas.; E. Hamer, Sec.; R. J. Jones, S.D.; J. P. Jones, J.D.; Inglis Bervon, Org.; George Carewell, D.C.; Dr. Morris Jones, I.G., and about a dozen other brethren. The minutes of the previous meeting having been read and confirmed, the W.M. proceeded to initiate William Oliver Williams, Esq., into the mysteries and privileges of ancient Freemasonry. Mr. Williams, who is a painter of reputation and skill, known in the artist world as Mr. Oliver, is a brother of the W.M., and son of the J.W. of the lodge, which fact added additional interest to the occasion. It was the first time the W.M. had worked a ceremony, except for practice in instruction lodge, and he went through the whole, as well as the full explanation of the tracing board, without a single slip or halt in a very admirable and able manner. The work of the Wardens and Deacons was also very correctly and ably performed. After the ceremony another gentleman was proposed for initiation in May, and the lodge having been duly closed, the brethren adjourned to partake of an excellent supper, provided by Bro. Pell, the worthy host of the Belle Vue Royal Hotel, whose liberality as a caterer is above praise. After the usual toasts had been given, Bro. G. T. Smith, P.M., Prov. G. Sec., proposed the health of the W.M., and congratulated the lodge in being presided over by such a zealous Mason, and said that after what they had seen that evening he might well be proud of his pupil.—The W.M. having responded in a very happy style, proposed the Provincial Grand Lodge for the Western Division of South Wales, and coupled with it the name of Bro. Major J. A. Lloyd-Phillips, P.M., the present Prov. Senior Grand Warden.—Bro. Major Lloyd-Phillips returned thanks, and expressed the great pleasure it afforded him to attend the meetings of the lodge at all times, and regretted that he resided so far from the town and therefore could not be present on every occasion. He said he would propose a toast in a few words—every one there knew who he meant—the "coach" of 1072.—The toast was most cordially received, and Bro. Smith in returning thanks, said he would try to imitate his brother P.M. (Major Lloyd-Phillips) in brevity. He had before expressed his gratification at the admirable manner the ceremony had that evening been performed, and if they continued to progress so well, his duties as "coach" would soon be over. He thanked the brethren for the kindness, confidence and support he had received during the three years he had had the honour to preside over them, and although he was now becoming a veteran on the retired list, he hoped he might yet be of service to them in filling an occasional gap in the ranks.—Several other toasts were proposed, and some good songs given, those by Bros. Bervon, Organist, and W. Williams, J.W., being particularly effective. The party broke up at eleven o'clock, after spending a very pleasant evening.

IVYBRIDGE.—*Erme Lodge, No. 1091.*—On the 30th ult., the members of this lodge assembled at the King's Arms Hotel, Ivybridge, for the purpose of installing the Worshipful Master-elect, Bro. W. H. Ley, into the chair of King Solomon. Bro. J. Harris, W.M., P.G.R., opened the lodge in the first degree, and after the minutes had been read and confirmed, the lodge was opened in the second degree. Bro. W. H. Ley, as W.M.-elect was then introduced to Bro. Gover, P.M., P.P.G.A.D.C. (Installing Master), by Bros. J. W. Hawton, P.M., P.P.G.T., and J. Watts, P.M., P.P.G.T., for installation. The ancient rites having been read, Bro. Ley was duly installed W.M., in a most impressive manner, by Bro. Gover, assisted by Bros. W. Littleton, P.M.; Hambley, P.M., P.P.G.T.; Harvey, P.M., P.P.G.D.C.; Nicholls, P.M., P.P.G.T.; Price, P.M., &c. The brethren having saluted in the three degrees, Bro. Ley was proclaimed the W.M., and invested his officers as follows:—Bros. J. Harris, P.G.R., I.P.M.; M. Pattison, S.W.; J. Foot, J.W.; J. W. Hawton, P.M., Treas.; H. Cole, Sec.; J. Hambley, S.D.; W. Boxall, J.D.; Bunker, I.G.; Weatherel, D.C.; Boon, Org.; Baker and Conway, Stewards; Ford, Tyler. The lodge was then closed, and the brethren adjourned to a very excellent banquet, provided by Bro. J. Toms, and presided over by the W.M., Bro. W. H. Ley.—After the removal of the cloth, the W.M. proposed the first toast, "The Queen and the Craft," and in doing so said: "The first half of my toast needs little remark from me to commend it to the sympathies of the brethren of this lodge; the second half needs none. The Queen may be said to dwell in the hearts and affections of her people, whose countless numbers extend far beyond the confines of this gem of the ocean—our island home. She has made the palace the pattern of all the domestic virtues, and I hope she may long live to reign over a loyal and devoted people. The second half needs only to be named to conjure up the heartfelt response which is of the very essence of nobleness and brotherly love, and therefore of Freemasonry. Freemasonry aims at the elimination of that which is base in human nature, from that which is noble. It knits together brother man to brother, upon the common basis of

reciprocity of feeling, and mutuality of confidence and love. It strives to establish and to inculcate those high moral principles of integrity and uprightness, the decline of which would inevitably ring out the death-knell of our glory as a nation. Our noble Craft seems to me to be the beacon light, pointing the way to yet higher aims and aspirations, raising the thought to scenes above that of sense and of time. We should then see to it, that our profession be not mere idle words, but that our walk and conversation—our relation with our fellow-man—our loyalty to our Queen and devotion to our country—our life of purity and holiness—are conformed to our principles, and shed abroad the light of the faith that should be in us.—The W.M., in proposing “The healths of the M.W., the Earl de Grey and Ripon, G.M., and the Prince of Wales, P.G.M.,” said: The high and honourable offices in our noble Craft, held by the noblemen who fill them, afford a certain guarantee that they are men endowed with certain pre-eminent merit. The pinnacle of our imposing structure is occupied by the Earl de Grey and Ripon, who, I believe, worthily discharges the duties of his high office; next to him comes the future King of England. Amongst the great roll of names, forming our honourable body, may be found that of Kings and Emperors; but speaking as an Englishman, I think we, of this country at least, have reason to congratulate ourselves on the accession of the heir-apparent to our ancient Craft. Freemasonry levels all social distinctions; it breathes that fraternal spirit which makes the peer and peasant kin. Will this not help royalty itself to descend from a pinnacle of isolation imposed on it by the trammels of an obsolete tradition, and by the presumed requirements of a certain icy decorum? I trust the Prince may be constrained so to act as to succeed his mother, our beloved Queen, not alone upon the throne, but also to occupy and retain her place in the affections of the people, and thus may his reign shed a lustrous splendour around the British throne. I may observe that I have had the honour of sitting in the Grand Lodge with the Grand Master, Earl de Grey and Ripon, and also the Past G.M., the Prince of Wales, with whom I was particularly struck. A kindly disposition, simplicity of demeanour and condescension, appears to me to be the prominent features of his character.—The I.P.M., Bro. Harris, in proposing “The health of the W.M.,” spoke of him in very flattering terms, and said the lodge had elected a most worthy and straightforward brother to fill the chair.—Bro. Ley, in responding, said it would be difficult to find words suitable to the occasion to convey to the brethren an expression of the depth of his gratitude for the generous response which had been accorded to the toast of his health. He had looked forward to this great honour with a feeling of pride, and it afforded him much pleasure to receive such a cordial welcome. It would be his earnest endeavour so to discharge the duties of his high office as to merit a continuance of the confidence of which he had that evening received so tangible an expression.—“The health of the I.P.M., Bro. Harris,” was then proposed by Bro. Hawton, who paid him a high compliment for the able manner in which he had discharged the duties of W.M. for two years, at the same time presenting him with a solid gold P.M.’s jewel (manufactured by Bro. George Kenning), subscribed for by the members of the lodge, for his efficient services during his two years’ Mastership.—Bro. Harris, in very feeling terms, thanked the brethren for the flattering manner in which they had drunk his health, and also for the beautiful jewel which they had been pleased to present him with.—The healths of the visiting brethren, office-bearers, &c., having been drunk, the meeting separated, having spent a most pleasant evening.

MARKET HARBOUROUGH.—*St. Peter’s Lodge, No. 1330.*—A regular monthly meeting of this lodge was held at the Assembly Rooms, Three Swans Hotel, on Friday, the 31st ult., under the presidency of the W.M., Bro. W. Kelly, P.G.M. The other officers and brethren present were Sir Henry St. John Halford, Bart., S.W.; Rev. John F. Halford, J.W.; R. Waite, P.M., Treas.; W. H. Marris, P.M., Sec.; F. Kemp, S.D.; Thomas Macaulay, M.R.C.S., I.G.; Freestone, Steward; Clark, Tyler; Dr. Grant, Fuller, Harrison, Martin, Lawrence, Rev. F. M. Beaumont, Platford, Gibbs, and Healey. Bro. Gibbs having been duly examined in the first degree, was passed a Fellow Craft, after which Bros. Rev. F. M. Beaumont and Healey, having also passed a highly satisfactory examination in the second degree, were severally raised to the sublime degree of M.M. The W.M. reported to the lodge an offer made by Bro. Charles Johnson, P.M., of Leicester, to present to the lodge photographic likenesses of the members, which was accepted with thanks. The lodge was then closed and refreshment succeeded labour.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this lodge was held at the Royal Hotel on Thursday, 6th inst. The W.M., Bro. E. Carnegie, P.M., P. Prov. G. Supt. of Works Essex, occupied the chair of K.S., and was supported by Bros. Fenn, S.W.; Captain Richardson, R.E., as J.W.; M’Kenzie, as S.D.; Bennett, as J.D.; and Laverty, as I.G. There were about thirty brethren present, including two visitors from the Panmure Lodge. The lodge was opened in the first degree in due form and with solemn prayer. The minutes of the last regular meeting, and the emergency meeting held on the 23rd of March, were separately read and confirmed. A ballot was then taken for Bros. Irvin, 4th Regiment, and Larkin, 101st Regiment, as joining members, which proved unanimous in each case. A ballot was also taken for Sergt. Garlyne, R.E., and Colour-Sergt. Griffiths, 4th Regiment, as candidates for initiation, which was unanimous in their favour. They were then initiated by the W.M. according to ancient custom, the J.W., Bro. Capt. Richardson, presenting and explaining the working tools. The questions appertaining to the first degree were put by the W.M., and answered by the brethren for the information of the newly initiated. The lodge was then opened in the

second degree, when Bros. Shillington and Beach were presented for advancement, and having proved themselves worthy, were entrusted, and retired. The lodge was then opened in the third degree, and Bros. Shillington and Beach were raised to the sublime degree by the W.M., the working tools being explained by Bro. Fenn, S.W. The lodge was then closed down to the second and first degrees. The W.M. announced that a lodge of instruction would be held on the 27th inst. A brother having been proposed as a joining member, and Sergt. A. Swann, 107th Regt., as a candidate for initiation, the lodge was closed in due form, and the brethren sat down to an excellent supper, and a very pleasant evening was spent, Bros. White and Peers contributing materially by their excellent singing. A collection having been made for the Charity Fund, the brethren separated in peace, love, and harmony.

ROYAL ARCH.

LIVERPOOL.—*Temple Chapter, No. 1094.*—The members of this chapter held their regular meeting at the Masonic Temple, 22, Hope-street, on Tuesday, 28th March. The officers, &c., present were Comps. James Hamer, Z., P.Z., P.G. Treas. West Lancashire; Robinson, H.; Pemberton, J.; P. Macmulkrow, Scribe E.; Winstanley, Scribe N.; Dawson, P. Soj.; Dr. Speer, Treas.; Dr. J. K. Smith, P.Z.; Dr. R. H. D. Johnson, P.Z.; J. Wood, &c., &c. After the minutes of the last meeting had been read and confirmed, the ballot-box went round for Bros. Thomas Tibson, jun., Lodge No. 1094, and James Hope, Lodge No. 1013, who were declared duly elected, and then introduced for the ceremony of exaltation, which was ably performed. Three candidates were proposed for the next meeting, and the progress of this young chapter is being marked in a most satisfactory manner. A letter of condolence written to the widow of the late Comp. Dilworth was read, and a supplement in the shape of three guineas was voted for the benefit of the family. This being all the business, the chapter was closed in due form, and the companions sat down to a substantial plain supper, after which the usual Masonic toasts were proposed and responded to. Comp. Thomas Ashmore, Z. 823, P.G.P. Soj. West Lancashire, responded for the other visitors, who were Comps. Dr. Ridley (477), Thomas H. Ashmore (823), and Cottrell (823). Several companions sang excellently during the evening. The next meeting of this chapter will be held on the 23rd (4th Tuesday) of May.

MARK MASONRY.

METROPOLITAN.

Northumberland Lodge, No. 118.—The quarterly regular meeting of this young Mark lodge was held at Masons’ Hall, Masons’-avenue, Basinghall-street, E.C., on Thursday, 23rd March. Present: Bros. Morton Edwards, W.M.; Harris, W. Koch, E. H. Thiellay, H. W. Binckes, A. D. Loewenstark, J.T.G.; and M. A. Loewenstark, Past Grand Steward, Woodstock, Tyler. Visitors: Bros. T. Meggy, P.G.M.O.; F. Walters, P.G.T.G.; C. Lacey, J. S. Bulmer, and W. Lowder. The lodge was opened in due form, and Bro. T. Vervey being in attendance was admitted and advanced to the honourable degree of a Mark Master Mason by Bro. A. D. Loewenstark. The minutes of two emergencies and the last regular meeting having been read and confirmed, the lodge was closed in due form, and the brethren adjourned to banquet.

PROVINCIAL.

IVYBRIDGE.—*Hawton Lodge, No. 100.*—The members of this lodge assembled on the 30th ultimo, for the purpose of installing the W.M.-elect, V.W. Bro. J. Harris, P.P.G.T., as W.M. for the ensuing year. The installation ceremony was very ably and impressively performed by V.W. Bro. Gover, P.M., P.P.G.O., assisted by V.W. Bros. Watts, P.M.; Harvey, P.M.; Hawton, P.M.; Nicholls, P.M.; Price, P.M.; Littleton, P.M.; &c. Bro. Harris, after being duly proclaimed W.M., appointed and invested the following officers: V.W. Bro. W. H. Ley, P.P.G.O., S.W.; Bro. W. Boxall, J.W.; Bro. J. Toms, Treas.; V.W. Bro. Hawton, P.P.G.T., Treas.; and Bro. Whittell, M.O.

ROYAL ARK MASONRY.

Royal Clarence Lodge, No. 1.—The third regular meeting of this lodge was held at the Masons’ Hall, Masons’-avenue, Basinghall-street, E.C., on Thursday, 23rd March. Present: Bros. A. Harris, Inspector-General, Commander; A. Lacey, G.G., S.W.; A. D. Loewenstark, Inspector-General; M. A. Loewenstark, G.S.; F. Walters (St. Mark’s), H. W. Binckes (Royal Sussex), E. H. Thiellay (Prince of Wales, No. 2), T. S. Bulmer (Dove, No. 4), and F. W. Koch (Prince of Wales, No. 2). The lodge was opened in due form by the Commander, and the minutes of the last meeting were read and confirmed. Bro. T. Meggy, P.G.M.O., being in attendance, was properly prepared and duly elevated to the degree of a Royal Ark Mariner by the Grand Commander, Bro. Morton Edwards. The warrant for this lodge was then delivered to the Commander by the Grand Scribe. An Assembly of Commanders was then duly formed, and Bros. T. Meggy and W. Lowder had the rank of Commander conferred on them. The lodge was then closed according to ancient custom, and adjourned to June next. The lodge was in mourning owing to the decease of one of its members, Bro. T. Dorrington, Past Grand Commander, 33°, P.Z., P.M., Past Grand Mark Master, &c., who was a very active member of most of the ancient orders in Masonry, and indeed had attained the highest honours in them. Bro. Dorrington was one of the guar-

dians of the Emperor Napoleon at St. Helena, and had enjoyed for many years a pension from the Government for long, faithful, and meritorious services. He was, as will be known to many of our readers, a most ardent Mason, and able before he died to see the Royal Ark Mariners’ Degree restored to regular working, which, as he expressed himself, enabled him to die happy, for it had been the dream of his life to endeavour to thoroughly revive the degree; but until quite lately, and until some zealous Masons had assisted him, he had been unable to do more than keep it alive by meetings from time to time. The Mark Degree has been also indebted some years back to Bro. Dorrington for the same assistance.

K. H. S.

Mount of Olives Sanctuary.—A meeting of the members of this sanctuary, now attached to the Rose and Lily Conclave Red Cross, No. 3, was held at Masons’ Hall, Masons’-avenue, Basinghall-street, on Saturday, the 25th ult. The sanctuary having been opened, Bro. Knight C. H. Rogers-Harrison, P.P.-designate, was enthroned by Bro. Knight Morton Edwards, assisted by Bro. Knight T. W. Barrett. The newly-throned P.P. then inquired whether any candidates for reception were in attendance, and the reply being in the affirmative, Sir Knights H. M. Green (Conclave No. 35), T. S. Bulwer (Conclave No. 6), E. H. Thiellay (Conclave No. 2), and J. B. Payne (Premier Conclave) were duly admitted and received into the Order of K.H.S., and expressed themselves very gratified with the ceremonial. The P.P. having appointed some of his officers for the year, it was proposed that as the meeting convened at Freemasons’ Tavern on the 3rd May, 1870, to organize commanderies and sanctuaries decided that the members of the Order be divided equally into three sanctuaries, and a meeting of the Executive afterwards allotted the following members to this sanctuary, viz., Bro. Knights T. W. Barrett, T. W. Boord, T. Brett, C. Burmeister, Morton Edwards, C. H. Rogers-Harrison, R. Ord, W. W. Smith, D. R. Still, T. Terry W. Tweedy, with the following officers of the Council, viz., as honorary members, Bro. Knights W. H. Hubbard, W. J. Hughan, J. G. Marsh, Capt. J. W. C. Whitbread, and A. A. Pendlebury; that they be considered as founders. That the regular meetings of the sanctuary be twice in the year, on the same evening as the Rose and Lily Conclave, to which it is now attached. That the subscription be one guinea, and the reception fee be two guineas, for the present. That the number, in accordance with the regulation in the statutes, be strictly limited to 33; and that a committee from both sanctuary and conclave arrange details so as to work harmoniously with the conclave. Knights of the Red Cross are informed that those wishing to take this degree are requested to address the Registrar, Bro. Morton Edwards, as above.

ANCIENT AND PRIMITIVE RITE.

Bective Sanctuary.—A large and influential meeting of the members of this sanctuary was held at the Caledonian Hotel, Adelphi-terrace, W.C., on Wednesday, the 6th instant. The whole of the ceremonial of the 33° was worked, excepting the oration on the building of the Tabernacle in the wilderness and the mystical explanation of the seven lights. Five candidates were received, and instructed in the symbolism of the Rite, after which a committee of twelve brethren, comprising members of the 33°, 66°, 77° and 90°, was appointed to take the future organization of the Order into consideration for report at a future meeting. The brethren then separated.

A FREEMASONRY for TEETOTALLERS.

Lately a meeting of temperance reformers was held in the Temperance Hall, Grosvenor-street, Manchester, under the presidency of Mr. Robert Whitworth, for the purpose of taking steps to organise a Grand Lodge of Teetotallers in England. Mr. Rodgers, of Dumfries, attended as the representative of the Grand Lodge of Scotland, the members of which are enrolled under the title of “The Free Templars of St. John.” The object of the movement is to form a fraternity of teetotallers somewhat akin to the principles of many other existing societies, with the important difference, however, in the case of the teetotallers, of enrolling and initiating women as members of the craft. The lodge is to consist of fifteen officers, the chief of which will have the title of the Worthy Master. The door of the lodge is to be guarded by an outer and an inner sentinel, so as to protect the society from intruders, or those who have not been properly initiated into the mysteries of the Craft, and are unable to give the current password. Every candidate for initiation will be required to enter into an obligation not to divulge to the outer world the ceremonies of the order; but Mr. Rodgers assured the audience that there were no secrets to disclose, and that the ceremony was of an edifying and instructive character. The object of the order was, he explained, to improve upon the old mode of taking the pledge, and to make the temperance movement more attractive than it had been.

A resolution was passed approving of the project as explained by Mr. Rodgers, and it was stated that between seventy and eighty teetotallers in Manchester had expressed their readiness to become candidates for initiation.

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FRIEND.—On Saturday, the 1st inst., at New Ferry Park, Cheshire, the wife of Bro. Edward Friend, 18^o, P.M. 1013 and 1289, of a son.

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, APRIL 15, 1871.

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

RESURRECTION of the DEAD.

THE relationship of life and death is a subject which has ever engaged the most profound researches of the human mind, although the fathomless abysses of being present a problem at once so solemn and incomprehensible that the limited faculties of man might well be excused from seeking its possible solution; yet, from the earliest ages of the world's history, by an impulse which must surely be Divine, successive generations have sought to lift the veil which separates life from death, and to penetrate the awful secrets of the Hereafter. The ethical codes, forms of worship, and religious rites of antiquity are permeated with the one supreme desire to know and to reveal more of man's future than the brief record of his mortal career. The "longing after immortality," so beautifully described by Addison, was felt by millions in days gone by, even as it is felt now by all endowed with the gift of reason. And nowhere in the chronicles of the past do we find stronger proofs of this unquenchable thirst for knowledge than in those secret

ceremonies which foreshadowed and typified greater mysteries. Even from a superficial acquaintance with the philosophy of the ancients this fact becomes apparent, and its importance will be readily conceded by all who have studied the analogy between the symbolic teachings of Freemasonry at the present day and the carefully-shrouded and intentionally-obscure doctrines unfolded to the neophytes of old. One of the principal dogmas—if not the very central one upon which all depended—was the belief in a resurrection of the dead. Initiation into the Egyptian mysteries was so conducted as to illustrate this belief in a very forcible and impressive manner. Plutarch informs us that the candidate represented Osiris, a wise king of Egypt, who, after accomplishing great good, was, according to the tradition, assassinated by his brother Typhon, who enclosed the remains of his victim in a chest, which he cast into the river Nile. As soon as Isis, the wife of the unfortunate Osiris, heard of the death of her husband,

"whom all the ancients had denominated the same god as the sun, when she learned that the genius of darkness had shut him up in a coffin, she commenced a search after his body. Uncertain of the route she ought to pursue, uneasy, agitated, her heart lacerated with grief, in mourning garb, she *interrogates every one she meets*. She is informed by some young children that the coffin which contains the body of her husband had been carried by the waters out to sea and thence to Biblos, where it was stopped, and was now reposing upon a *plant, which had immediately put forth a superb stalk*. The coffin was so enveloped as to bear the appearance of being but a part of it. The king of the country, astonished at the beauty of the bush, had it cut, and made of it a column for his palace, without perceiving the coffin which had become incorporated with the trunk. Isis, actuated by a divine impulse, arrives at Biblos; bathed in tears, *she seats herself near a fountain*, where she remained *overwhelmed with grief*, speaking to no one until the arrival of some of the queen's women. She salutes them politely, and commences dressing their hair in such a manner as to spread in it, as well as over their whole body, the odour of an exquisite perfume. The queen learning from her women what had happened, and perceiving the exquisite odour of the ambrosia, desired to know this stranger. She invites Isis to her palace, attached her to her household, and placed her as nurse to her son. The goddess then made herself known, and demanded that the precious column should be given to her. She drew from it easily the body of her husband by disengaging the coffin from the branches which covered it. These she found to be of light texture, which she perfumed with essences. She sent to the king and queen this envelope of strange boughs, which was deposited at Biblos, in the temple of Isis. She then embarked and returned to Egypt, to Orus, her son, and deposited the body in a secluded place. Typhon, having gone that night to the chase, finds the coffin, recognizes the corpse, and cuts it into *fourteen pieces*, which he scattered here and there. The goddess seeing this, returned to collect these dispersed fragments. She interred each part in the place where it was found. Of all the parts of the body of Osiris those of propagation were the only ones Isis could not find. She substituted for them the *phallus*, which was the image of them, and which was consecrated in the mysteries. This is the precise Egyptian legend concerning Isis, which has not been handed down to us without much mutilation, and which make part of a sacred poem upon Osiris, Isis, and Typhon, their enemy."

It is to be observed that this relation corresponds very closely with the Hindoo myth respecting the death of Chrisna, with the Scandinavian legend which narrates the death of Balder, and with the tradition of Mithras in the Persian mysteries. In fact all the descriptions of initiation into the mystic rites of the ancients now extant closely resemble each other, and the doctrine of regeneration and resurrection from the sleep of death is exemplified more or less dramatically in each and all.

The perils encountered by those who sought admission into the greater sacerdotal mysteries were, it is well known, manifold and astounding. Death by water, death by fire, met them on the way; but nothing could daunt the sincere aspirants, who pressed on to the fruition of their daring hope. The nature and character of their trials may be gathered from an account in the "Encyclopedia Metropolitana," recently extracted by our intelligent contributor, Bro. Forsyth, and published in the pages of THE FREEMASON, and to those who thoroughly comprehend the scope and objects of the Masonic ceremonies, we need hardly point out that Freemasonry teaches the same lofty truths, but in a manner more dignified and less painful to her votaries. The voice of Truth speaks through the silence and the darkness, and the heart of the aspirant is hushed in reverence before the glorious revelation of immortality which is presented to his view. In words never to be forgotten, the eventual triumph of life over death is foretold—when the desolate gloom of the grave shall be made brightness in the presence of the Lord of Light.

THE pleasing anticipations in which we indulged respecting the fraternal reception of the Grand Master of England by our American brethren have been fully realised. On Monday last Lord de Grey and Ripon was entertained at New York by the Masonic Fraternity—a large and brilliant assemblage being collected to do honour to our noble chief. In the name of the Freemasons of England, we tender our thanks to the American Craft for this signal proof of their goodwill, and we trust that the same spirit of brotherhood may ever animate the two great sections of the Anglo-Saxon race.

Mulum in Parbo, or Masonic Notes and Queries.

Is a copy of Brown's "Master Key," published in 1809, to be had? Can any of your readers inform me? P.M.

THE FIVE POINTS OF FELLOWSHIP.

Can anything be said in favour of O.B. a brother to maintain and uphold the five points of fellowship before he knows what they are? WILLIAM CARPENTER.

ANCIENT MSS. AND "SPECULATIVE" MASONRY.

In performance of my promise I now submit the reply to my inquiry respecting the MS. transcribed by Bro. Cooke. My

correspondent says: "I have looked at the Masonic MS. mentioned, and there is not a shadow of a doubt that the word 'speculatif' is quite correct, and it occurs again almost immediately with the addition of the final 'e.'" This is evidence of a thoroughly competent expert.

I so far agree with your contributor "Gamma" that the criticism of correspondence in THE FREEMASON is necessary and beneficial, when confined to the evidences and arguments advanced, and if restricted to these fair and reasonable bounds, no contributor has a right to object; but when it is applied simply to a writer's style and manner, it becomes personal and offensive, and degenerates into a mere attempt to "put him down." It is to be regretted that this contributor, in pointing out what he conceives to be the errors of "Beta," should have so far ignored the proprieties of correspondence as to conclude with a very unjustifiable and insulting allusion. All of us may "find occasion to forbear," and hence I would submit that *personal* criticism is in the highest degree objectionable. Even your correspondent "Gamma" exposes himself to the chance of its being said that your readers will probably have learned for the first time that "Dogberry" claims a place in "The Merry Wives of Windsor," and that they will perhaps wonder whether "Bottom" has, by way of exchange, had a small part allotted to him in "Much Ado About Nothing." Verily, if these are the "fireworks" to which your correspondents are to be treated, there will be plenty of inducement for all those who desire the fair and legitimate use of your columns to retire and leave these pyrotechnists to practise upon each other.

I crave your indulgence if I shortly recall the present position. Some time since I ventured to say that the advocates of the 1717 theory had never supported their assertions by a single proof (I repeat this statement), whilst the fact that there was more in the old Masonic Fraternity than in other corporate guilds was evidenced by the Statute Book of England. I was at once met by a challenge to produce an Act of Parliament passed before 1700 which referred to Masons alone, and also by an assertion that the word "speculative" could not be found in any Masonic document before the same date. I produced the statute of 1425, which you printed *in extenso*, and I produced the MS. of 1490 (about), as containing two examples of the word "speculative." The statute was received in silence, the position was abandoned; but a bolder policy now attends the damaging little word "speculative," and the veracity of the transcriber is impugned by the insinuation that his "rendering" (forsooth) has been "strained and apparently for a purpose." Your readers will now judge where the "strain" has been put on.

Long before your American correspondent opened his battery upon me I had, as you are aware, taken my leave of the 1717 controversy, and should have no more referred to the subject had I not been forced to speak in my own defence. Unless something can be advanced in its support, I look upon the theory as mere bubble, and with all its empty and airy nothingness, again bid it adieu.

LUPUS.

[This was accidentally overlooked last week.—ED. F.]

ANCIENT MSS. ON MASONRY.

My friend Bro. Jacob Norton, of Boston, U.S., has done good service in directing attention to "Memorials of London and London Life in the 13th, 14th and 15th centuries." I have read his extracts with

considerable interest, and will procure a copy of the work, as it is quite new to me, and certainly must be very entertaining and valuable. I am familiar with the contents of all the *known* ancient MSS. on Masonry in England and Scotland, but I cannot accept Bro. Norton's opinion relative to their being of no higher purpose than for "securing bread and butter." Let any one peruse the Halliwell, Cooke, Lansdown, Harleian, Sloane, Kilwinning, and other MSS., and then I fancy he will discover clear attempts to inculcate not only *morality*, but also religion.

I have no desire to dogmatize in the matter. There has been far too much *theory*, and too little *proof* relative to Freemasonry in the past. At the present time, however, *Masonically*, we cannot be said to live in a credulous age, but in one pre-eminently for enquiry, honest investigation, and rejection of whatever cannot stand the test of a careful and complete examination. That in some respects Masons differed from other guilds seems to me evident; not, however, so much radically, but in a superior position as respects organization and membership.

Bro. Norton may be able to find similar MSS. and ancient charges in connection with other guilds, as the old Halliwell MS. and others, but I have not been able to, and know not of any one who has. On this subject I cannot do better than quote from an able letter received by me from Bro. "Lupus" in June, 1870:—

I am clearly of opinion that we do actually represent the ancient guild of Operative Masons. One question has been much pressed: Why should we not have been free Tailors or free Cordwainers? I reply, because there were very few guilds containing the elements of a higher social class than the mere trading members. The Masons comprised architects of great eminence, as well by profession as amateurs, and no doubt the latter formed a considerable infusion at all times when the art has been held in high esteem. As the necessity for a trading guild died out, the amateur class probably became stronger, and ultimately others entered, and so it became taken up as a non-trading association, with only the name to betoken its former intent and purpose. That it was of a much higher class than most trading guilds is abundantly proved by the distinguished names of skilful members on actual record. Take one instance only, Henry de Yeveley, an architect, and master mason to three successive kings. He was director of works at Westminster as early as 1365. In 1370 he was employed to retain masons to be sent in the king's retinue over the sea. (Issue Roll of Thos. de Brantingham, Bp. of Exeter; Ed. by Frodk. Devon, 1835, p. 3.) In 2nd Richard II. "Master Yevelee" was chief mason to the new work in progress at the Church at Westminster, and receive for his fee 100s. a year, with 15s. for his dress and furs (Fabric Rolls). This, and the records of other such names, plainly proves the importance of the guild, and leads to the probability of its perpetuation by other means. I am not aware of any records of distinguished tailors or great cordwainers. In another guild, once of great importance, the Clothiers, there is a local example in the ancient city of Worcester. The clothing trade has entirely disappeared from the city for probably considerably more than a century, and as it faded out, the more eminent citizens and neighbouring gentlemen were admitted to the guild, so that during all the long period since the trading element became extinct, the guild in that city has consisted of men of rank and position, having no connection whatever with the manufacture of cloth, and in very few instances with any other commercial pursuit. The guild so continues at this moment, and that there may be no mistake about its actual representation of the old trading fraternity, I may add that the present guild not only possesses the charter, seals, books, and various insignia of its ancient brotherhood, but also holds what was unsold of its household and landed property. Again, too, the language of the early statutes relating to Masons clearly indicates that there was much more importance in their guild, and their "chapters and congregations," than in the other trading bodies. What would they ordinarily want with such assemblies? And if there was nothing of significance in them, why make the "chapters and congregations" the subject of legislative interference? If any brother can

seriously ask himself why he is not a free Tailor, I think perhaps he has mistaken his present vocation, I, however, only refer to these as showing the important position of the old Craft, and the clear reason, as in the case of the Clothiers, why other persons should seek admittance, and in the end save the guild from annihilation. In these days we have societies incorporated by charter, instead of the old guilds, and we may take the Institute of Civil Engineers as an example—a highly honourable and distinguished society, which amongst its roll of the class called "Associates," numbers eminent men of many professions and of no profession, distinguished soldiers, sailors, men of law, and men of science generally. Is not this a forcible example of the same kind?

Faithfully yours,

LUPUS.

I had intended referring to it at more length, but regret not having the requisite time so to do.

W. JAMES HUGHAN.

MISRAIM AND MEMPHIS.

I am in a position to corroborate the statement made by "Veritas" last week at page 216, as the following extracts from the General Statutes of the "Reformed Rite of Memphis" will very conclusively show:—

The Reformed Masonic Order of Memphis recognizes only three degrees, those of Apprentice, Fellow-Craft, and Master.

The Masonic sovereignty is in the general body of Masters of the Order. That power is exercised collectively by the Masters of the different lodges who form the Grand Lodge of the Philadelphes.

This Grand Lodge sits at London. It is charged: 1st. To govern and administer the Order. 2nd. To direct the scientific part of the works. 3rd. To unite all the lodges of the Rite. 4th. To deliver to the lodges their constitutions and diploma, and to affix the seal of the Order. 5th. To centralise the works of the lodges, and to collate all the archives by means of the duplicata which are gathered by them from the different lodges of the Rite.

The works of the Grand Lodge are directed by the officers elected in general assembly by an absolute majority of the members present. These officers are chosen from among the ancient members of the Symbolical Lodge, who shall be named to continue the works of initiation and instruction of the Grand Lodge of the Philadelphes, and as much as possible among those who have been already charged with any office.

The Lodge of Stratford, which was denounced by the late Grand Secretary, Bro. W. Gray Clarke, was *one of the lodges held under this spurious Grand Lodge*, and it is difficult to believe that this fact was not known to the parties who recently endeavoured to implicate the Rite of Misraim in the condemnation pronounced against a totally different organization. If this be so, it presents a melancholy example of human depravity in the so-called "high places" of Masonry, indicating a course of action which must be abhorrent to every right-thinking man.

For the information of your readers, it may be stated that the "Order of Memphis" meets at the Eclectic Hall, Soho, and comprises men who are not recognized as Masons by the laws of the land. On the other hand, the "Rite of Misraim" is comprised only of brethren who are loyal and devoted adherents of the United Grand Lodge of England, working members of the Craft, supporters of the Masonic Charities, and who have as much right to pursue their investigations into other branches or offshoots of Freemasonry, as they have to walk about in the clothes for which they have paid. At this time of day, it will not do for *interested* parties who uphold the Ancient and Accepted Rite to denounce the pretensions of another and a somewhat similar rite as spurious. If those gentlemen will take the trouble to trace *their own origin*, they will find it based upon as rare a foundation of mendacities as ever issued from the inventive brain of a Munchausen. The fables promulgated about Frederick the Great, the forged charters and consti-

tutions, all are patent to him who knows aught of Masonic history, whereas nothing worse can be said of Bedarride, the apostle of Misraim, than that he came forward, boldly professing to have penetrated the obscurity which veiled the birth and subsequent development of Freemasonry, and put forth his ideas as the perfection and completion of the structure. Beyond doubt, he was mistaken; but this will not prevent diligent Masonic students from winning the corn from the chaff, and preserving in any way they may think most advisable the many noble thoughts and masterly ideas interspersed throughout the teachings of the Rite. R. E. X.

The following copy of a curious diploma in my possession may interest your readers. ANTIQUARIUS.

In the Name of the Most Holy and Undivided Trinity. Amen.

"Glory to God in the highest, peace on earth, goodwill to men."

ST. MARTIN'S KNIGHT TEMPLARS' ENCAMPMENT, No. 1, BURSLEM.

To all whom it may concern :

These are to Certify that our worthy Brother Companion Sir Henry Rothwell, of St. Martin's Chapter, No. 115, who has under the Keystone signed his name, having been warmly recommended unto us and found worthy, was upon the sixteenth day of February, 1840, in the body of our Encampment, justly and regularly initiated and instructed in all the mysteries of our religious and most Christian Orders of Knight Templars and Knights of Malta, the trusty, true, and faithful soldiers and servants of Jesus Christ, and that we have installed and dubbed him a Knight Templar and Knight of Malta. We have also expounded unto him all the secrets of a Knight of the Black Mark, a Knight of the Red Cross, the degree of a Rosicrucian, or Knight of the Rosy Cross, and a Knight of the Royal Prussian Blue Order; the Ark Mason, Mark Mason, the Jordan, Babylonian, and Mediterranean Passes; and latterly a Pillar of the Priestly Order; he having through the whole ceremony given us the strongest proofs of his steadiness, skill, and valour during the many amazing and mysterious trials attending his admission. We also give and grant unto him all those privileges which from time immemorial have belonged, and now, of right, appertain to those of our Orders, not doubting but he will be permitted to reap and enjoy the same with all our dear and excellent Companions wheresoever dispersed. We therefore greet well all our worthy brethren and knights of the above illustrious Orders throughout the Universe, to accept of him as such, and to take him under their brotherly care and protection.

Given under our hands and the seals of our Orders, herunto appended, at Burslem, this eighteenth day of July, in the year of our Lord, one thousand eight hundred and forty, and of Light, five thousand eight hundred and forty.

HENRY ROTHWELL.

HENRY ROTHWELL, G.M.
THOS. BOLTON, P.G.M.
F. BROUGHTON, C.G.
T. MORRY, J.C.
WM. HOLLAND, H.P.
S. DUNNING, Treas.
J. PEARSON, Sec.

THE WORD "SPECULATYF."

In reference to the word "speculatyf" which occurs at line 623 of Add. MSS. No. 23, 198 in the British Museum, and as given in Bro. Matthew Cooke's copy is as follows:—

and ler
nyd praetyke of yt sciens
to his speculatyf. For of speculatyf he was a mastr.

I beg to say that Mr. Bond, of the British Museum, kindly writes me—"The word speculatyf occurs as you quote it in MS. 23, 198, f. 26. I presume it means the theory of the science."

I am extremely happy, therefore, to be able to afford the above confirmation of the accuracy of Bro. Cooke's copy; and further, in reading over many of Bro. Cooke's remarks written years ago, I must acknowledge the ability of the writer, and although we differ on some points, I am

glad to find that we cordially agree upon so many; and although we fellow Masonic students do *at present* differ upon some points, I trust we can all hold out the right-hand of fellowship to each other with a cordial and truly fraternal grasp, knowing and feeling that each and all of us, according to the light we have—it is a pity that greater light is not more general—are simply and faithfully striving after *the truth*. W. P. BUCHAN.

THE PRAYER AT INITIATION.

I have observed that in nearly all the lodges I have visited, as well as in my own lodge, a passage in the prayer at initiation is thus given: "And grant that this candidate for Freemasonry may so dedicate and devote his life to Thy service as to become a true and faithful brother amongst us." Surely, the adverbial limitation *so* should be omitted. It would then stand, "may dedicate and devote his life to Thy service, and become," &c. It is not intended that we should pray that the candidate should, just in so far, or in such a degree only, dedicate and devote his life to God's service as to become a true and faithful brother, but that he should do so in the widest sense of the terms, and *also* become a true and faithful brother. Upon turning to Dr. Oliver's "Antiquities of Freemasonry," I find that he gives the prayer in accordance with the view which I have taken of it. WILLIAM CARPENTER.

ELECTION OF OFFICE-BEARERS IN GRAND LODGE OF SCOTLAND.

Many of the members of Grand Lodge of Scotland may not be aware of the fact that the Wardens in the Grand Lodge of Scotland do not continue in office longer than two years. On a reference to the Laws and Constitutions, chapter iii., paragraph viii., it reads thus: "The Grand Wardens shall not continue in office for a longer period than two years." It seems unfair that this law should only apply to the Wardens; why not include the others? Equality is a law of Freemasonry.

A PAST MASTER.

CATHEDRAL BUILDING IN THE FIFTEENTH CENTURY.

In a review of Viollets Le Duc's new work upon architecture, which appeared in the *Building News* for March 24th, we find the following, which, I have no doubt, will be interesting to many of your readers:—

We have only to look at the state of the building trades, as reported upon to the Chapter of Reims, at the end of this century and the commencement of the sixteenth, to see the state of anarchy into which all this order had from these causes fallen. Under the reign of Louis XI. a fire occurred which burnt off the roofs and destroyed the upper portion of the masonry, and all the various trades were called in to advise how it should be rebuilt. Then came the delegates from the masons, and the carpenters, and the plumbers; there was the "Noble Grand" of the Ancient Order of Blacksmiths and the Most Wise from everywhere, and a pretty mess they made of it. Each trade worked independently of the other; they destroyed the harmony of the building, and found none amongst themselves. The plumber sent his waterspouts where he liked, quite irrespective of where the carpenter had made his roof to shed the water, who also was regardless of where the mason had intended him to do so. The stone-carver—we can hardly dignify him with the good old name of sculptor—worked at home, and came and hung up his handiwork on the wall as though it were an easel picture, painted for anybody who would pay the sole thing needful—the price. Metaphorically, these garotted the architect—he became simply an engineer and a keeper of accounts, and amongst them they murdered art. Henceforth these assassins simply struggled amongst themselves; progress was no longer made, and the true principles which had led to such grand results were forgotten.

W. P. BUCHAN.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

(To the Editor of The Freemason.)

SIR,—As an article in your number of the 8th instant contains an unwarrantable attack upon the S.C. 33° of the A. and A. Rite, I am directed to request you will insert in your next number this official reply thereto, which reply is that there is no foundation whatever for that part of the article which applies to this Supreme Council, and that it is altogether untrue.

I am, Sir, your obedient servant,
J. M. P. MONTAGU,
Hon. Sec. to the S.C.

THE MARK CHAIR.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I believe the inconvenience is very generally felt in Mark lodges being restricted in their choice of a W.M. to those brethren who have previously filled the chair of a Craft Lodge. As your correspondent last week very justly remarks, the Executive of the Mark Degree have never shown themselves backward in the adoption of any reforms that were likely to increase its prosperity, and I have no doubt that as soon as matters are settled with the R.A. Chapter of Scotland, the desired change in the Constitutions will be proposed.

But, meanwhile, let me remind your correspondent that a dispensing power is expressly reserved to the G.M. by the Book of Constitutions; a power which has, I believe, in no single instance been refused to be exercised when duly applied for.

I am, Sir and Brother, yours fraternally,
ANOTHER P.M.

SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—There are men of peculiar order of intellect who, as Polonius says, can only "harp upon my daughter." The best arguments of Newton and Locke would be thrown away upon them, and though you may with every just argument and with the whole force of logic *roll them up* like the stone of Sisyphus, no sooner do you reach the end of your labour than down again comes the ponderous and dull mass, with its monotonous echoes. On the man whose only answer to mathematical demonstration is "I don't know it," no intellectual effort can have the least effect; nevertheless, by constant reiteration, if indeed worth while, some effect might possibly be produced.

Your correspondent, the conscientious believer in HIS OBLIGATION, traverses and retraverses the same ground, and observes on the S.G.C. (so called) that Bro. Yarker lays down the dictum that it is usually considered good Masonic law that the governed should have some voice in the election of such high functionaries.

Now let us ask your correspondent:—1. What is Masonic law? 2. Whether self-election is its radical principle? 3. Whether it is an oligarchy or a fraternity? and, lastly, whether the 33° is truly within the pale of Masonry?

He goes on to say that "the Council derives its charter from the Supreme Grand Council, N.J., United States." But where did the S.G.C., N.J., receive its charter? I fear that we may be pursuing our enquiry into the "vast illimitable," where *à nihilo nihil fit*. A strange cometic power makes its appearance, and invading our system, eclipses (or is supposed to do so) the meridian sun of Grand Lodge! The same writer goes on to talk of *expulsion* from S.G.C. as a very awful and serious matter; and so it must be to those who put faith in its authority and pretensions, but beyond the pale of its own influence who regards it? Indeed, can any man of honour, knowing its history, retain membership with it? By their own act Bro. Yarker has been freed from all claims upon his slavish obedience. Are there not thousands of good Masons who never even heard of it, and who would ridicule the very idea of its preposterous claims? There is a well-known child's rhyme beginning "How many miles to Babylon?" but people now-a-days in England have no mind for such exposition of geographical notions. The S.G.C. may, however, perhaps live in the mystic capital, and no doubt their votaries imagine that they can annihilate time and space and reconcile seeming impossibilities—but does the public on that account abandon railway, ship, telegraph, and other modes of communication, and entrust their business to the rapid carriers, subtle fancy?

The same writer proceeds: "Freemasonry would soon be in a state of anarchy if every Mason or every lodge thought fit to give, or professed to give, whatever degrees it liked and to be accountable to none." But supposing that they did so, and acquired a large gathering (exactly on the same principle, be

it observed, as the S.G.C.), what power is there to prevent it? If crowned with success, such efforts would not fail to be recognised as legitimate, and even if not, *who* has a power effectually to condemn? If appealed to to pass judgment on the offenders, twenty-eight out of every twenty-nine of the population of the kingdom would be convulsed with laughter at anything so *serio-comic*? If coercion and penalties were to be threatened by self-elected judges, they would be inoperative in society, and indeed could not be enforced, for Freemasons are not under such autocratic rule. But as I comprehend the matter, Bro. Yarker represents the old and only legitimate "Council of Rites," whose functions the 33rd have usurped, and stands a better chance of recognition than his antagonists.

The same writer asserts that people are "gulled" by the present offenders, who are such good social economists as, in their legitimacy, to accept fees of 1s. 6d., for which the antagonistic body charges £10 under forged warrant.

The concluding grand peroration of the letter in question is highly diverting, inasmuch as multitudes of as good Masons as the writer are laughing heartily at such impotent rap. For my own part, however, I pity it, and hope these zealots will read the daily papers, profit by the progress of the times and Parliamentary reform, and learn to be "wiser and better men" rather than "children of a larger growth."

VAMPIRE.

NO. 3 BIS AND ITS PROCEEDINGS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the exceedingly curious, and I think I may also add, unparalleled proceedings of the Glasgow St. John's Lodge, No. 3 bis, as recorded at page 205 of your paper. It seems strange to me, to say the least, how the members of a lower court can take upon themselves to interfere in such an arbitrary manner with the proceedings of a higher court. One would have thought that the proper plan for them to do, had they found fault with anything said, or supposed to have been said, in Grand Lodge, would have been to have made a complaint to that body, stating the grounds of what they found fault with; instead of which they openly ignore Grand Lodge, and in consequence we perceive a daughter lodge sitting in judgment upon Grand Lodge itself.

However, when we look under the surface, the enigma can be easily solved, which, to us, turns out to be a most barefaced attempt to bamboozle the members of a lodge by the office-bearers. Said office-bearers were carrying on a very high-handed policy against Grand Lodge, in which, however, they were defeated, and had all their absurd actions and pretensions thrown back upon themselves, as is shown by Grand Lodge Report, page 220, April 8th. In order, therefore, to lead away the minds of the members of their lodge, they cast about for a scapegoat upon which to lay the sins of their own proceedings, and, Eureka! they discover it in one of their own members! Capital idea to lay the burden of their own faults upon another. So, the signal being given, the crowd rush on as they are led, without even knowing or thinking of what they are doing. Only I should not wonder if before long they find out somehow that they have made a mistake. Seeing also that according to their Memorial, a copy of which is given at page 662, December 17th, they actually desired a vote of censure to be passed upon the Grand Master himself (the Earl of Dalhousie), we need not wonder at any absurd proceedings they may enter into against one of their own members who takes the liberty either to think or judge for himself, and who will not, therefore, tamely submit to be led by the nose by any unmasonic pretensions, no matter who are the authors of them. Another point in this case is, that while the one party appeared in Grand Lodge as R.W.M. of No. 3 bis, the other appeared there as Proxy S.W. of No. 432 (St. Andrew, Dundedin, N.Z.); consequently this adds to the absurdity of any Glasgow lodge, or even the Provincial Grand Lodge of Glasgow, sitting in judgment upon the action which one of the representatives of a *foreign* lodge chose to take in Grand Lodge, and more especially when that action, whatever it really was, was not called in question by either the Grand Master in the chair, or Grand Lodge at the time.

I am, yours fraternally,
M. G. L.

BIBLICAL ACCOUNT OF THE CREATION.

(Reply to Bro. Carpenter's Letter of March 4th, p. 138.)

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—My letter printed February 25th, was designed to show that Anderson's charges separated the *past* from the *present*. Before 1717, Masonry was undoubtedly exclusively Christian; since 1717 or 1723, it avowed itself as an universal institution, and every departure from universality must necessarily be a violation of the principles laid down in those charges. Now, the

paper of January 7th reached me on the 21st, and my reply was mailed January 24th, in short, my letter was written in haste, and as I have no chance of correcting the proof sheets, I hope the reader will be indulgent in overlooking errors which do not affect the main question. As a case in point, I happened, for reasons which I shall hereafter state, to say that "Oxford professors deny the biblical account of creation." Had I said *scientific* instead of "Oxford," it would not have weakened my argument, and had I known that the phrase would give offence, I most likely would have used the former. The word "Oxford," however, appears to have furnished my worthy Bro. Carpenter with an opportunity of pouncing upon me—of clinching me—of pinning me down to the point. He not only challenges me for proof as to when and where Oxford said so, but is pleased to hamper me with rules and conditions how the desired proof should be given. He not only challenges, but claims also the rights to choose the ground and weapons. As this, however, is against all the rules of civilized warfare, I beg most respectfully to decline his conditions, and shall explain matters after my own fashion.

I must here premise by reminding the reader that I have hitherto abstained from giving my personal opinion on bible questions, because the ventilating of such opinions must tend to the introduction of religious discussion, and discussions of that nature should be avoided among Masons. I am, however, in self-defence, compelled in a measure to depart from that rule, and therefore beg to state to my worthy opponent that when the bible tells me that "in six days God created the heaven and earth," and an Oxford professor says that "six" meant *more or less* than six, I am justified in saying that the professor denied the bible account of creation, and what is more, in order that there should be no mistake in the writer's meaning, he was pleased to define "one day" to mean "evening and morning one day." After this definition, I have no more right to construe or misconstrue the "one day" to mean an indefinite epoch, than the forty day's deluge to mean forty indefinite epochs. Now suppose I was informed that the Copernican theory of astronomy was taught in Oxford, would not I have a right to infer that the Oxford professors denied the Ptolemaic theory? For equal reasons I was justified in stating that the teachers of geology deny or disbelieve the Mosaic account of creation. With regard to the encyclopedia, I shall only say that I formerly owned an edition of the "Britannica," printed in the last century, with a supplement printed in 1824. In one of the articles of the former it may have been "earth" or "deluge," I distinctly recollect the writer combating the then modern heresy of indefinite epochs, while in the supplement the writers on geology appear to have become converts to the new theory, and it is needless to say that the seventh and eight editions of work maintain the anti-biblical theory of creation. But to show still further that geologists without exception have discarded the Mosaic account, I shall summon Mr. C. W. Goodwin, *M.A.*, to give his evidence. On page 210, "Essays and Reviews," he says, "The school books of the present day, while they teach the child that the earth moves, yet assure him that it is little less than six thousand years old. On the other hand, geologists of all creeds are agreed that the earth has existed for an immense series of years, to be counted by the million rather than by the thousand, and that indubitably more than six days elapsed from its first creation to the appearance of man upon its surface." And as I have no reason to doubt Mr. Goodwin's veracity, I have a right to infer that by "geologists of all religious creeds," Mr. Goodwin includes the Oxford professors.

Now, my aim in *importing* (as Bro. Carpenter was pleased to call it) the fact that the Oxford professors deny the Mosaic account, was simply done to call attention to another fact, *viz.*, that certain parts of the English ritual cannot conscientiously be subscribed to, even by men holding the highest positions in your seats of science and learning, and if Bro. Carpenter should still doubt my assertion, I would respectfully suggest to him to send a copy of that part of the section which illustrates the six day's creation, such as I formerly used to hear in the Grand Stewards' Lodge, to the Oxford professors of geology, and if those learned gentlemen should acquiesce and acknowledge the correctness of the theory as expounded in that lecture as literally true, then I shall cheerfully admit that I was misinformed.

Bro. Carpenter's own letter, however, convinces me that there is, after all, very little difference between us. We only differ in this, that what he is pleased to call "*interpreters*" of the bible, I call *perverters*. For it is my opinion, that if the author of the Book Genesis had intended or designed to convey the idea of six indefinite epochs, he could and would doubtless have found a Hebrew word or words to have expressed that idea lucidly and clearly.

Fraternally yours,
JACOB NORTON.

Boston, March 22, 1871.

QUALIFICATION FOR MASTERSHIP OF A MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was pleased to see the above question taken up by "A Craft P.M." in his communication to THE FREEMASON of the 8th April.

There can be no difference of opinion as to the injurious effect which the rule prohibiting any one but a Craft P.M. from occupying the chair of a Mark lodge has upon the degree generally.

Many young Masons having no prospect of presiding over a Craft lodge for some years, in consequence of the great number of candidates for the honour, have taken an interest in the Mark Degree. After working through the various offices below the chair, they find their labour is lost in consequence of their not possessing the qualification the above rule demands, whilst the position of W.M., which they have fairly earned, frequently goes begging, and, as I have more than once seen, is pressed on some P.M. who either has not the time or the inclination to perfect himself in the duties of the office he is selected to fill, and the work of the lodge is consequently either done by deputy or in a very imperfect manner.

I trust the Mark Grand Lodge will speedily reconsider their decision. If, upon such reconsideration, they still find they cannot rescind this unjust rule, they should at least assign some reason for adhering to it, such being entirely wanting in the last Grand Lodge report.

I am, yours fraternally,
KEYSTONE.

CAUTION TO THE CRAFT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I shall feel obliged if you will insert the enclosed paragraph from the *Evening News and Hull Daily Express*. Those of your readers who have had any experience among "begging Masons," will be glad to see that an effort has been made to check the progress of such impostors. Too much praise cannot be given to the W.M. of the Kingston Lodge, 1010, for the moral courage he has displayed in dealing so promptly with this case. He has rendered a great service to the Craft, and I hope to hear soon that others have followed his example. The evil is a growing one, and requires energetic and determined action to endeavour to stop such disgraceful practices. As far as possible enquiry should be made respecting the correctness of the statements made by these rascals, and members of lodges should be cautioned not to relieve persons travelling from place to place, but refer them to the person appointed to deal with such cases.

I am, dear Sir, your obedient servant,
WM. DAY KEYWORTH,
P.M. 57, and Almoner for the Hull lodges.

"At the Hull Police Court, before T. H. Travis, Esq., Henry Newcombe was brought up on a charge of begging.—It appeared that the prisoner had obtained from the prosecutor, Mr. C. James Todd, Worshipful Master of the Kingston Lodge of Freemasons, the sum of 10s., being third-class railway fare from Hull to Liverpool, under the following circumstances:—On Saturday last he represented himself to be a member of 26 years' standing of the Mariners' Lodge, 249, Liverpool, and that he had been the assistant carpenter of the ship *Percy*, Captain Holmes, from Liverpool to New York and home, and which ship, he stated, had been wrecked off Deal on the 6th inst. on her passage home, in which he lost everything, and that he only wanted sufficient to get to Liverpool again. Instead, however, of going to Liverpool on Saturday, he seems to have enjoyed himself with the money he had obtained, for on Sunday he was found very drunk in the streets of Hull, and on Monday commenced a fresh system of plunder, carefully concealing the fact that he had already been relieved. He had also collected other sums on Saturday. No ship called *Percy* had been lost off Deal, nor is the prisoner a member of the Mariners' Lodge. He pleaded guilty to the charge of begging.—Mr. Travis sentenced him to 30 days' imprisonment, with hard labour. The prisoner is a short, thick-set man, with sandy hair, moustache and whiskers slightly tinged with grey, with a reddish face. He is about 5 feet 7 inches in height, and about 47 years old."

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

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.)

ROYAL MASONIC BENEVOLENT
INSTITUTION.

The monthly meeting of this Institution was held at Freemasons' Hall, on Wednesday, the 12th inst., Bro. A. Perkins in the chair. There were also present: Bros. Browse, J. Smith, J. Brett, J. Farnfield, R. Spencer, Gale, Fraser, F. Walters, G. Bolton, N. Wingfield, Young, Adlard, R. W. Stewart, C. A. Cottebrune, T. Meggy, L. Stein, H. W. Hemsworth, J. R. Sheen, E. Cox, and others.

Bro. W. Farnfield, Secretary, read the minutes of the previous meeting for verification, and the report of the Finance Committee, which were unanimously received and adopted.

Some formal business having been disposed of, a vote of thanks to the Chairman brought the meeting to a close.

ROYAL MASONIC INSTITUTION
FOR GIRLS.

The Quarterly General Court of this Institution was held at the Freemasons' Hall, on Thursday, the 13th inst. Bro. J. Hervey, V.P., G.S., in the chair, and there were present Bros. H. Browse, Poultney Scott, B. Head, J. Symonds, W. Farnfield, S. May, R. Spencer, J. R. Sheen, Rucker, S. Rosenthal, J. Empson, Major Creaton, J. Brett, F. Walters, H. Massey, Hime, Chadwick, E. Sillifant, T. W. White, A. H. Tattershall, E. Cox, H. Muggeridge, S. Muggeridge, and others.

Bro. E. H. Patten read the minutes of the previous Quarterly Court and the several general meetings.

The list of committee formed from annual subscribers was read and approved of.

Bro. B. Head proposed, and Bro. F. Walters seconded, "That a sum not exceeding seventy guineas be granted as a recognition of the medical attendance during the late visitation of sickness at the school; that a committee of five members be appointed to carry the foregoing resolution into effect; that Bros. Head, Nunn, Creaton, Young, and E. Cox be nominated as such committee." (The resolution was carried *nem. con.*)

Bro. B. Baker's notice of motion was not entertained, in consequence of his non-attendance.

Some formal business being disposed of, the Court was closed. The election of candidates for Girls' School was then proceeded with (for result of which see advertisement on our front page).

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.

"THERE is no medicine at the present day I value so highly as the Pain Killer. I have used it in my family for years, and in every instance it has proved a sovereign remedy. I tested it to-day on a severe burn, and found it all that could be desired. I cannot praise it too highly.—A. D. MILNE, editor of *Messenger*, N.Y.—To P. Davis & Son."

SCOTLAND.

GLASGOW.

Festival of the Girvan Knights Templar Encampment, No. 32.

The annual soiree of the Girvan Knights Templar Encampment, No. 32, was held on Tuesday evening the 4th inst., in the New Masonic Hall, Struthers-street, Calton, which was tastefully decorated for the occasion. Sir Kt. Robert Bell, M.N.C., occupied the chair, and surrounding him on the platform were Rev. J. C. Stewart, and Messrs. Thomas Clannachan, P.C.; James O. Park, D.C.; James E. Speirs, C.G.; James Love, Treasurer; Edward M'Farlane, Secretary; James Barclay, J. W. Paterson, William Phillips, Joseph Singleton, Thomas Barclay, and J. Thompson.

After tea, the Chairman delivered the following address:—Ladies and Gentlemen, it gives me very great pleasure to see so large and so influential an assembly at this our annual festival. It is an indication that we are making progress, and our prosperity will appear when I say it is not more than eighteen months since we emerged from the deepest obscurity with a number of members barely sufficient to open an encampment; but now I am glad to tell you that already our number is adequate to fill this spacious hall. I regard our prosperity in the higher Orders as another index of the prosperity of Masonry in general—a prosperity which is substantiated by every source of information. It is not only making great progress in Scotland, but it is marching forward with rapid and majestic steps all over the world. Why should it not? It is truth, and truth will prevail; moreover it is truth based on charity, the best of all foundations, and when strengthened with union it breathes the very spirit of the psalm we have just sung "That it is a good thing for brethren to dwell together in unity," and to enjoy happy anticipations of the life that shall never end. It is the mystic tie that binds men of all nations, though varied their creeds, with one determination to preserve unsullied the purity of that virtue which alone emanates from her great light—the Bible. It is the tie that binds them into one band of a peaceful brotherhood, which all the machinations of the world has hitherto assailed in vain. Though she is as invincible as her landmarks, still her invincibility branches out into a moderation and toleration that has taught many important lessons to the present increasing Christian alliance. Her combination and fraternization has been of great service to the world; when discord and division is breaking up into fragments every system of church and state, she towers her loving head above all disorder, and with outstretched arms is ever ready to receive and comfort the desolate and downcast, who are tossed to and fro with the cold selfishness of the world. Even when nation is rising against nation, she is not only unshaken, but is rich with the balm of Gilead; the first to stretch out pecuniary aid, and the foremost to bind up the wounds of the afflicted; her nature being love, sorrow and suffering delight to nestle under her wings; her habits being social, union and communion is the very atmosphere in which she loves to breathe; it is the soil on which grows her most fragrant and fertile plants—friendship, integrity, mutual love. It is here where the mystic tree, with its evergreen-foilage and never-dying principle, adapts itself to our isolated necessities, and when we come under its impartial protecting shade, it becomes clearly demonstrated to us that it is rooted in love, and *love is God*. It is her love and social element that endears her to our social natures; but after all we are still strangers and pilgrims in the world. Here we have no abiding-place. Our loved objects fall by our side and crumble into dust beneath our feet; the seeds of decay and suffering are inherent in our present constitution, and thus are we surrounded with sorrows manifold. What then can be more reasonable, more refreshing and consoling than thus socially to meet and mutually to bear each other's burdens, and so fulfill the law of love? By doing so we put to shame the narrow-minded selfish, and compel them to say, "Behold, how they love one another." I had just commenced to note some of the special blessings that naturally flow from union and communion; but no sooner was my anchor weighed and sails set, than I was told by the Committee that the programme was long, and that my words must be few. This at once took the wind out of my sails, and sent me adrift on the fathomless deep of social bliss. I trust, however, that they have not in like manner clipped the oratorical wings of our Rev. and very worthy brother, Bro. Stewart. I expect he has been left unfettered to ascend the social tree, and that he has culled for us some of its choicest fruit, which I know he can serve up with a master hand. It must be very congratulating for him to see so many happy faces present ready to receive the good things of our Order. Now, good ladies, I have just one favour to ask of you, and it is this, "will you have a special care over the gentlemen for this evening?" If so it

will greatly facilitate and alleviate the duties of the chair; but, in obedience to the Committee, I hasten to bring you under the captivating power of harmony and song, trusting you will enjoy yourselves this evening, more especially when the ladies are present, for without them our meeting would have been the shell without the kernel.

A concert followed, the artistes being Mrs. Henderson, and Messrs. T. Paul, A. Brodie, J. C. Wilson, M'Elroy, T. Collins, &c. An assembly brought the proceedings to a close.

Caledonian Chapter of Unity, No. 73.

This chapter met in the Masonic Hall, 170, Buchanan-street, on the 28th ult., Comp. David Gilchrist, M.E.Z., presiding. Gomp. A. H. M'Couleagh, having sent an apology, the chair of H. was taken by Thomas Findler, his seat as J. being occupied by William Donaldson, G. W. Wheeler acting as P.S., and George McLeod as Scribe E. The First Principal of No. 69 having resigned, at the request of the officers of that chapter, Comp. Gilchrist, in his usual impressive style, exalted for them Bro. George Robertson. The chapter was then opened in the Mark Degree, and Bro. James Dunlop, Master Mason, Commercial, No. 360, and H. G. Y. McLeod, of Caledonian Railway Lodge, No. 854, were elevated to that degree. A lodge of Past Masters was then opened, and the I.P.Z., Comp. James Balfour, entrusted those two gentlemen with the secrets of that degree, all the ceremonies being very effectively worked. In the course of the evening a very handsome brooch, with Masonic and Royal Arch emblems at the back, was presented to Comp. Thomas Findler, for his past services as Scribe E.

Comp. E. D. Gilchrist, as the Z. of the chapter, in presenting, said that he knew it would be prized far above its intrinsic worth as a memento of the kind feelings of all the Companions towards both Mr. Findler and his wife, and he trusted that she might be long spared to grace the brooch which she would do quite as much as it would adorn her.

Comp. Findler thanked the M.E.Z. and the rest of the Companions for their kind appreciation of his services. When he was consulted as to the form he should like their gift to take, he suggested a brooch for his wife, for although he could not entrust her with his Masonic secrets, he thought it only fair she should participate in the honours they had been pleased to bestow upon him, as the time devoted to their service, which had earned this reward, had been principally taken from that which he usually devoted to home, but the very handsome gift he was now going to take her would make him re-double, if possible, attention to that chapter and the duties of his present office therein.

The health of the newly-exalted Companions was also drunk with enthusiasm, and responded to by Comps. McLeod and Dunlop.

IRELAND.

A grand Masonic *reunion* took place on the 12th inst., at the Exhibition Palace, Dublin. Several thousand persons were present, the scene being one of much magnificence. The assembly included several personages of distinction.

Lord Powerscourt, in the course of some remarks, said that charges had been made against their Craft, on the ground that Masonry was a secret society, and, as such, akin to Fenian and other similar organisations, existing for political and disloyal purposes. Such was not the case. Nothing contrary to law and order was ever permitted in their body. Their object was to promote peace on earth and goodwill to men. (Cheers.)

Owing to sudden indisposition, the Grand Master of All Ireland (the Duke of Leinster) was not present.

THE "LITTLE" TESTIMONIAL FUND.

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Grand Conclave Red Cross	52	10	0
Provincial Grand Lodge of Middlesex	10	10	0
Premier Conclave, No. 1	10	10	0
Rose and Lily Conclave, No. 3	5	5	0
Roman Eagle Conclave, No. 6	5	5	0
Whittington Lodge, 862	5	5	0
Bro. W. B. Woodman, M.D., P.M. 66	5	5	0
„ George Kenning, W.M. 192	5	5	0
„ J. T. Moss, W.M. 1326, P.M. 169	5	5	0
„ Bayles, 297	5	0	0
Metropolitan Chapter of Instruction	3	3	0
Bro. Paton, 393	3	3	0
„ W. Bustin, P.G.S.B., P.G.S.	3	3	0
„ Cumberland	3	3	0
„ John Whitwell, M.P., D.P.G.M.	3	3	0
„ Cumberland	3	3	0
„ Col. F. Burdett, P.G.M. Middlesex	2	2	0
„ Rev. C. J. Martyn, Grand Chap., P.M. 82	2	2	0
„ Roebuck	2	2	0
„ Captain J. Bertrand Payne	2	2	0
„ Capt. Irwin, Bristol	2	2	0

	£	s.	d.
Bro. Rev. G. R. Portal ...	2	2	0
„ J. L. Thomas ...	2	2	0
„ Sir Gilbert Campbell ...	2	2	0
„ Raynham Stewart ...	2	2	0
„ J. Trickett, P.M. ...	2	2	0
„ Major E. H. Finney ...	1	11	6
„ E. H. Finney, jun. ...	1	11	6
„ A. Schmitt (Conclave No. 8) ...	1	10	0
„ Tanner, 177 ...	1	1	0
„ Sillifant, P.M. 217 ...	1	1	0
„ Hughan, P.M. 137 ...	1	1	0
„ F. Walters, P.M. 73... ..	1	1	0
„ Smeed, G.P. Middlesex ...	1	1	0
„ Yeoman ...	1	1	0
„ Mann, W.M. 1306 ...	1	1	0
„ Rosenthal, P.M. ...	1	1	0
„ Hy. Parker, G.O. Red Cross ..	1	1	0
„ Fairlie, 33 ...	1	1	0
„ Gumbleton, 10, P.G.D. ...	1	1	0
„ Weaver, 862 ...	1	1	0
„ Brett, G.P., 862 ...	1	1	0
„ Dr. Daniel Moore, Lancaster ...	1	1	0
„ John Dyer, 22 ...	1	1	0
„ C. Coote, P.M. 1319 ...	1	1	0
„ J. M'Kiernan, 192 ...	1	1	0
„ Angelo Lewis, 788 ...	1	1	0
„ J. W. Barrett, P.M. 169 ...	1	1	0
„ H. C. Levander, W.M. 507 ...	1	1	0
„ A. B. Donnithorne ...	1	1	0
„ E. H. Thiellay ...	1	1	0
„ H. W. Hunt, No. 463 ...	1	1	0
„ Chas. Gosden ...	1	1	0
„ W. E. Johnson ...	1	1	0
„ H. G. Buss, P.M. 27... ..	1	1	0
„ Ed. C. Malet de Carteret, Jersey	1	1	0
„ Rev. T. F. Ravenshaw ...	1	1	0
„ W. H. Hubbard ...	1	1	0
„ Thos. Cubitt ...	1	1	0
„ W. Carpenter ...	1	1	0
„ T. W. White ...	1	1	0
„ J. H. Williams ...	1	1	0
„ John Coutts, Asst. G.P. ...	1	1	0
„ E. Sisson ...	1	1	0
„ J. Percy Leith ...	1	1	0
The Caveac Chapter, 176... ..	1	1	0
Bro. Gottlieb ...	1	0	0
„ The Earl of Limeriek ...	1	0	0
„ Stedwell, J. M., P.G.S., P.M. 788	1	0	0
„ W. C. Barlow, P.M. 174 ...	0	10	6
„ Commander Chas. Scott, R.M.	0	10	6
„ R. M. Bowman, 79 ...	0	10	6
„ Rev. W. Church, 165 ...	0	10	6
„ Ohren, W.M. 452 ...	0	10	6
„ Smith, 76 ...	0	10	6
„ Dr. Jones, Carlisle ...	0	10	6
„ Hurlstone, 862 ...	0	10	6
„ Quilty, „ ...	0	10	6
„ Smith, „ ...	0	10	6
„ Garu, „ ...	0	10	6
„ Kaye, „ ...	0	10	6
„ Whitehead, „ ...	0	10	6
„ Jones, „ ...	0	10	6
„ Frickenhaus, „ ...	0	10	6
„ Moll, „ ...	0	10	6
„ Voigt, „ ...	0	10	6
„ Bergmann, „ ...	0	10	6
„ Oswalt, „ ...	0	10	6
„ Sissons, „ ...	0	10	6
„ Haley, „ ...	0	10	6
„ Kingston, „ ...	0	10	6
„ Steiner, „ ...	0	10	6
„ Anderson, „ ...	0	10	6
„ R. Robinson, 1002 ...	0	10	6
„ J. Pearson, „ ...	0	10	6
„ J. F. Taylor, „ ...	0	10	6
„ W. Taylor, „ ...	0	10	6
„ J. D. Larsen, C. 177... ..	0	10	6
„ R. J. Mansfield ...	0	10	6
„ C. R. Roberts ...	0	10	6
„ Chas. Walker ...	0	10	6
„ E. Keru ...	0	10	6
„ D. J. Davis... ..	0	10	6
„ S. S. Davis... ..	0	10	6
„ Jas. Willing, jun. ...	0	10	6
„ E. H. C. Dalton ...	0	10	6
„ Geo. Chubb... ..	0	10	6
„ Leon M. Adutt ...	0	10	6
„ S. Leith Tomkins, P.G.D. ...	0	10	6
„ W. J. Gilbert, Z. 177 ...	0	10	6
„ Brackstone Baker, P.G.D. ...	0	10	6
„ Arthur Timewell ...	0	10	6
„ J. Pain, 73 Chap. ...	0	10	6
„ Thomas L. Fox ...	0	10	0
„ Reynolds ...	0	10	0
„ Lord Eliot, 6 ...	0	10	0
„ Morton, 9 ...	0	10	0
„ T. J. Sabine ...	0	10	0
„ P. W. Benham, Jersey ...	0	10	0
„ W. Coombes ...	0	5	0
„ Thomas, John, P.M. 507 ...	0	5	0
„ Neimann ...	0	5	0
„ Gottheil ...	0	5	0
„ S. Carey ...	0	5	0
„ G. Darcy ...	0	5	0
„ H. Darcy ...	0	5	0
„ E. Price ...	0	5	0
„ George S. Haines, 216 ...	0	5	0
„ Henry Luce Manuel, Jersey ...	0	5	0
„ A. Schmitt ...	0	5	0
„ Joseph Gregg ...	0	5	0
„ John Blanqued ...	0	2	6
„ John Oatley ...	0	2	6
„ A. J. Bouillier ...	0	2	6
„ E. M. Lott ...	0	2	6

THE FREEMASONS' LIFE BOAT.

The Committee held their regular meeting at Bro. Forster's, the Railway Tavern, London-street, E.C., on Thursday, the 6th inst. Bro. A. E. Harris presided, and there were also present Bros. S. Davis (Treasurer), E. Gottheil (Hon. Sec.), N. Gluckstein, C. C. Taylor, D. Beck, Cottebrune, Dairy, Lacy, Mortlock; visitor, Bro. Gillard, 180.

The minutes of the last meeting were read and confirmed.

The following brethren were then severally proposed and accepted as members of the Committee: Chas. J. Corder, P.M. 732, 271, 851, P.Z. 732, P.P. S.G.W. Sussex; Magnus Ohren, W.M. 452, J.W. 33, S.E. 33; Jas. W. Gillard, 180; F. A. Philbrick, W.M. 18; E. Grant, 228 and 742, hon. member 435.

The following further subscriptions were then announced:—

	£	s.	d.
Amount already acknowledged in			
THE FREEMASON ...	264	8	0
Lodge De Ogle, 636 ...	2	2	0
„ Camden, 704 ...	5	5	0
„ Hengist, 195 ...	1	1	0
„ Polish National, 534 ...	1	1	0
„ Perseverance, 371... ..	2	2	0
„ Harmony, 372 ...	1	0	0
Brethren of Pelham Lodge, 792 ...	2	9	6
Faith Lodge of Instruction, 141 ...	1	1	0
Bro. M. Ohren, W.M. 452 ...	0	10	6
„ P. D. Jacobs, 145 ...	1	1	0
„ L. Alexander, P.M. 188 ...	0	2	6
„ Col. Francis Burdett, P.G.M. Middlesex ...	0	10	0
„ Cameron, P.M. 180... ..	1	1	0
Per Dr. Johnson, P.M. 249 and 1094	5	0	0
Bro. R. W. Little, P.M., P.Z., &c.	0	10	0
„ W. Stone, P.M. 19 ...	0	5	0
„ W. R. Woodman, P.M. 66 ...	0	5	0
„ George Parker, 192... ..	0	2	6
„ Dr. Bedolphe, 1329... ..	0	5	0
„ J. Phillips, P.M. 188 ...	0	2	6
„ H. Smith, 907 ...	0	2	0
„ Booth, 435 ...	0	2	6
„ H. Einhouse, 435 ...	0	2	6
„ J. Forsyth, 869 ...	0	5	0
„ W. H. Jones, 862 ...	0	5	0
„ Garnier, 49 ...	0	2	0
„ J. Abbott, 141 ...	0	5	0
„ Philbrick, W.M. 18... ..	5	5	0
„ Howell, 186 ...	0	10	0
„ Swainston, 742 ...	0	5	0
„ J. F. Best, 1107 ...	0	2	6
„ F. Jackson, 548 ...	0	10	0
Per Bro. D. Beck, 1306 ...	0	13	0
Bro. Linden, 511 ...	0	2	0
„ Gillard, 180 ...	1	3	6
„ Duddey, 954 ...	0	5	0
„ Slowcomb, 281 ...	0	1	0
„ Russ, 382 ...	0	1	0
„ Callaway, 382 ...	0	2	6
„ Swallow, 382 ...	0	1	0
„ Lancaster, 1287 ...	0	2	6
„ Rickett, 77 ...	0	1	0
„ Arding, 511 ...	0	1	0
„ T. Thomas, 87 ...	0	1	0
„ Davis, 753... ..	0	1	0
„ W. Lowder, 570 ...	0	1	0
„ Woodstock, 733 ...	0	2	6
„ Snelling, 180 ...	0	5	0
„ Bubb, 180 ...	0	2	6
„ Herp, 180 ...	0	2	0
„ Beresford, 1155 ...	0	2	6
Westbourne Lodge of Instruction, 733	1	1	0
Bro. Story, 858... ..	0	1	0
Confidence Lodge of Instruction, 193	1	1	0
Bro. Gregory, 177 ...	1	0	0
Per Bro. H. Carpenter, P.M. 186 ...	0	4	6
Bro. H. Griffiths, 1258 ...	0	2	6
„ Simons, 188 ...	0	1	0
„ D. Marks, 188 ...	0	2	0
S. L., per S. Davis ...	0	10	0
Bro. Cundick, 742 ...	0	5	0
„ Appleby, 742 ...	0	5	0
„ Jones, 174 ...	0	2	6
„ Winterbotham, 174 ...	0	2	0
„ A. L. Gurney, 212 ...	0	1	0
„ Wells, 174 ...	0	2	0
„ Moore, 174 ...	0	2	0
„ W. Ransom, 169 ...	0	2	0
„ Salmonese, Henry IV., Paris... ..	0	5	0
„ Malinour, 141 ...	0	2	6
„ Richardson, 188 ...	0	5	0
„ Hind, 141 (2nd sub.) ...	0	2	6
„ Haselton, 141 ...	0	5	0
„ Dowley, 141 ...	0	2	6
„ Adolph-Levy, 141 ...	0	2	0
„ J. Wigel, 141 ...	0	2	0
„ Edward Grant, 228 ...	10	10	0
Lodge Prudence, 388 ...	1	1	0

Total (exclusive of Grand Lodge grant of £50) } £319 14 0

The meeting was then adjourned to Thursday, 4th May next, at 8 p.m.

For the information of subscribers, it should be mentioned that Bro. W. Mann, P.M. and P.Z. 186, has for the second time presented the Committee with 1500 circulars, and that therefore the best thanks are due to that brother for his valuable assistance.

Masonic Miscellanea.

THE Freemasons of Paris have issued a manifesto, calling on the French people, in the name of humanity, fraternity, and their desolate country, to stop the effusion of blood, and to establish the basis of a definite treaty of peace.

THE "Friar's" Lodge will be consecrated on the 19th inst., at the Cheshire Cheese Tavern, Crutched Friars—Bro. Foxall being W.M.-elect. Bro. J. Terry, P.P.G.S.B. of Herts, is the brother nominated by the Deputy Grand Master as Consecrating Officer.

THE Fifteen Sections will be worked on Wednesday, the 26th inst., at 7 o'clock, at the Confidence Lodge of Instruction, held at Bro. Forster's, Railway Tavern, London-street, E.C. Bro. Verry, S.W. No. 554, will occupy the chair, and from his well-known "good working," no doubt there will be a good muster on that occasion. Bro. Verry will also work the fifteen sections on the Monday previous (24th inst.), at the Sincerity, held at the same house, at 7 o'clock.

A MEETING of the Prov. Grand Lodge of Monmouthshire will be held at the Town Hall Newport, on Thursday, the 20th instant., when the R.W. Bro. Theodore Mansel Talbot, Prov G.M. for the Eastern Division of South Wales, will instal the R.W. Bro. Colonel Charles Lync as Prov. G.M. of Monmouthshire, and the V.W. Bro. S. George Homfray, as Deputy Prov. G.M. The Prov. Grand Lodge will be opened at high twelve. The banquet will be held at the King's Arms' Hotel at 4.30. A procession will be formed at 2.30 p.m., and the brethren will proceed to St. Woolo's Church, where a sermon will be preached by the P.G. Chaplain, and a collection made on behalf of local and Masonic charities.

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

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

METROPOLITAN MASONIC MEETINGS

For the Week ending April 22, 1871.

MONDAY APRIL 17.

- Quarterly Meeting Boys' School, at 12.
- Lodge 1, Grand Masters, Freemasons' Hall.
- „ 8, British, Freemasons' Hall.
- „ 21, Emulation, Albion Tavern, Aldersgate-street.
- „ 58, Felicity, London Tavern, Bishopsgate-street.
- „ 185, Tranquillity, Radley's, Blackfriars.
- „ 720, Panmure, Balham Hotel, Balham.
- „ 907, Royal Albert, Freemasons' Hall.
- „ 1159, Marquis of Dalhousie, Freemasons' Hall.
- „ 1201, Eclectic, Freemasons' Hall.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- 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.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, APRIL 18.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.
" 162, Cadogan, Freemasons' Hall.
" 194, St Paul's, Terminus Hotel, Cannon-street.
" 435, Salisbury, 71, Dean-street, Soho.
" 857, St. Mark's, Duke of Edinburgh Tav., Brixton
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
" 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, 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, APRIL 19.

General Committee Grand Chapter, Freemason's Hall, at 3.
Lodge of Benevolence, Freemasons' Hall, at 6.
Grand Stewards' Lodge, Freemasons' Hall.
Lodge 30, United Mariners, Guildhall Tavern, Gresham-street.
" 140, St George's, Trafalgar Hotel, Greenwich.
" 174, Sincerity, Guildhall Tavern, Gresham-street.
" 190, Oak, Freemasons' Hall.
" 700, Nelson, Masonic Hall, Woolwich.
" 969, Maybury, Freemasons' Hall.
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.
" 1150, Buckingham and Chandos, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
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, APRIL 20.

House Committee Girls' School, at 4.
Lodge 23, Globe, Freemasons' Hall.
" 49, Gihon, Guildhall Coffee House, Gresham-st.
" 55, Constitutional, Terminus Hotel, Cannon-st.
" 169, Temperance, White Swan Tavern, Deptford.
" 179, Manchester, Anderton's Hotel, Fleet-street.
" 181, Universal, Freemasons' Hall.
" 733, Westbourne, Lord's Hotel, St. John's Wood.
" 1287, Great Northern, Great Northern Htl., King's Cross.
Chap. 79, Pythagorean, Ship Hotel, Greenwich.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, Illustrations of Banners and Ensigns, and part sections.
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 Coultts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, APRIL 21.

House Committee Boys' School.
Lodge 6, Friendship, Willis's Rooms, St. James's.
" 201, Jordan, Freemasons' Hall.
" 813, New Concord, Rosemary Branch Tavern, Hoxton.
" 975, Rose of Denmark, White Hart, Barnes.
Chap. 92, Moira, London Tavern, Bishopsgate-street.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry 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. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, APRIL 22.

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

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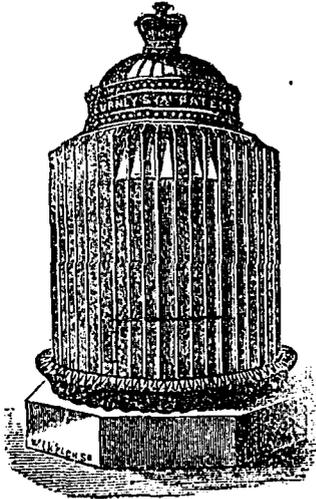
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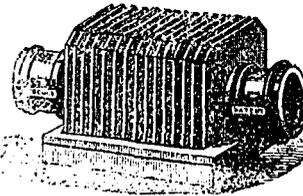


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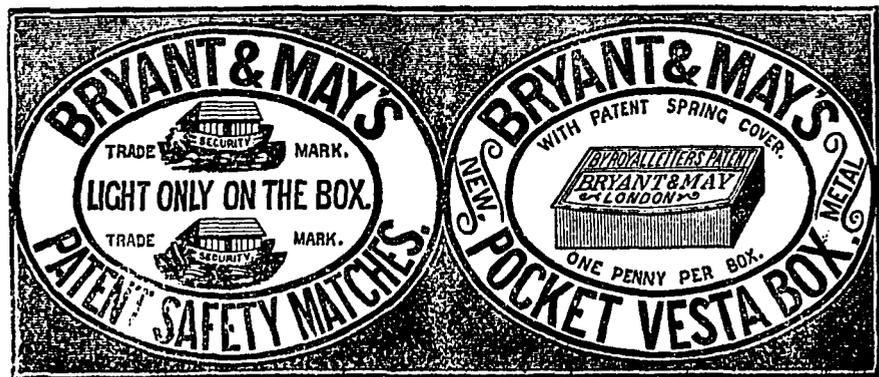
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