

# THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.

VOL. 4, No. 112.]

SATURDAY, APRIL 29, 1871.

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P o e t r y .

THE LAST BREATHINGS OF A FREEMASON'S DAUGHTER, WHO DIED AT THE EARLY AGE OF NINETEEN YEARS.

"Come quickly Lord!" our lov'd one cries,  
 "And waft my spirit to the skies;  
 O, Jesus, come this night, I pray,  
 Take me to dwell with Thee for aye.

"Dear father, sit now by my side,  
 I cannot long with you abide;  
 I struggle hard for every breath,  
 You soon must close my eyes in death.

"Oh! do not weep, my father dear,  
 I'm happy—happy, even here,  
 But happier still I'll be above,  
 With the Redeemer whom I love.

"Oh! be not sore distress'd for me,  
 But think when on this bed you see  
 Only the clay! the soul has fled  
 To Him whose blood for us was shed.

"O Lord, now if it please Thee come—  
 My weary spirit longs for home;  
 Fain would I enter into rest,  
 And worship Thee with all the blest.

"I leave this world without regret,  
 My friends, I trust, will follow yet,  
 And all life's cares and sorrows o'er,  
 Meet me in Heaven and part no more.

"Three brothers are already there,  
 Whose happiness I long to share,  
 And in their fellowship to raise  
 A song of thanksgiving and praise.

"Oh! how I long to be away!  
 I hope to go ere dawn of day;  
 Come quickly, Jesus! take me home—  
 Oh, I am weary!—Jesus, come!

"Brothers, I bid you all farewell;  
 Seek God whilst upon earth you dwell,  
 Oh keep from sin, cease not to pray,  
 And sanctify the Sabbath-day.

"Farewell, farewell, my own dear mother—  
 You'll miss me more than other,  
 But all your tender care and love  
 Ere long will find reward above.

"Sweet Jesus! now I wait for Thee,  
 Thy glory and Thy love to see;  
 Friends, cheer me with that song divine—  
 How bright these glorious spirits shine!"

With faltering voice our dear one cried,  
 "Take comfort, Christians." Ere she died,  
 She whisper'd in her father's ear,  
 "I see Him now;" the Lord was near.

'Tis over—that brief earthly life,  
 That gentle soul, has left the strife  
 And sin of this poor world, to dwell  
 With Him whom here she loved so well.

We mourn, but not as those who know  
 No comfort in their earthly woe—  
 We think of her as happier far  
 Than any in this world that are.

The grave shall yet its charge resign,  
 And she shall in new beauty shine;  
 Yes, we await, with humble trust,  
 The resurrection of the just.

FLIES.—Amongst the little discomforts of life is one which is particularly obnoxious to those who cannot leave London during August and September, and particularly the unfortunate bachelors who are obliged to make their daily meals in an eating-house or restaurant. It is the nuisance of flies, to which some people are so sensitive, that to dine becomes a positive trial, instead of a pleasure. A little attention on the part of proprietors of dining-rooms would get rid of the evil. In Belgium the butchers use laurel oil on their doorposts and window-frames to such good effect that the flies will not enter the shops. Is not this hint really worth taking?—*Food Journal.*

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FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 243.)

In the "Bi-annual Communication" from June to December, 1813, the following announcement is made:—"The Right Worshipful the Grand Lodge of Ireland have great pleasure in announcing to all their brethren the union of the two Grand Lodges of England, after a separation of nearly a century; they are now happily and indissolubly re-united under the auspices of our Most Illustrious Brothers their Royal Highnesses the Duke of Kent and Duke of Sussex, Grand Masters of each. By the completion of this great work, so highly interesting to the whole Fraternity, perfect unity will be restored to the Order, the pure and perfect forms of *Ancient Masonry* recognised and unalterably determined, and the most perfect confidence and communication permanently established between the Grand Lodges of England, Scotland, and Ireland."

The foregoing admirable statement is a most graceful tribute to the zeal and ability of the distinguished promoters of the blessed "Union," and, as might have been expected, the re-uniting of the scattered elements has been the means of placing the Craft in a position never before attained. The officers of the three Grand Bodies at this date were as follows:—

The Present Grand Officers of the United Grand Lodge of England.

- The M.W. His Royal Highness the Duke of Sussex, Grand Master.
- R.W. the Rev. Samuel Hemming, D.D., Senior Grand Warden.
- R.W. Isaac Linds, Esq., Junior Grand Warden.
- W. John Dent, Esq., Grand Treasurer.
- W. William Meyrick, Esq., Grand Registrar.
- W. William Henry White and W. Edwards Harper, Grand Secretaries.
- W. the Rev. Edward Barry and W. the Rev. Lucius Coghlan, Grand Chaplains.
- W. the Rev. Henry Isaac Knap, Deputy Grand Chaplain.

The Grand Officers of Scotland.

- His Royal Highness George, Prince of Wales, Prince Regent, Grand Master Mason and Patron of the Order.

- M.W. and Right Hon. Robert, Lord Viscount Duncan, Acting Grand Master under His Royal Highness.
- R.W. and Right Hon. Charles, Lord Kinnaird, Deputy Grand Master.
- R.W. William Inglis, Esq., Substitute Grand Master.
- R.W. James Gardiner Baird, Senior Grand Warden.
- R.W. Sir John Hamilton Dalrymple, Junior Grand Warden.
- W. Sir John Hay, Grand Treasurer.
- W. Alexander Lawrie, Esq., Grand Secretary.
- W. and Rev. Dr. John Lee, Grand Chaplain.
- W. James Bartram, Esq., Grand Clerk.

Grand Lodge of Ireland.

- M.W. His Grace Augustus Frederick, Duke of Leinster, Grand Master.
- R.W. and Hon. A. H. Hutchinson, Deputy Grand Master.
- R.W. and Hon. John Lord Hutchinson, K.B., Senior Grand Warden.
- R.W. and Hon. James Lord Kilmaine, Junior Grand Warden.
- W. John Boardman, Esq., Grand Treasurer.
- W. the Rev. Robert Handwell, D.D., Grand Secretary.
- W. the Rev. J. A. Coghlan, A.B., Grand Chaplain.
- W. William F. Graham, Deputy Grand Secretary.

In 1813, the M.W. Bro. Augustus Frederick, third Duke of Leinster, was elected Grand Master, and has so continued down to the present time (A.D. 1871). We believe such a lengthy appointment to be without parallel. To be annually elected Grand Master for fifty-eight years is something surely extraordinary! Our Past Grand Master, the Right Hon. the Earl of Zetland, K.T., &c., occupied the Grand East for about half that period, and though his lordship's rule was deservedly appreciated, many distinguished Masons thought the term much too long for one brother, however able, to continue as Grand Master; and in that opinion we decidedly concur. It seems a pity, to say the least, for the highest honour we, as Masons, can bestow on noblemen who have evinced considerable zeal and ability on behalf of the Craft to be retained by one brother, to the exclusion of all others equally worthy and capable of supporting the dignity of the high position, for the period of half a century! We are of opinion that the present requirements of the Craft decidedly point to a limitation of the term of office; but whether the Grand Mastership should cease to be held after three, five, or seven years' occupancy it is not for us to say. The practice of Scotland favours the shorter period; but we think the seven years would be more generally supported in this country. The former Grand Master of Ireland, General Richard, second Baron and first Earl of Donoughmore, was first elected in 1739, and continued to be chosen to that exalted position for about a quarter of a century.

The following sensible notice is appended by the D.G. Sec. to the Bi-annual Report for 1814:—"It is recommended that, when a brother is proposed to become a member of a lodge, who has been initiated in another, that he shall (previous to admission) produce a certificate from the Grand Lodge of the Establishment of the country in which he was initiated, in order to ensure the lodge admitting such candidate that he comes from a regular lodge, and also that he has withdrawn from it in a proper manner."

The Grand Treasurer served the Grand Lodge for twenty-five years, and was so respected by the members that on his decease "an appropriate monumental entablature was erected in the cathedral of St. Patrick to his memory," the expense of which was defrayed by subscriptions of the Grand Officers, the members of the Grand Master's Lodge, and ten other Dublin lodges, three military lodges, &c.

The Grand Secretary, the Rev. Dr. Handcock, preached in the cathedral, Dublin, on the 24th November, 1814, the collection on which occasion amounted to £325 os. 5d. (with subsequent donations),

on behalf of the "Masonic Female Orphan School." It is refreshing to read of such instances of liberality so early in this century, for, generally speaking, it is only of late that the systematic and proportionate benevolent offerings of the Craft have been properly cultivated and responded to by the members. Even some Grand Lodges in the present day are without such admirable institutions as Masonic schools, and fritter away their revenues nobody hardly seems to know *where* or *how*.

The following notice was addressed to the members in 1815 respecting a Freemasons' Hall for Ireland, and we append at the same a few of the rules then in force:—

The attention of your lodge is earnestly requested to the project now in progress, of providing a GENERAL ESTABLISHMENT OF FREEMASON-HALL in Dublin for all purposes of the MASONIC BODY, and which has been undertaken with such success as to require but a reasonable share of assistance from the brethren of the country lodges in the registry of Ireland to complete it effectually. The sister countries have established institutions of this nature by the zeal and spirit of the CRAFT, but in Ireland there is no Sanctuary or Temple for the work of the Order—no memorial or testimony of fraternal love, or of the devotion of FREEMASONS to the duties they have undertaken and the principles they have solemnly pledged themselves to support. To redeem the Body from this reproachful state is the object of the measure submitted to the consideration of your LODGE, as well as to that of every FREEMASON under whose view it may happen to come; and your support is expected on the strength of this conviction—that there is no part of the world where Masonic duties are better understood and fulfilled than in Ireland, and that therefore the munificent example of genuine Masonic zeal displayed by the GRAND MASTER, and liberally followed by several lodges and individuals of the CRAFT will not nor cannot be contemplated with indifference, or without good effects by any of the brethren. Any contributions forwarded for this purpose to the Grand Treasurer will be recorded with due credit to the motives and the source from which they proceed.

Extracts from Rules:

Country lodges are to return their officers, whether elected or continued, and a list of all their members, to the Secretary on or before St. John's Day, and any lodge not complying shall be fined 5. 5d. for each omission.

Lodges in arrears of dues to the Grand Lodge, or not making regular returns for two years, shall be suspended, at the end of three years cancelled.

No lodge shall make any person a Mason until he has attained the age of twenty-one years, let his other Masonic qualities be what they may, unless by dispensation from the Grand Master or Grand Lodge.

No person shall be made a Mason in any lodge for a smaller admission fee than one guinea and a half, including the fee for registry.

All the lodges of Ireland are to register their members in the Grand Lodge books within six months after they are raised to the degree of Master Masons, as well as the names of those transferred from other lodges, under penalty of 5s. 5d. for each neglect.

Every lodge in Ireland shall pay 10s. 10d. annually to the Grand Lodge, as formerly, on or before the first Thursday in June and December, the Grand Master's Lodge to pay what they shall think proper, and no Master or Warden shall be suffered to sit in the Grand Lodge until such contribution be paid, but no military lodge is to be charged with annual dues whilst on foreign service; the price of Grand Lodge certificates as heretofore.

All communications to the Grand Lodge to be post paid.

No military lodge shall make any townsman or citizen a Mason in any part of the British dominions when there is a registered lodge held in the town or district where he resides, or where such military lodge meets; and no town or country lodge shall make any military man a Mason when there is a warranted lodge held in the regiment, troop, or company to which such military man belongs, and any military or other lodge violating this rule shall be fined one guinea for each individual so made or admitted, and if such conduct is persisted in, the warrant shall be withdrawn altogether or suspended during the pleasure of the Grand Lodge.

No religious or political discussion is by any means or under any pretence or pretext whatever to find its way into a Masonic lodge.

No brother shall attend as a Mason clothed in any of the jewels or badges of the Craft at any funeral or other public procession in the city of Dublin or its vicinity without a special licence first had and obtained for such funeral or procession from the Grand Master or his Deputy, and in all Masonic funerals, or other public processions of what kind or nature soever, although authorised as above, no brother shall wear any other ribbons or colours than Masonic ones; or, if attended by music, shall play or cause

to be played any other than Masonic tunes, it being strictly prohibited to introduce on such occasions any party or political colours or tunes, so that the honour of the Craft or the peace of the country may be compromised, and every brother offending against this rule shall be liable to exclusion or suspension from the rights of Masonry during the pleasure of the Grand Lodge.

From and after the 24th of June, 1816, no brother being the proprietor of a house of entertainment in which a Masonic lodge hold its meetings shall be eligible to hold the office of Master of such lodge during the time it meets in his house, and any lodge electing such brother as their Master shall have the warrant thereof suspended during the pleasure of the Grand Lodge.

Any regular Mason aiding or assisting at the works of a lodge not authorised or warranted by the Grand Lodge, or whose warrant has been suspended or cancelled, acts contrary to the fundamental principles of Freemasonry, and shall be excluded or suspended during the pleasure of the Grand Lodge.

Grand Lodge, 2nd of November, 1815.

Ordered, That no application for reduction of dues or arrears of dues by individual lodges be received by this Grand Lodge, and that the Secretary be ordered to return all such applications.

By Order of the Grand Lodge,  
ROBERT HANDCOCK, Grand Secretary.  
WILLIAM F. GRAHAM, D.G. Sec.

(To be continued.)

### FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The Quarterly Convocation of the Rosicrucian Fraternity was held at Freemasons' Tavern on Thursday, the 20th instant, and amongst those present were: Colonel Burdett, Hon. V.P.; J. Brett, M.G.; R. Wentworth Little, P.M.G.; C. H. Rogers-Harrison, D.M.G.; W. R. Woodman, M.D., S.G.; H. C. Levander, M.A.; W. B. Hambly, J. Weaver, E. Stanton Jones, Rev. W. B. Church, M.A.; and W. Carpenter, Ancients; W. J. Ferguson, T.B.; T. Cubitt, Org.; Major E. H. Finney, G. of T.; J. Boyd, G. Butler, J. R. Foulger, E. H. Finney (jun.), M. Edwards, and J. S. Banning.

After the confirmation of the minutes, the following ten candidates being in attendance were admitted to the grade of Zelator: Bros. S. Rosenthal, W. B. Johnston, Captain J. Bertrand Payne, D. M. Dewar, W. Roebuck (C.E.), G. Cooper, T. W. White, R. H. Thrupp, J. O. Oxland, and J. W. Barrett. Fratres Woodman, Ferguson, Weaver, Butler, and Jones were advanced to the 7°, or grade of Adeptus Exemptus, Colonel Burdett and H. C. Levander to the 6°, or Adeptus Major, and fourteen other fratres to the rank of Adeptus Minor, the 5°.

It was proposed, seconded, and unanimously resolved that the sum of five guineas be voted from the funds of the Society to the "Wentworth Little Testimonial" Fund in recognition of the services of Frater Little, S.M., Past Master General.

Letters of apology for non-attendance from Frater Hughan and others were read.

The Sec. Gen. reported that he had appointed Frater Finney, jun., Asst. Sec., vice Gordon, superseded for absence without leave.

An application was then made by Frater Oxland, of Corpus Christi College, Cambridge, for permission to found a subordinate College of Rosicrucians at that ancient seat of learning, and the S.M. said that the application should be duly laid before the Council of Ancients.

The Sec. Gen. was requested to prepare a list of the actual members of the Society by the next meeting, arranged in the order of their several grades, and distinguishing the names of those who belonged to the colleges at London, Bristol, and Manchester respectively—the list to be neatly copied and suspended in a frame for the information of the Society at every future meeting.

At the next meeting a paper on "Mediæval Mysticism," by Frater Little, will be read and discussed.

"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."

### THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE V.

Bibliologists are perhaps more exposed to the shafts of a censorious world than any other logicians, the subject upon which they treat affording considerable scope for comment. To write a treatise upon the sacred writings so as to be generally acceptable would therefore be found to be exceedingly difficult, if not thoroughly impracticable, the opinions of individuals disagreeing in a very remarkable manner, as exemplified by the innumerable essays and other compositions that have from time to time appeared. There has been much dissension with regard to the "clandestine act" committed by Ruth, previous to her espousal to the distinguished citizen of Bethlehem. Her behavior being tolerably well known to most readers of the Scriptures, need not here be minutely described. Some have endeavoured to prove that her conduct is to be construed into no other light than that of a pure and honest intention; while others emphatically declare that her proceeding, being quite inconsistent with the dictates of modesty and virtue must be extremely offensive to all who prize decency and chastity. Is the latter estimate indicative or uncharitable, or is it deficient in reasonableness? Let the enthusiast ponder over the subject. Let his inferences be tempered by his own conscience. I feel that in this instance it is not for me to consider whether the "female Masons" have been wise in their selection of Ruth as an example of piety, or whether another representative more eligible for the purposes of the Order might have been discovered in Holy Writ. My duty is now to lay before the reader the annexed particulars, having reference to the second point of the signet of the sisterhood:—

#### THE SECOND POINT.

RUTH, OR THE WIDOW'S DEGREE.

[The Symbol of the Ripened Grain.]

"Pity the widow, desolate and poor;  
Those little parcels are her only store;  
Meekly upon her breast she crosses them,  
Prophetic of the Cross of Bethlehem;  
Then looks imploringly into the sky,  
Where sits enthroned the pitying Deity."

The scriptural illustration is the following verse, taken from the 2nd chapter of Ruth:—"Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?"

The point is coloured yellow—the hue being typified by the sunflower. The emblem of the degree is a sheaf.

The lecturer, in addition to other matters, thus discourses upon the incidents connected with the life of Ruth:—

"Freemasonry in its obligations, emblems, and principles is peculiar, and we, as Master Masons, are taught to respect devotion to religious principles. Upon our first entrance into the Masonic lodge we testify our faith and trust in God. Atheism will effectually debar any person from becoming a Freemason. Therefore, when we find in history a person who forsakes home, and lands, and parents, and country through piety to God, we seize upon that character, and hail it as Masonic; and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Ruth under the title of Ruth; and we have so surrounded the piety of that noble and heroic woman with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Ruth, as composing a degree of the Eastern Star, is as follows:—Ruth was of the nation of Moab, an idolatrous people. She married a man named Mahlon, formerly a citizen of Bethlehem, who had taken up his residence in the land of Moab, where he died. He was a worshipper of God, and by his pious example and teaching she was converted to the true religion. A few happy

years followed, and then the calamity of widowhood, came upon her. Upon his death-bed he solemnly exhorted her, for her soul's sake, to leave the dangerous company in which she would be thrown, and go to the city of Bethlehem, where dwelt the people of God. Immediately after his death she obeyed his pious injunctions. Forsaking her home and friends, she journeyed, in company with her aged mother-in-law, to Bethlehem, where she arrived in due time, wayworn and so poor that she was compelled, for her own support and that of her friend, to seek some means of securing a livelihood. There was nothing, however, that she could do, save to go into the barley fields—for it was the time of harvest—and glean among the poorest and lowest classes of the people for a support. The very first attempt she made at this labour exhausted her strength. She had been reared in luxury, and the toil was too great for her. The sharp stubble wounded her feet; the blazing sun oppressed her brain; the jeers and insults of her companions alarmed and discouraged her, and long before the hour of noon, with only two little handfuls of barley as the fruits of her labour, she sought the shade of a tree to rest herself for a few moments before retiring from the field. At this instant Boaz, the owner of the field, entered. He was a pious and charitable man. None in Bethlehem was so rich; none more beloved and honoured than he. As he entered the field, he observed near the gleaners the form of one differing in garb and manners from the rest, and asked the overseer who she was. In reply he learned that she was a woman from Moab, who had asked leave to glean among the sheaves, but that evidently she was unaccustomed to such labour, for she had been there since the sunrise and had gathered but two little handfuls of barley. This excited the kindly feelings of Boaz, and he went to her to say a word of sympathy, and to offer her relief. As she saw him approach she supposed him to be the owner of the field and come to order her away. Ever since the morning she had met nothing but scorn and reproach, and she looked for it now. Raising her hands, therefore, to show him how small were her gleanings, and that she had taken nothing from the sheaves, she placed them meekly upon her breast, as showing her willingness to submit to whatever lot she might be called upon to endure, and cast her eyes upward as appealing to God against the inhumanity of man. It was for God she had forsaken home, wealth, and friends, and the disconsolate widow, alone in the world, had none other to whom she could look for protection. This mute appeal was not lost upon the kind heart of Boaz. He spoke words of sympathy and tenderness to her; he encouraged her to persevere. From the provisions brought for his reapers he bade her eat and drink. He directed that handfuls of barley should be dropped on purpose in her way by the reapers, so that she might gather an ample supply; and when she returned home to her mother-in-law she bore with her enough for their immediate necessities. In a short time Ruth became the wife of Boaz, by whom she had a son, called Obed, the father of Jesse, the father of David, the father of Solomon, whose wisdom and power are known to every intelligent Freemason. The colour yellow alludes to the ripened grain that composed the barley sheaves of Boaz, among which Ruth was gleaning. The emblem of the sheaf reminds us of the liberality of Boaz, who from his sheaves commanded that portions be taken and cast in Ruth's way, that she might gather an abundance. The sign alludes . . . The pass is used to recall the then lowering but afterwards glorious history of the heroic Ruth."

The lines quoted beneath are designed as a tribute to Ruth:—

"Widow, mourning for the dead,  
'Midst the golden harvest mourning,  
Beats the sun thy aching head?  
Burns the stubble 'neath thy tread?  
No kind look thy gaze returning,  
These poor parcels all thy store?  
Surely God will give thee more,  
Surely God will give thee more."

"Stand, then, mournfully and sigh;  
Raise thy hands in meek submission;  
Thy redeemer, Ruth, is nigh—  
Marks thee with a gracious eye,  
Knows thy lonely sad condition;  
All thou'st given him and more  
Shall be rendered from his store,  
Shall be rendered from his store."

The details of the third point, being rather lengthy, are reserved for the next article. C. S.

WE are requested to state that the working of the Fifteen Sections at the Confidence Lodge of Instruction is unavoidably postponed from the 23rd inst. to Wednesday, the 17th May.

*The RESURRECTION of the DEAD.*

The resurrection of the dead is the most important subject that can occupy the attention of mortal man. It is a theme the most lofty upon which man can write or speak, and therefore I think it a mistake to speculate upon the subject merely as an abstract principle instead of one that has been brought to light by the glories of revelation. The state of the whole world, seven centuries before the Christian era, is graphically depicted by the prophet, "Behold the darkness shall cover the earth and gross darkness the people," and then he immediately adds, "But Jehovah shall arise upon thee; and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." The ideas of the after life of man in his state of immortality were among all peoples of the ancient world most gross and sensual, yet expressed by a most beautiful language in all the refined terms of scholarship and philosophic thought, so that as described by St. Paul (a perfect scholar of his age), to the Corinthians, in whose capital was a school of theology and philosophy, "That the world by wisdom knew not God." The same authority also declared "That life and immortality had been brought to light through the gospel," the light evidently predicted by the prophet. If so, then as Masons, who conspicuously acknowledge the authority of the Sacred Law, I think then we are bound to draw our inferences and mode of thought from that source alone. If so, the conclusion I arrive at is, that the word death, as we use it in common, is a misnomer; in fact, there is no such thing as natural death—a spiritual death there most certainly is. Death signifies the cessation of any particular state or quality. Man is said to be dead when in the bloom of health and activity, when within him there is a cessation of the principles of honour, integrity, or noble feelings. He is then said to have no life of goodness in him; but the separation of the body from the spirit is only a continuation of life in a new state, either of weal or woe, for as the tree falls so it lies. The works done in the body will go with him, and the dust shall return to the earth as it was, but the spirit unto God who gave it. In the volume of the Sacred Law the resurrection of the body is never even alluded to, it not being a fact; but a resurrection from a grave of iniquity is a constant theme, "And you hath He quickened who were dead in trespasses and in sins." The resurrection of the dead, then, can take place only in this world, and not in the world to come. The real man, that is his spirit, is imprisoned, while in this world, in a covering of clay, and from which whether he is conscious of it or not, he is continually attempting to escape, which sometimes he does by his own violence. Man, while on earth, can never realize his hopes; "Man never is, but always to be, blest. His constant cry is "excelsior," and the wisest among men, whose glory is the theme of emulation, at the close of an unprecedented career of glory confessed, with saddened experience, "All has been vanity." "Call no one happy till he is dead," said the heathen sage to the then supposed richest monarch on the earth, and the Christian sage may say, "call no one happy till the resurrection of the soul from the grave of this body of flesh, which shall be on his last day in this world." Take the example of the resurrection of the warbler from the grave of his shell to his introduction to the world of light. The egg is a beautiful and vivid illustration of the resurrection of the dead. In that prison of the shell, from the pulpy and edible matter which it contains, are formed the bones, muscles, feathers, &c., to prepare it for its future life. The shell will be left behind and scattered to its native elements, as man shall leave behind him the shell of his body to be disposed of according to natural laws. The spirit is now in the spiritual world and obedient to spiritual laws; but here the comparison terminates. The feathered beauty enjoys his little day in the possession of sun and light, and the active tie congenial to its nature, busies itself in preparing for its progeny, and soon ceases to be an unit in the creation. Not so man; his resurrection

has been to life eternal. All his aspirations, while in the grave of his body, will be set free. No longer pent up, "cabin'd, cribb'd, and confined," he can enter into the fulness of those delights of love and charity which he yearned for here. He has hungered and thirsted after the happiness of being, and doing, good; he is now satisfied. "Behold the fowls of the air, are ye not much better than they?"

W. B. (742.)

**GRAND CHAPTER OF ENGLAND.**

The following is the business paper for the next convocation on Wednesday, the 3rd May:—

The regulations for the government of the Supreme Grand Chapter during the time of public business to be read.

The minutes of the last quarterly convocation to be read for confirmation.

Installation of Principals, and appointment and investiture of officers for the ensuing year.

Election of the Committee of General Purposes for the ensuing twelve months.

*Report of the Committee of General Purposes.*

The Committee of General Purposes beg to report that they have examined the accounts from the 18th January, 1871, to the 18th April, 1871, both inclusive, which they find to be as follows:

To balance 18th January ...	£343	9	7
„ subsequent receipts ...	315	1	8
	£658	11	3
By disbursements during the quarter ...	£241	18	8
By balance ...	416	12	7
	£658	11	3

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

The Committee beg also to report that they have again considered the question on which they reported to the last Grand Chapter, and which was referred back to them for further consideration and report, viz.: "as to the eligibility of a companion who had served as a Principal of a chapter acting under a foreign Constitution to be a Principal of an English chapter, he not having served the office of Worshipful Master in an English lodge." The Committee have not been able to alter the view they took of the question, and they therefore respectfully adhere to their report of the 18th January, 1871. The Committee refer Grand Chapter to the fact that the laws have been frequently relaxed in favour of companions in the colonies, but decline to offer any opinion as to the expediency of making any alteration on this question.

The Committee have received the following petitions:—

1st. From Companions James Mackay Cunningham as Z., Thomas Lane as H., Walter Kirkland as J., and seven others, for a chapter to be attached to the Hartington Lodge, No. 916, Eastbourne, to be called "The Hartington Chapter," and to meet at the Sussex Hotel, Eastbourne, Sussex.

2nd. From Companions Alfred John Hancocks as Z., James Fitzgerald as H., William Lea Faucott as J., and six others, for a chapter to be attached to the Lodge of Hope and Charity, No. 377, Kidderminster, to be called "The Chapter of Hope and Charity," and to meet at the Lion Hotel, Kidderminster, Worcestershire.

3rd. From Companions Charles Henry Rogers-Harrison as Z., William B. Hambley as H., George Shück as J., and six others, for a chapter to be attached to the St. Mark's Lodge, No. 857, Brixton, to be called "The St. Mark's Chapter," and to meet at the Duke of Edinburgh Hotel, Shepherd's-lane, Brixton, Surrey.

4. From Companions John Thomas Barnes as Z., John Geeves Stevens as H., George Morris Elliott Snow as J., and six others, for a chapter to be attached to the Doric Lodge, No. 933, London, to be called "The Doric Chapter," and to meet at Anderton's Hotel, Fleet-street, in the city of London.

5. From Companions Joseph Smith as Z., John Albert Farnfield as H., Rev. Joseph Marychurch Vaughan as J., and seven others, for a chapter to be attached to the Royal Albert Lodge, No. 907, London, to be called "The Royal Albert Chapter," and to meet at the White Hart Tavern, Abchurch-lane, in the city of London.

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

The Committee have also received a petition from the Eureka Chapter, praying to be detached from the Southern Cross Lodge, No. 793, meeting at

Maldon, Victoria, and to be attached to the Mount Alexander Lodge, No. 692, meeting at Castlemaine, in the same colony. Both lodges having given their consent, the Committee recommend that the prayer of the petition be granted, subject to the approval of the District Grand Superintendent, which does not accompany the petition.

In consequence of the very insufficient manner in which many chapters make their returns to the Supreme Grand Chapter, the Committee beg further to report that they have passed the following resolution: "That all chapters be required to make a return annually of their subscribing members, and the rank each member holds in the chapter."

(Signed)

W. PULTENEY SCOTT, President.

*Resolved*—"That the best thanks of the Committee be given to the President, Companion William Pulteney Scott, not only for the great attention he has devoted to the business of Royal Arch Masonry, and for the admirable manner in which he has conducted the duties of the office he has so long and ably filled, but also for the urbanity and kindness with which he has presided over its meetings.

Freemasons' Hall, London, W.C.,  
19th April, 1871.

**CONSECRATION of the SCIENCE MARK LODGE, No. 128, at WINCANTON.**

A special Mark Lodge was held at Wincanton, on Monday, the 17th inst., in the National School-room, by the very Worshipful Deputy Provincial Grand Master of the Province of Somerset, Bro. Capt. F. G. Irwin, and his officers from Weston-super-Mare.

Bro. the W.D.P.G.M. appointed Bros. F. Vizard, S.W.; W. H. Davies, J.W.; Rev. R. H. Bigsby, Chap.; Jones, M.O.; Thomas Clarke, S.O.; A. W. Butter, J.O.; Benjamin Cox, Sec.; R. C. Else, S.D.; W. S. Gillard, J.D.; Dr. Swete, Org.; Major Vizard, I.G., as his officers *pro tem.*, and proceeded to open the lodge, when the following brethren, having been approved of by ballot, were advanced to the honourable degree of Mark Master:—Bros. Charles R. Shepherd, W.M. 437; Rev. R. H. Wingfield Digby, P.M. 1168, and P.P.G.C., Dorset; Benjamin Atwell, P.M. 437; Wm. H. Hannen, S.W. 437; Dr. James Johnstone Luce, P.M. 437; John Fry, 437; Rev. Wm. J. E. Percy, Chap. 1168, and P.P.G.C. Dorset; Ernest Baker, 1168; Wm. Croad, 1168; John Rumsey, Org. 1168; Frederick Foan, 446; John Himbury, 1168; John Chaffin, S.W. 329; and Walter Dowding, 437. Nine other brethren were approved of by ballot but could not attend.

The ceremony of consecration was then proceeded with. Bro. F. Vizard, W.M. 102, then presented Bro. William Salter Gillard, of Sherborne, W.M. of Craft Lodge 1168, for installation, and he having answered the usual queries, all brethren below the chair were requested to retire, when Bro. Gillard was installed as W.M. of the new lodge, who appointed the following brethren as his officers for the ensuing year:—Bros. F. Vizard, P.M.; Charles R. Shepherd, S.W.; John Howe Farley, J.W.; Rev. W. J. E. Percy, Chap.; Benjamin Atwell, Treas.; W. H. Hannen, Sec.; Dr. J. J. Luce, Registrar of Marks; A. W. Butter, M.O.; Ernest Baker, S.O.; John Fry, J.O.; John Chaffin, D.C.; John Rumsey, Org.; Walter Dowding, S.D.; F. Foan, J.D.; John Himbury, I.G.; William Croad, Steward.

At the conclusion of the ceremonies, the W.M. proposed, in feeling terms, a very cordial vote of thanks to the D.P.G.M. and his officers for the perfect manner in which the ceremonies had been worked, which was suitably acknowledged.

The business being concluded, thirty of the brethren adjourned to the Greyhound Hotel, where a banquet was prepared, which was presided over by the new W.M., who was well supported right and left.

This bids fair to be a very strong lodge of Mark Master Masons, as, in addition to the 23 brethren approved by ballot, 14 Mark Master Masons were admitted as members of the lodge.

A PATRON of a certain newspaper once said to the publisher: "Mr. Printer, how is it you have never called on me for pay for your paper?" "Oh," said the man of types, "we never ask a gentleman for money." "Indeed," replied the patron, "how do you manage to get along when they don't pay you?" "Why," said the editor, "after a certain time we conclude he is no gentleman, and we ask him." "Oh—ah—yes—I see. Mr. Editor, please give me a receipt," and hands him a V. "Make my name all right on your books."—*Keystone.*

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Pythagorean Lodge, No. 79.*—This ancient lodge held its usual monthly meeting (the last of the season) on Monday, 24th inst., at the Ship Hotel, Greenwich. The lodge having been opened by the W.M., Bro. J. S. Burls, the minutes of the previous meeting were read and unanimously confirmed. In consequence of the unavoidable absence of the candidates, no work was done, an event which has not happened in this lodge for many years. A resolution was unanimously carried that a letter of condolence be sent to the highly-respected S.W., Bro. C. Nash, on the loss he had that day sustained in the death of his wife. This event cast a gloom over the meeting, more particularly at the festive board. One pound was given to a poor brother hailing from Scotland. The lodge was closed until Monday, September 25th. There were present Bros. Roberts, S.D.; Munyard, J.D.; Shaw I.G.; W. West Smith, P.M., D.C.; J. H. H. Doughney, P.M., Sec.; T. Perridge, P.M., Partridge, Wilkins, Dussec, &c., and amongst other visitors were Bros. F. Walters, H. Keeble, H. Bagshaw, and A. Stevens.

*Lodge of United Strength, No. 228.*—The last meeting of the season of this flourishing old lodge was held on Tuesday, the 11th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. B. Robards, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. Three members of the Finsbury Park Lodge, 1288, viz., Bros. T. Goode, jun., F. Rothschild, and F. W. Simmonds, were introduced, two were passed and the other raised by the W.M., Bro. Robards. The ceremonies were performed in a correct manner, as is usual in this lodge, which can boast of having amongst its members at least half a dozen P.M.'s capable of working the Fifteen Sections. Business having been disposed of, the brethren sat down to one of Bro. Wickens' excellent banquets. Toasts and songs followed in most agreeable style. Bro. Terry responded for the P.M.'s and Bro. F. Walters for the visitors. There were present: Bros. Winsland, P.M., Treas.; Crump, P.M., Sec.; J. Terry and E. Davis, P.M.'s; J. Hillhouse, S.D.; J. White, J.D.; W. Smith, D.C.; R. Griggs, and many others. Visitors: Bros. F. Walters, J. Newton, and T. Meekham, P.M.'s; J. Goode, F. Rothschild, F. W. Simmonds, G. De Maid, &c.

*New Concord Lodge, No. 813.*—The first meeting of this flourishing lodge since the installation was held on Friday, the 21st inst., at the Rosemary Branch Tavern, Hoxton. The lodge was opened by the W.M., Bro. Atkins, supported by Bros. Salisbury, S.W.; Denny, J.W.; J. J. Wilson, P.M., Treas.; W. H. Main, P.M., Sec.; A. Hill, S.D.; Mountford, J.D.; C. Hill, I.G.; Sinclair, D.C.; Fauquez, W.S.; and several others. The minutes of the previous meeting were read and confirmed. A ballot proved unanimous in favour of a candidate for initiation. Two brethren were passed, all the officers doing their several parts of the ceremony in an excellent manner. An eloquent appeal for the annuity fund, was made by Bro. Wilson, and met with a good response. The lodge was then closed, and supper was served under the superintendence of the host, Bro. Gabb, who, as usual, was unremitting in his endeavours to make every one comfortable. A very pleasant evening was spent. Bro. F. Walters, W.M. 1309, responded for the visitors, one of whom was Bro. J. Terry, P.M. 228, P.G.S.B. Herts.

*Rose of Denmark Lodge No. 975.*—This flourishing lodge met at the White Hart, Barnes, Surrey, on Friday, the 21st inst. Bro. C. A. Smith, W.M., presided, and was supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; K. B. Huddleston, S.D.; C. Butcher, J.D.; T. Farrell, W.S.; H. Potter, P.M.; W. Hamlyn, H. N. Hewett, J. Ayles, J. T. Clipson, W. Hayes, P. Davis, S. Curtis, Harris, Phillips, C. Willcox, T. T. Willcox, Spittle, Makepeace, Parr, Tyler, Brooks, and S. Harris, with a large number of visitors, including Bros. Bond, Stean, and Fabian, P.M.'s. Five brethren were raised to the third degree, the ceremony being admirably rendered by the W.M. and his officers. Mr. W. Palmer was then initiated, and the resignation of Bro. Claridge was announced. Pursuant to notice of motion, it was proposed, seconded and carried unanimously that the sum of five guineas be voted to the "Wentworth Little Testimonial" fund, and Bro. Noyce, P.M., Treas., as the seconder, spoke in the highest terms of Bro. Little's services to the Craft, and to the Rose of Denmark Lodge in particular, during the last eight years. The lodge was then closed, and the brethren sat down to a substantial repast, when the evening was enlivened with several good speeches and songs. The W.M. is evidently a Mason of the right stamp, who can perform his duties well both in the lodge and at the festive board, and now that the "Rose of Denmark" has become a summer lodge, an even greater share of prosperity may be expected to attend its future career.

## PROVINCIAL.

*LEICESTER.*—*John of Gaunt Lodge, No. 523.*—One of the regular monthly meetings of this lodge was held at the Freemasons' Hall, Leicester, on the 20th inst., when there were present: Bros. T. H. Hubbard, W.M., in the chair; W. B. Smith, P.M. and Treas., as S.W.; Charles Johnson, P.M. and Org., as J.W.; A. Sargeant, as Sec.; E. Mace, I.G.; J. G. Thorp, C. Whittaker, W. T. Rowlett, Dr. Clifton, A. Ross, C. B. Lange, R. V. Barrers, and C. Bembridge (Tyler). Visitors: Bros. C. Wiede, Germany; J. M. Moore, J.W. 1085, Derby; J. H. John-

ston, P.M. 129 and P.P.G.J.W. Cumberland; and W. E. S. Stacey, M.R.C.S., A. Palmer, R. W. Widdowson, George Statham, and L. S. Atwood, of No. 279. Apologies were made for the unusual absence of so many of the officers, the P.G.M., the I.P.M., S.W., Secretary, and S.D. having gone to Birmingham to pay a return visit to the officers of the Rose of Sharon Conclave of the Red Cross Order, and the J.W. being in ill health. After the preliminary duties had been performed, Bros. Dr. Clifton and Barrow were severally raised to the sublime degree of M.M. There being no further business before meeting, the lodge was closed down and the brethren adjourned to refreshment.

*MANCHESTER.*—*Yarborough Lodge No. 633.*—This lodge held its usual monthly meeting at the Masonic Hall, Cooper-street, Manchester, on the 19th inst. Bro. W. H. Hopkins, W.M., presided, assisted by Bros. Williams, S.W.; Sussman, J.W.; Openheine, S.D.; Orton, J.D.; and Linck, I.G. There were about thirty brethren present, including Bros. Lieben, P.M.; Goplett, P.M.; Sallon, P.M.; Nathan, P.M.; Schlesenger, Treas.; Phillips, Sec., and several visiting brethren. Bros. Hugo Goetz and R. Wilson was raised to the sublime degree of M.M.s, and Bro. J. G. Wilson having answered the necessary questions were passed to the second degree. Too much praise cannot be given to the W.M. and his officers for the masterly manner in which the ceremonies of this lodge are worked. After the business of the evening, the brethren adjourned for refreshment, provided in the hall by Miss Nelson in her usual praiseworthy style.

*STAFFORD.*—*Staffordshire Knot Lodge, No. 726.*—The anniversary festival of St. John the Evangelist of the Staffordshire Knot Lodge of Free and Accepted Masons was held on Tuesday, the 11th inst., at the Vine Hotel. The lodge was opened in due form by the W.M., Bro. John Bodenham, who read several letters apologising for the absence of various brethren, amongst them being one from the Provincial D.G.M., G. Singleton Tudor. The lodge having been raised to the third degree, the installation of Bro. J. Pilling took place as Worshipful Master for the year ensuing, in the presence of several Past Masters, the other brethren having previously retired. On their re-admission to the lodge room, the W.M.-elect was declared to have been elected in the usual form, and he then proceeded to the appointment of his various officers, namely, Bros. James Senior, S.W.; Arthur Gee, J.W.; Thomas Moore, S.D.; James C. Marson, J.D.; Henry Woodhouse, Treas.; N. Joyce, Sec.; Henry Fairhead, I.G.; F. Greatrex and John T. Cox, Stewards; and William Dibb, Tyler; after which the lodge was closed. The customary banquet took place at five o'clock, the W.M. presiding. Amongst those present were: Bros. C. Marsh, P.M., W.M. 460; John Bodenham, P.M.; George Spilsbury, P.M.; George Gordon Warren, P.M.; John Storer, P.M.; W. Clarke, J. T. Cox, W. Dibb, H. Fairhead, A. Gee, F. Greatrix, G. W. Hodgkinson, J. R. Jones, J. C. Marson, and James Senior. The dinner was sumptuous and well served. The toast of "The Queen and the Craft," followed by others, were given, and drunk with Masonic honours.—The health of the W.M. was proposed by Bro. Bodenham, P.M., who observed that amongst the many pleasurable duties which his official year had brought about, none had afforded him greater pleasure than that day engaging in the installation of Bro. Pilling as the W.M. of their lodge. His regular and admirable discharge of all previous appointments, and the very hearty manner in which he had taken an interest in Masonry, pointed him out as a brother every way worthy of the honour which had been conferred on him; and he believed that the gavel of the lodge would pass from him with the hearty good feeling of Masonry kept up, and its interests in every way promoted.—The W.M. assured the brethren that no duty should be neglected by him, and he hoped, with the assistance of his officers and the Past Masters of the lodge, to maintain the honour of Masonry and the prosperity of the lodge.—In the course of the evening, Bro. Bodenham, P.M., called attention to the various Masonic charities, suggesting a plan by which a more certain and regular revenue could be secured. Bro. Bodenham's idea is, that by the payment of a guinea per year by twenty brethren, four life memberships could be obtained the first year, and the continuation of the payment for five years would secure, in a comparatively easy way, a life membership for each of the twenty brethren in either the Aged Freemasons' and Widows' Institution, or the Boys' and Girls' Schools, and at the same time ensure a more permanent source of revenue to the charities.—The suggestion was most favourably received, and will be likely to meet with general adoption.—The "Tyler's toast" brought the proceedings of a pleasurable evening to a close.

*ROCHESTER.*—*Gundulph Lodge, No. 1050.*—A meeting of this lodge was held at the King's Head Hotel, on Wednesday, the 12th inst., for the purpose of installing the W.M.-elect, Bro. Ransom, when there was a very large assembly of the Craft. The W.M., Bro. Rei Fry, having opened the lodge to the second degree, called upon Bro. G. Ashdown, P.M. 1050 and P.P.G. Purst, Kent, to perform the ceremony, which he carried through in that most excellent and impressive manner which characterize all his Masonic work. After the W.M. had been placed in the chair of K.S. and regularly saluted, he appointed the following as his officers for the following year: Bros. Rei Fry, I.P.M.; G. Watson, S.W.; R. Bruce, J.W.; J. O. Moore, Treas.; J. Nicholls, Sec.; G. Sollitt, S.D.; G. Curel, J.D.; W. Newton, I.G.; W. Colson, D.C.; A. Bryant, Organist; W. Curel and J. P. Griffen, Stewards; and Fearn, Tyler. The W.M. then presented in very complimentary terms a splendid solid gold P.M.'s jewel, subscribed for privately by the brethren of the lodge, to Bro. P.M. Fry, for the satisfactory manner in which he had performed the duties of W.M. during the

past year, and as a mark of their respect and esteem.—Bro. Fry thanked the brethren in a very feeling manner, and assured them that as long as life lasted he should place a very high value on their present, and said that having received his Masonic birth in the Gundulph, and after filling various offices (particularly that of W.M.), it was most gratifying to him to feel that he still had their confidence and esteem, and that they had shown it in such a marked manner. Bro. Fry then presented to the lodge a W.M.'s gavel with the wish that each successive W.M. might with it command that attention and respect which his high position entitles him to. (The gavel is of ebony and ivory, inlaid with a silver tablet bearing a suitable inscription. It was supplied by Bro. George Kenning, Little Britain, London, and was greatly admired.)—The lodge was then closed, and the brethren adjourned to a sumptuous banquet presided over by the W.M., supported on his right by the Rev. Bro. Robinson, P.P.G. Chaplain Cambridgeshire, and on his left by Bro. Rei Fry, I.P.M. There there were about fifty present. The usual Masonic toasts were duly proposed and responded to. Bro. P.M. Fry, in proposing the health of the W.M., expressed the gratification he felt in doing so. He was truly pleased that his mantle had fallen on so worthy a brother; he had been closely associated with him for many years, and was convinced that he was imbued with those great Masonic principles which would enable him to carry out his duties to his own credit and to the honour of the lodge.—The W.M. thanked them in a very neat speech for the cordial reception he had received at their hands; he would endeavour to the utmost of his ability to carry out his duties to their satisfaction, and trusted that at the expiration of his year of office he might still retain their esteem.—After spending a most pleasant evening the brethren separated at an early hour.

*HAMPTON COURT.*—*Burdett Lodge, No. 1293.*—This lodge met at the Mitre Hotel, Hampton Court, on Saturday, the 22nd inst., under the presidency of the W.M., Bro. R. Wentworth Little, who was supported by Bros. Col. Burdett, P.G.M., I.P.M.; R. Kenyon, S.W.; J. Self, M.D., as J.W.; Rev. D. Shaboe, P.M. Prov. G. Chaplain; H. G. Buss, Prov. G. Treas.; D. R. Adams, P.M.; S. Rosenthal, P.M., Major E. H. Finney, E. H. Finney, jun., R. Kotzenburg, C. Smethurst, H. Phythian, and by several visiting brethren, including Bros. T. H. Edmonds, G. Steward, W.M. 8; J. Bond, P.M. 145; W. Tinkler, W.M.; D. C. M. Gordon, E. Kimber, and D. Spielmann. The lodge having been duly opened and the minutes confirmed, a ballot was taken for Mr. Frederic Kelly, and the same proving favourable, he was then initiated into the Order. Bro. Phythian, a candidate for the third degree, was examined, after which the W.M. vacated the chair in order to allow Bro. Adams, P.M., to perform the ceremony of raising his friend at his special request. The lodge was afterwards resumed in the first degree, when a joining member was proposed. Bro. the Rev. D. Shaboe presented the lodge with a handsome charity box, and expressed a hope that through its instrumentality the lodge might soon become a Life Governor of all the Masonic charities.—A vote of thanks was heartily awarded to Bro. Shaboe for his very appropriate gift, and Bro. Rosenthal then intimated his intention to present the Deacons' wards.—All business having been concluded, the lodge was closed, and the brethren adjourned to the social board.—After the cloth was cleared, the W.M. gave the usual toasts, Bro. Edmonds responding for the Grand Officers, and Bros. Shaboe and Buss for the Prov. Grand Officers.—The W.M.'s health was then proposed by the I.P.M., Col. Burdett, and warmly received, and after due honour had been paid to the "Initiate," Bro. Little proposed the health of the I.P.M., Col. Francis Burdett, P.G.M., and in the course of his observations placed upon the gallant brother's breast a magnificent 18-carat gold jewel, upon the ribbon of which was a shield bearing the arms of the Burdett family beautifully engraved. The presentation was greeted with immense applause, and the R.W. brother returned thanks in most appreciative terms, saying that he should value the P.M.'s jewel of the Burdett Lodge as the proudest decoration he could wear.—The toast of "The Visitors" was given with great unction by the W.M., who particularly noticed them all, but specially coupled with the toast the name of an esteemed P.M., Bro. John Boyd, of the Prudent Brethren and Polish National Lodges.—Bro. Boyd responded in handsome terms for the compliment, and expressed himself highly pleased both with the working and the hospitality of the lodge.—Bro. E. Kimber then gave one of his inimitable parodies of the speeches made by Hon. Members of "The House," when presenting petitions, and his talented exertions were hailed with unanimous demonstrations of approval.—For the Officers Bro. Kenyon, S.W., replied, and hoped all would do their duty and maintain the prestige of the lodge.—Bro. Major Finney expressed the acknowledgments of the "lay members" for the honour done them in proposing and drinking their healths, and the charity box having been sent round and the Tyler's toast given, the brethren departed to catch the 9.20 train to town.

## ROYAL ARCH.

*Mount Zion Chapter, No. 22.*—The regular convocation of this chapter was held on Monday, the 10th inst., at Radley's Hotel, Blackfriars. The chapter was presided over by Comps. Cox, P.Z., as M.E.Z.; R. Wright, II.; and Bryant, J. The minutes of the previous meeting were read and confirmed. It being Easter week and so many of the Companions away at Brighton, no work was done. A P.Z.'s jewel was voted to another old P.Z. for past services. Some other business having been disposed of the chapter was closed until Monday, October the 9th. Supper followed.

*Pythagorean Chapter, No. 79.*—The anniversary meet-

ing of this prosperous chapter was held on Thursday, the 20th inst., at the Ship Hotel, Greenwich. Punctually at five o'clock the chapter was opened by Comps. J. H. H. Doughney, M.E.Z.; R. Boncey, H.; and W. West Smith, J. Comps. J. Brett, Simpson, and J. W. Halsey, P.Z.'s, were also present. The minutes of preceding meeting were read and confirmed, when ballots were taken which proved unanimous in favour of the exaltation of Bros. Partridge (79) and Phillips (W.M. 548, Comp. James Brett occupied the several chairs, and in his well-known superior manner installed Comps. Thomas Perridge as J., W. West Smith as H., and Boncey as M.E.Z. The following companions were appointed as officers for the ensuing year: Comps. Perridge, J., Treas.; J. Griffin, S.E.; J. R. Nash, S.N.; R. Trill, P.S.; E. Bumstead, 1st A.S.; W. Myatt, 2nd A.S.; Grant, Janitor. The newly-appointed officers soon gave proofs of their proficiency by the admirable manner in which they exalted Bro. Partridge into Royal Arch Masonry. The M.E.Z., on behalf of the subscribers, presented Comp. J. H. H. Doughney, with a six-guinea P.Z.'s jewel, as a mark of esteem for the admirable manner he had conducted the chapter as its first M.E.Z., and for the many services rendered as one of its founders. Comp. Doughney, in a feeling speech acknowledged the present. The usual business having been disposed of, the chapter was closed until October. A first-class banquet followed.

*Beacon Chapter, No. 619.*—An emergency meeting of this chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 13th inst. Companions J. W. Avery, M.E.Z.; H. Massey, H.; and J. W. Halsey, J., opened the chapter. Comp. F. Walters, P.Z., as acting S.E., read the minutes of preceding meeting, which were unanimously confirmed. Ballots were unanimous in favour of the three candidates who were proposed for exaltation. Bro. J. H. Harmsworth, S.D. 1178, being present, was exalted into Royal Arch Masonry, the ceremony being well rendered, as every officer was proficient in his duties. Comps. G. A. Smith, S.C., and W. H. Green, were the Sojourners on this occasion. It was carried unanimously that the future meetings of the chapter be held at Comp. C. Gosden's, Masons' Hall Tavern, Mason's-avenue. No less than a dozen names were mentioned of brethren who were anxious to be advanced in this chapter at the next meeting. The chapter was closed, supper was served, and the Companions returned to town by an early train. Visitor: Comp. Laskey, 72.

MARK MASONRY.

*GUILDFORD.*—*Percy Lodge of Mark Master Masons, No. 114.*—This lodge assembled at the Angel Hotel, Guildford, on Thursday, the 20th inst., in goodly numbers. Bro. Earl Percy, M.P., W.M.; the Rev. G. R. Portal, M.W.G.M. of Mark Masters; A. R. Grenfell, the Rev. L. O. Bigg, Drewett, Wells, Mason, Smallpeice, Peggott, Nealds, Charrington, Vickers, and Botting, were among the members present. The W.M. having opened the lodge, a ballot took place for Bro. James Knight, of Farnham, banker, P.M. St. Andrew's Lodge, No. 1046, and Bro. Richard Eve, of Aldershot, solicitor, P.M. Lodge of Peace and Harmony, No. 359, and both were elected. The W.M. proceeded to advance Bro. Eve, he being the only candidate present out of five. After this ceremony had been performed, Bro. the Rev. G. R. Portal, M.W.G.M., Chaplain in this lodge, proposed the re-election of Earl Percy, as W.M., to mark the high respect in which his lordship was held and in recognition of the kind manner in which he had presided over the lodge and of the great assistance he had given to its support.—Bro. Grenfell ably seconded the motion, which was carried unanimously.—Earl Percy gracefully acknowledged the compliment offered to him, which he accepted with pleasure, and hoped that his numerous engagements would not prevent the attention to his duties at this lodge which he desired to give; he trusted the prosperity and success which had hitherto attended this lodge would continue.—Bro. Smallpeice was also unanimously elected Treasurer, and returned thanks for the honour. He was requested to remit £3 3s. to the Charitable Fund attached to the Grand Lodge.—Bro. Rev. L. O. Bigg kindly consented to act as a Steward at the ensuing festival.—It was suggested it would be desirable to hold a Mark Lodge during the Bath and West of England Exhibition, which will take place at Guildford in June. The W.M. promised to attend to it and appoint a day.—The lodge was then closed, and the brethren repaired to the banquet hall, and partook of the excellent repast which Bro. Michaux, of the Angel Hotel, had provided.

THE Grand Conclave of Knights Templar will be held at Radley's Hotel, Blackfriars, on Friday, the 12th May, at 3 o'clock.

NEW MUSIC.—Mr. Andrew Nimmo, of Wigmore-street, has just published the song, "Adieu! a Heart's-warm, Fond Adieu!" by Mr. J. A. Shaw, the well-known comedian. The melody is charming, breathing the true spirit of the words. It is dedicated to Mr. G. Honey, of the Vaudeville Theatre.

THE length of the Grand Festival report excludes the following, amongst other matters, from the present number:—Article on the Royal Arch by Bro. Carpenter, Masonic reception of Earl de Grey and Ripon at Washington, letters from Bro. Yarker and Jacob Norton, reports of Lodge 1089 Sheerness, Camden Lodge of Instruction, Chapter 292 Liverpool, Red Cross Conclaves 35 and 44, A. and A Rite Bournemouth.

METROPOLITAN MASONIC MEETINGS

For the Week ending May 6, 1871.

MONDAY, MAY 1.

- Lodge 16, Royal Alpha, Willis's Rooms, St. James's.
- " 25, Robert Burns, Freemasons' Hall.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 171, Amity, Ship Hotel, Greenwich.
- " 188, Joppa, Albion, Tav., Aldersgate-street.
- " 256, Unions, Freemasons' Hall.
- " 1319, Asaph, 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, MAY 2.

- Colonial Board, Freemasons' Hall, at 3.
- " 9, Albion, Freemasons' Hall.
- " 18, Old Duunde, London Tav., Bishopsgate-st.
- " 167, St. John's, Radley's Hotel, Blackfriars.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1261, Golden Rule, Great Western Htl., Paddington.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Chap. 169, Temperance, White Swan Tavern, Deptford.
- " 507, United Pilgrims, Horns Tavern, Kennington.
- 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, MAY 3.

- GRAND CHAPTER, at 7.
- 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, MAY 4.

- Lodge 10, Westminster & Keystone, Freemasons' Hall.
- " 27, Egyptian, Anderson's Hotel, Fleet-street.
- " 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
- " 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
- " 231, St. Andrew's, Freemasons' Hall.
- " 554, Yarborough, Green Dragon, Stepney.
- " 822, Victoria Rifles, Freemasons' Hall.
- " 1155, Excelsior, Sydney Arms, Lewisham-road.
- " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
- Chap. 2, St. James's, Freemasons' Hall.
- " 174, Sincerity, Cheshire Cheese, Crutched Friars.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Work twelve clauses of the four 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 Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 5.

- Lodge 1305, St. Marylebone, Eyre Arms, St. John's Wood.
- Chap. 3, Fidelity, London Tavern, Bishopsgate-street.
- " 8, British, Freemasons' Hall.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S. W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- 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, MAY 6.

- General Committee, Boys' School, Freemasons' Hall, at 4.
- Lodge 142, St. Thomas', Radley's Hotel, Blackfriars.
- 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.

THE *Mot d'Ordre* announces that M. Thiers received a Masonic delegation, who went to ask an armistice in favour of the inhabitants of Neuilly, and to propose an arrangement on the basis of the recognition, pure and simple, of the Municipal franchise of Paris. M. Thiers replied that, as regards the first point, General Ladmirault would grant a truce for the time absolutely necessary for the inhabitants to leave the villages which are being bombarded. On the second point no understanding was possible, M. Thiers declaring that for the present he adheres to the Municipal law voted by the Assembly.

**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.]

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

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HUSTWICK.—On the 22nd instant, at 9, West Derby-street, Liverpool, Nigel Percy, infant son of Brother Thos. H. Hustwick, J.W. 292.

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 29, 1871.

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

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

All communications, letters, &c., to be addressed to the EDITOR 2, 3, and 4, Little Britain, E.C.

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

## FREEMASONRY IN FRANCE.

WE regret having to chronicle another of those unaccountable acts of folly on the part of the Freemasons of France, or perhaps we should say, of Paris, which have both astonished and grieved the friends of the Craft in every other land. It is announced that the Parisian brethren have met and determined to offer their services as mediators between the two contending parties, whose internecine strife seems destined to complete the ruin of France. If this action on the part of the Brotherhood were all we had to record, it would elicit nothing but praise and a hearty God-speed from every English Mason; but, unfortunately, our French brethren go further—they parade their political bias, and degrade the Order to which they belong, by adopting the views of the Commune as the Masonic programme of peace. Now we have nothing whatever to say against brethren in any part of the globe adhering manfully to their political creed, whether it be Cæsarism, royalism, or federalism

but we must reiterate our protest against the name of Freemasonry being imported into discussions which are entirely foreign to its original scope, as well as to its present objects.

Fancy the Grand Lodge of England, after solemn debate, condemning Mr. Lowe's budget, or pronouncing in favour of the ballot! The very idea sounds supremely ridiculous, and yet it is with questions like these that the French Grand Orient, or the lodges under its control, are continually meddling. It was only the other day that an official of this semi-political body repudiated with emphasis the assumption that the Grand Orient had authorised the establishment of the Rite of Misraim in England—the effect of which denial was, upon our mind, rather favourable to the promoters of the Rite than otherwise, inasmuch as we should have felt it our duty to denounce the introduction into this country of any new degrees which derived their origin from so doubtful a source. Naturally one would be led to imagine from M. Thevenôt's letter that the Grand Orient never recognised irregular bodies or encroached upon other Masonic jurisdictions. Yet, strange to say, we find that the spurious Grand Lodge of Philadelphes, or Reformed Rite of Memphis, now meeting in London, comprises amongst its list of members the names of a present official and an ex-official of the Grand Orient of France, and we are also in possession of the awkward fact that members of the spurious lodges here are freely received and welcomed by their brother Socialists of the Masonic lodges in Paris.

Our American brethren have sustained a similar, if not a more grievous, wrong at the hands of M. Thevenôt and his colleagues, by whose fostering care a clandestine body of Masons has been established in the State of Louisiana. For this scandalous breach of Masonic honour the Grand Orient has been very justly placed under the ban of the American Craft, and no Mason hailing from the Rue Cadet, or its subordinate *ateliers*, will now be acknowledged by any Lodge in the United States. We deplore the course of action which the Grand Orient has of late years thought fit to pursue, and we warn our French brethren that such conduct, if persevered in, will entail very serious consequences. It will become a question whether the Grand Lodges of Great Britain, Germany, or America can any longer recognise as Masons men who so frequently pervert the influence of the Fraternity to their own selfish ends. Our English readers do not require to be informed that the Grand Lodge of England has ever steadily declined exchanging representatives with the Grand Orient—mainly, we believe, on the ground that two so-called supreme Masonic bodies exist, and have for many years past existed, in France. This, however, has not prevented the admission of French Masons to a participation in the labours of our lodges both as visitors and affiliated members. But

now that the first principles of the Craft are openly spurned—now that we find an assemblage of Parisian Masons accepting the theories of a political faction as their own, and not only accepting those theories, but preparing to propound them as an *ultimatum* to their opponents in arms—surely it is time for all who value true Masonry to disavow such acts and to reject such men as Masons.

Let us amputate an arm, lest the whole body perish. Let us sever all Masonic intercourse with these fanatics, rather than allow the fair fame of our ancient Order to be tarnished by their unmasonic deeds. It can scarcely be matter of wonder to the outer world that Freemasonry is denounced as an irreligious and turbulent sect by priests and rulers when we see such colour given to the accusation by the insensate doings of Parisian Masons. An Order whose watchwords are "Glory to God on high, on earth peace, goodwill to all mankind," is made to assume the appearance of a truculent league for the abolition of all government—human and divine. A Fraternity which should ever be the Palladium of true freedom, is pressed into the service of anarchy and blood! And are we, who boast ourselves the guardians and conservators of pure ancient Masonry, to stand by with folded arms and voiceless lips while this most miserable metamorphosis is being effected? Are we to give the sanction of our silence to proceedings which strike at the root of all Masonry? No! let it go forth to the world that the Freemasons of England disavow most heartily the manifestoes of those misguided French brethren, and repudiate any connection in their fraternization with the Communists or Red Republicans. It is nevertheless important to bear in mind that it is with their action *as a body* we find fault, and not with the opinions which any individual Mason may choose to enunciate and support. We fear, however, that the evil is almost ineradicable, and that nothing but ostracism for a time from the Masonic Body Universal will cure our French brethren of the fatal fancy for using their influence as Masons in political matters. They must also be taught the virtue of non-interference as regards other Masonic jurisdictions—a lesson which American Grand Lodges have already enforced. The quasi-recognition which they have extended to the Grand Lodge of Philadelphes in London would alone call for severe measures on the part of the Grand Lodge of England, and viewed in connection with their general proceedings, it becomes a crime of no small magnitude.

There are, we doubt not, many true and honourable members of the Masonic Order in France, and to them we appeal in order to avert the ruin which impends over French Freemasonry. To them we appeal to preserve the few remaining links which still unite our erring brethren to the great chain of the Craft Universal. But if their efforts should fail, we must then invoke more powerful aid, and resolutely lop off from the parent tree a branch which bears such strange, unwholesome fruit.

**Multum in Parbo, or Masonic Notes and Queries.**

THE PRAYER AT INITIATION (p. 234).

Bro. William Carpenter has directed attention to a passage in the prayer at initiation. The word "so" surely means to imply an amount of strength and assurance—"and grant that this, &c., may so," i.e., *in such manner*, dedicate, &c., as to, &c. The passage, I fancy, is weakened by the suggestion of my esteemed old friend, whom I am glad to see "chipper and sassy" as ever.  
CRYPTONYMUS.

BRO. FORSYTH AND "ROYAL ARCH MASONRY."

In the sketch of "Templarism" in connection with Freemasonry Bro. Forsyth remarks that the "earliest printed notice" of the Royal Arch "is an address by Laurence Dermott, published about the middle of the last century."

Without entering into the question which Bro. Forsyth is anxious to elucidate, I should like to mention that the above address is not the *earliest* reference in *print* to Royal Arch. I presume Bro. Forsyth's authority for the statement is the "Introduction to the Regulations of the Supreme Grand Chapter of Scotland." If he will examine the *latest* edition of that excellent publication, he will find that the earliest *printed work* is Dr. Dassigny's of A.D. 1744, being *twenty years earlier* than the address referred to.

It was on my representation that the alteration in the admirable "Introduction" was made, as I have a copy of the work of A.D. 1744, open for any brother's inspection, and intend soon to have it reprinted for the information of the Craft universal.

W. JAMES HUGHAN.

P.S.—The Royal Arch can thus be traced in *print* for *one hundred and twenty-seven years*, but *Masonic Knight Templary* cannot for anything like that period.

W. J. H.

"COWAN" AND ITS ORIGIN, &C.

I would like to draw the attention of Bro. William Carpenter, P.M., to the following reference to the above subject in "The Origin and Early History of Masonry," published by the well-known firm, The Masonic Publishing Company, New York, 1864:—

The original meaning of the word "cowan," which has so long been the subject of discussion among Masonic writers, will be found in John Jamieson's "Etymological Dictionary of the Scottish Language," 2 vols. folio, Edinburgh, 1808, and plainly shows that our ritual is derived from that of the *operative* Masons, viz. :—

"Cowan: S. 1.—A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)

"2.—Also used to denote one who builds dry walls, otherwise denominated a dry-diker. (Scottish.)"

W. JAMES HUGHAN.

THE LATE SULTAN MAHMOUD ON TOLERATION.

"Let protection be equally extended to every one. Mussulmans must only be distinguished from other men at the mosque, Christians at the church, and Jews at the synagogue."  
W. P. B.

In answer to the query of your correspondent "P.M.," in last week's impression, I have to state that the Tyler of Lodge of Virtue and Silence, No. 332, Hadleigh, Suffolk, is in possession of a copy of "Brown's Master Key," without any date, but apparently a very old edition.

W. HART, P.M. 332.

"HELE."

I have recently observed in THE FREEMASON a controversy as to the correct word to be used in the O.B. whether it should be "hail" or "hele." Now, I have recently met with a definition which I think is the best I have ever heard, and which induces me to extract it for the benefit of your readers; it is to be found in Mackay's "Lexicon of Freemasonry," page 131. I give the extract below:—

*Hail or Hele.*—This word is used among Masons with two very different significations:—1. When addressed as an enquiry to a visiting brother it has the same import as that in which it is used under like circumstances by mariners. Thus—"Whence do you hail?" that is, "Of what lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation, "hæl," and should be spelt "hail." 2. Its second use is confined to what Masons understand by the "tie," and in this sense it signifies to *conceal*, being derived from the Saxon word "helan," to hide. The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England.

The author adds in a footnote—

"E" in Anglo-Saxon is to be pronounced as "a" in the word fate.

In the western parts of England, says Lord King, "at this very day to hele over anything signifies among the common people to cover it, and he that covereth an house with tile or slate is called a hellier."—Critical History of the Apostles' Creed, page 178.

There is another definition of the word "heal" at page 133 of the same work, but that is beside the present question.

W.M.

THE ANNUS LUCIS.

I was surprised to see in a calendar that this was found by adding 4004 to the Annus Domini. Surely this must be wrong, the practice in the Grand Secretary's Office being different, as every Craft certificate giving the two dates shows a difference of only 4000 years.  
W.M.

LOGES OF INSTRUCTION.

Will some Master of a lodge of instruction kindly give some practical information as to the establishment of one of these, the regulations respecting which in the Constitutions are very vague. Is a petition for one necessary, and if so, is it to be in the same form as that for an ordinary lodge, and are the officers to be named therein to hold their offices for the usual year? or, can a lodge by a mere resolution sanction certain brethren holding a lodge of instruction whose officers shall change at every meeting by rotation, and can such brethren admit as regular joining members brethren not belonging to the mother lodge?  
W.M.

A CURIOUS RELIC.

Bro. George D. Stanton, M.D., of Stonington, Conn. Deputy Grand Lecturer, communicates the following interesting account:—

I have in my possession a curious and remarkable Indian relic, which was ploughed up last fall in this town, near the vicinity of an old Indian settlement. It appears to have been an Indian "medicine man's" charm. It is of slate, bearing on one side the outline of a human face, above which are rudely drawn the rays of the sun. On reverse are some characters emblematic of different degrees of Masonry. There is also another character enclosing the *oblong square* or grave and *sprig of Acaacia*, which is a mystery to me, unless it was intended to represent the sickle. I have conferred with Grand Lecturer C. M. Hatch, of this State, and some antiquarians, for the solution of the mystery of this singular stone, without any satisfactory results. We have local traditions here of certain Indian chiefs in the early colonial days having shown evidences of Masonry, but

nothing authentic. At Newport, R.I., thirty miles from here, there is a peculiarly constructed stone and mortar tower, concerning the origin of which there is no traditional nor historical account; but it is supposed by some that it was built centuries ago by the "Northern men." The Indians might have obtained the Masonic degrees from these "Northern men," or, at a later date, from the earliest French settlers. This stone was unmistakably carved by means of rude stone chisels, and was, therefore, probably made before the iron implements of the English settlers came into use among them.—*N. Y. Dispatch.*

**GRAND FESTIVAL.**

The Grand Festival of the Grand Lodge of England was held on Wednesday, at Freemasons' Hall, Great Queen-street. The Grand Master was not present; but his place was admirably filled by the Earl of Carnarvon, Deputy Grand Master. Grand Lodge was not very full, but there were a considerable number of town and country brethren present, the Senior Grand Warden's chair being filled by Bro. Algernon Perkins, and the Grand Junior Warden, Sir F. M. Williams, M.P., occupying his own seat.

We noticed the following Grand Officers on the dais:—R.W. Bro. R. J. Lewis, D.G.M., Sumatra, as Deputy G. Master; Lord Eliot, P.G.W.; Samuel Tomkins, G. Treas.; Aeneas J. McIntyre, G. Reg.; F. P. Cockerell, G. Supt. of Works; R. J. Bagshaw, P.G.M., Essex; Rev. J. Huyshe, P.G.M., Devon; R. Hamilton, P.G.M. Jamaica; J. Ll. Evans, P.B.G.P.; Major Creaton, H. Browne, G. Cox, J. Savage, S. L. Tomkins, C. Hutton, Gregory, E. B. Sutton, C. C. Dumas, J. Cooper Forster, Thomas Fenn, P.G.D.'s; Sir Albert W. Woods (Garter) G.D.C.; John Hervey, G. Secretary; E. E. Wendt, G. Sec. German Correspondence; Rev. Dr. J. E. Cox, Rev. C. J. Martin, Rev. W. F. Short, Rev. Sir J. W. Hayes, Rev. R. J. Simpson, P.G.C.'s; W. Farnfield, P. Assist. G. Sec.; Hyde Pullen, E. H. Patten, J. Nunn, E. Busher, James Mason, J. Hollon, P.G.S.B.'s; James Coward, P.G.O.; J. Smith, James Brett, W. Ough, P.G.P.'s

After the formal opening of Grand Lodge, Grand Secretary read the minutes of last quarterly communication, which were put to the brethren and unanimously confirmed.

The Acting GRAND MASTER then rose and said that, as Grand Master was not present, the installation and saluting of him must be omitted; but he was commissioned by his lordship to state that he regretted his absence, which he knew they would excuse. The Acting Grand Master further stated that it had pleased the Grand Master to nominate him (the Earl of Carnarvon) as Deputy Grand Master. (His lordship was accordingly saluted.)

The following brethren were then invested as Grand Officers for the year, the Acting Grand Master accompanying each announcement with highly commendatory expressions on the qualifications of each:—

- Lord Lindsay, S.G.W.
- Col. Whitwell, M.P., J.G.W.
- Rev. W. F. Short, } G. Chaplains.
- Rev. John Brownrigg, }
- S. Tomkins, G. Treasurer.
- A. J. McIntyre, G. Registrar.
- John Hervey, G. Secretary.
- Ernest E. Wendt, G. Secretary for German Correspondence.
- J. Van. N. Bazalgette, } G.S. Deacons.
- J. E. Saunders, }
- J. M. Wike, } G.J. Deacons.
- Raynham W. Stewart, }
- F. Pepys Cockerell, G. Superintendent of Works.
- Sir Albert W. Woods (Garter), G.D.C.
- W. Hickman, Assist. G.D.C.
- Dr. J. Daniel Moore, G.S.B.
- Wilhelm Ganz, G. Org.
- John Coutts, G.P.
- John Boyd, A.G.P.
- C. B. Payne, G. Tyler.

These brethren were then formally saluted. The Acting GRAND MASTER: Brethren, it is now my duty to make the announcement to you, which is customary on these occasions, that I have appointed Bro. James Brett, late G. Pursuivant, to take the rank and wear the clothing of

a Past Grand Pursuivant; and I will now call on the Grand Secretary to read the return of the Grand Stewards.

Bro. HERVEY then read the following list of Grand Stewards:—Bros. Trego (1), Brandt (23), E. Lewis (8), G. Sharpe (2), Stephens (4), Middlemist (5), Eaton (6), Hillier (14), Sewell (21), Threlfall (26), Clarke (29), Witley (46), Hobson (58), Munter (60), Frost (91), Stevens (99), Glen (197), and Bolton (259).

Grand Lodge was then closed, and the brethren adjourned to banquet, at which the Earl of Carnarvon presided.

On the drawing of the cloth, grace was sung, and the speeches of the evening were delivered. In proposing the first toast,

The Acting G. MASTER said: Brethren, the first and the oldest toast to which I have to invite your attention is that of "The Queen and the Craft." It is a toast which often recurs on these occasions, and let me tell you that as Masons we think that it never can recur too often. (Hear.) Every year that goes by ought to teach us, whether in town or country, the many and multiform advantages of the Craft, and not only every year, but this year especially it calls to our minds the lesson that in this country it is our good fortune, as it has been the good fortune of our forefathers before us, to live under the rule of a tempered and an hereditary monarchy. (Cheers.) When we see the misfortunes, the evils, the miseries, which other countries have undergone where that hereditary principle has been wanting, we may congratulate ourselves that our lot has been cast in this land, and we may trust that we may hand that blessing down unimpaired to our children as we have received it from our forefathers. (Hear, hear.)

After this toast had been drunk and the National Anthem beautifully sung,

The Acting GRAND MASTER said: Brethren, I do not intend to allow you much time between the toasts, but I do so on this principle, that no one ought to be "weary of well doing," and I think it is well doing to give you the next toast. You have just now drunk the old immemorial toast of the Queen and the Craft, I now wish you to fill your glasses and pledge them to His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family. We drink His Royal Highness's health on this occasion, not merely as Prince of Wales, but as a Past Grand Master of England; we drink his health as a member of our own great body; we drink his health as that of one who has shown deep interest in all that concerns the welfare of the Craft; and I have to remind you that, and this is a fitting time for it, that within a few days from this time H.R.H. will fill this chair that I now unworthily occupy—"No, no"—and will plead, and I have no doubt plead most eloquently, for one of those great charities of our Order which are our highest boast and honour and distinction. Brethren, I trust on that occasion, not only in honour to him, but after all in honour to something even greater still, the principle which is involved, the charity which is at issue, that this great hall will be full to overflowing—that instead of seeing three tables before me, I, if I have the happiness to be present, shall see many more crowded in that same area, and that we shall hear a great subscription list read out in honour and in assistance of the Girls' Charity. Brethren, I have to ask you to fill your glasses, and to drink them to "The Health of His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family."

This toast having been drunk, was followed by a song.

The Acting GRAND MASTER: Brethren, I can quite sympathise with the unwillingness of any one to listen to words spoken after the extremely beautiful melody to which we have just been listening with such rapt attention; but I have to perform a duty in proposing to you the next toast, and it is one which you will, I am satisfied, gladly welcome: it is "The Health of our absent Grand Master." (Great cheering.) There is an old proverb which warns us not to talk about the absent, and there is another which says the absent are always in the wrong.

Well, now I intend to violate the first rule and talk of the absent; and in the next place I am certain you will agree with me that Lord de Grey, so far from being wrong, is quite the right man, and if he can return to England having, with his colleagues—very able colleagues both in this country and in America—if he can return having achieved satisfactorily the objects of his mission, it will be a matter of very great congratulation to men of all views and of all parties in the State. (Hear, hear.) Brethren, I feel particularly that my noble friend ought to be here this evening, because to-day is the day on which not only all our great appointments are made in Grand Lodge, but on which he also ought to have been proclaimed as our Grand Master. Unfortunately he has been absent, and it seems to me rather in meeting here to-day without him that it is a little like playing the play of "Hamlet" with the part of Hamlet itself omitted. Nevertheless, our good wishes go with him, and though he is not present we accept him as our Grand Master quite as heartily. (Hear, hear.) And I think this is a fitting occasion for me to mention that recently, whilst in America, though engaged, of course, at other times on other State affairs, he has received at the hands of his American Masonic brethren a welcome worthy of them and worthy of the Craft in England, in honour of whom that welcome was given. (Cheers.) I have seen few things lately which have given me greater satisfaction than to note the hearty, cordial, and fraternal spirit which was exhibited in Washington on the part of the American Masons—(hear, hear)—and if that was the case as regards them, I may say also somewhat as regards my noble friend our Grand Master, that the trowel, as we all know, is the emblem and instrument of Masonry, I have no doubt that my noble friend as an operative and speculative Mason knows how to use it; but I am quite sure of this, that in all his dealings in and intercourse with American Masonry he will well know how to put in that cement of friendship and brotherly feeling. Brethren, "The Health of the Grand Master."

The toast was drunk with most enthusiastic heartiness.

Bro. LEWIS, Prov. G.M. Sumatra: Brethren, you are all aware of the toast which I now have the honour to propose to you, and I am sorry it has not fallen to better hands; but, were I on this occasion to give expression to my feelings, I am sure I should meet with your indulgent consideration. But, as the noble lord, whose health we are about to drink, is present, permit me to observe that he has endeared himself to the Craft, not only by attending on all occasions at our Grand Lodges, when our Grand Master has not been able to be present, but at the last especial Grand Lodge the noble lord gave expression to feelings which were an honour to him, and raised the Craft greatly in the public estimation. I will not, in his presence, say more than, at the same time, we hope that the day is not far distant when we shall have the pleasure of seeing him preside over the Craft as Grand Master. With those remarks, I ask you to drink his health.

The Acting GRAND MASTER: Brethren, I assure you that I labour now, as I constantly do, under the extreme difficulty, not to say the impossibility, of returning in meet and adequate language my sense of your kindness on these occasions. I constantly, I am happy to think, come into contact with the Masonic brethren, and I never leave them without feeling that somehow or other we have parted perhaps even better friends than we met. I hope that you will at least do me the justice to believe this, that, whenever I have had the honour of filling the chair, and presiding over your deliberations, I have endeavoured faithfully and fairly to do that which I conceive to be my duty—(hear, hear)—speaking without fear or favour, and keeping in view, as I hope I always shall do, the interests of the Craft apart from every other consideration, no matter what. (Hear, hear.) Brethren, if anything could give me greater satisfaction, or could be perhaps a greater compliment to me, when my health was proposed this evening, than anything, it would be in the fact that that toast was given

you by my Right Worshipful friend, Bro. Lewis, on my right. It is forty-nine years, I think, since he received his appointment at the hands of your late Grand Master, the Duke of Sussex. I esteem it no light thing when one, I will not say burdened with years, because he carries them so lightly that the youngest of us may well envy that brother, but when one who has had so long and so large an experience of Masonry in every clime and in every part of the world—I say I esteem it no light compliment to us, the Grand Lodge of England, when he returns, as he has returned this evening, to take part in our councils, and I esteem it no light compliment to myself that he has done me the honour to propose this toast. Brethren, let me say one word now as to the occasion of our meeting here this evening. The revolving year brings round with it, as we all know, at this season our appointed festival. We meet indeed upon other occasions, and for other objects. We have other duties then in view. Some of us have to plead the cause of particular charities; others among us, and certainly not less an important task, have to meet that appeal by putting our hands into our pockets. I am far from saying which of the two parties discharge the most important duty. I am sure of this, however, that those who put their hands into their pockets, and go deep enough, certainly realise the most practical advantage of the meeting. Well, brethren, these are our duties on other occasions; to-night I have not got to vex you with any solicitations on this subject, and every man may return home with as heavy a purse as he has brought. But, on the other hand, it is my duty to congratulate you on our happy meeting here this evening, and to look forward, I trust, to a similar happy meeting this time next year. We have much, very much in this our Masonic England for which to feel very thankful. When we look abroad, and see the picture, but a few miles across the water, of unmitigated evil and sorrow existing there, we cannot feel, I think, too thankful for the calm and the even tenor which we are allowed to pursue here in England. We see on every side of us our charities well supplied; we see our lodges multiplying and growing up; we see, as I hope and believe, the spirit of Masonry growing stronger and better from day to day; we see our funds increasing so much that some of the wisest heads among us think it right in Grand Lodge to repress as far as they can the desire to dip our hands into the public purse. Well, all these are good and great signs; and allow me to say it depends upon you, it depends upon all of us, not only in our corporate capacity as the Craft, but in our capacity as lodges, and still more in our capacity as individuals, to uphold and maintain at its highest point the Masonic standard which has hitherto been set before us, and we can only do that by persistently practising, exemplifying, illustrating, and inculcating the great Masonic virtues upon others. This is our duty, and this it is, and this only, which will enable us this time next year, when we meet again in this hall, to feel that the last twelve months have not gone by in vain, and that English Masonry stands, I will not say higher, but at all events as high, as it does at present. Brethren, you have been pleased to drink the health of my noble friend the present Grand Master; you have been pleased now to drink mine. I cannot sit down without giving you the health of another, of one to whom Masonry in this country is, I think, largely indebted for the high and pure standard which in his private and in his public capacity he constantly set before us. I mean your late Grand Master—(hear, hear)—who for a quarter of a century filled the chair of Grand Lodge. (Cheers.) Brethren, I have only to add, in proposing his name, and coupling with that the toast of "The Past Grand Masters of England," that I personally do so with the greatest satisfaction when I look back upon the long personal friendship and acquaintance which it has been my good fortune to enjoy with Lord Zetland. I trust that, though he has retired from this chair, he may long live; and whenever the interests or the necessities of the Craft require it, that he will be found in the midst of us to give us his

valuable support, as he has already given it once to my knowledge within this last twelvemonths. Brethren, I have to give you "The Health of the Past Grand Masters of England."

The Acting GRAND MASTER: Brethren, I have to remind you that here in England, though we meet as a Grand Lodge, and though Grand Lodge is no doubt the first and the paramount thought in our minds, there are two sister Grand Lodges which, on an occasion like this, we certainly cannot afford to overlook. It is my duty, and a most satisfactory duty, to ask you to fill your next glass in honour of the Grand Lodge of Scotland and the Grand Lodge of Ireland. Scotland, as we all know, is a country having a soil rugged in external appearance; but she has indemnified herself well for her natural drawbacks by the high qualities of her people—(hear, hear)—and their great virtues and power; and on no soil, I think—if even the thistle has bloomed upon the Scotch soil—have all the great Masonic virtues found a kindlier root than they have there. Brethren, I may say the same of Ireland. We sometimes hear of lodges in Ireland of a somewhat questionable frame and character; but I do not think there has ever been one hint of a doubtful character which could be urged against Irish Masonry. (Hear, and cheers.) Whatever may have been the unhappy circumstances and feelings in other parts of Ireland, Irish Masonry, so far as I know it, has been loyal to the crown and to the connection with this country. (Hear, hear.) Brethren, may these two great sister Grand Lodges be long, steadily, and firmly united to each other, and to us, and may they and we take to heart a maxim which, I remember, is written upon one of the halls of one of our great London companies, and which Masonry, like every other society, may read, and mark, and hold with advantage: *Concordia res parva crescant; discordia res maxima diminuantur*. I give you "The sister Grand Lodges of Scotland and Ireland;" and though I wish there were present many representatives from each, I am glad to think that we have present here at least one, Captain Gordon, who will worthily represent, and, I doubt not, worthily answer on behalf of, the Grand Lodge of his own most illustrious country.

Captain GORDON: Most Worshipful Grand Master, officers, and brethren, I must say that the lines might have fallen to me in more pleasant places. I never thought when I came this evening into this fine hall that I should be called upon to respond for the Grand Lodge of Scotland, because your present Senior Grand Warden, Lord Lindsay—than whom there is no better or more ardent Mason—I thought, would have been here to reply to the toast. But he has left, and the duty has devolved upon me to return thanks on behalf then of Grand Lodge of Scotland. I beg to thank you for the kind manner in which you have drunk its health. Although some quarrels have occasionally arisen, yet, as the Right Worshipful Grand Master has said, let discord cease, let concord reign, and let our motto be "upwards and onwards." On behalf of the Grand Lodge of Scotland, I beg to thank you.

The Acting GRAND MASTER: Brethren, I have now to give you "The health of Provincial Grand Masters." We are not favoured this evening with the presence of very many; but we are grateful to those who have attended. The duty of a Provincial Grand Master is really an important one; it is sometimes a difficult one. I belong myself to the confraternity, and I know sometimes how many are the difficult and the delicate questions which come before us; but this, at least, I can say from personal experience, as I believe most of my brother Provincial Grand Masters might also say that any Province to which you appeal loyally and frankly will always answer you in the same spirit, and as I look back myself with feelings of great gratitude to my Province for the support which I have uniformly received at their hands, I am confident that the great majority of Provincial Grand Masters in England know that they have but to deal frankly and straightforwardly with the brethren of their Province to insure also at

their hands the most hearty and cordial support. Brethren, I have to give you the "Health of the Provincial Grand Masters of England," and with that toast I will take the liberty of joining the health of my Right Worshipful brother, Bro. Bagshaw, on my left. His merits are well known to you here in London, just as they are even better known, if I may say so, in his own Province of Essex. Let me give you "The health of the Provincial Grand Masters of England," coupling with it the name of Bro. Bagshaw. (Cheers.)

Bro. R. J. BAGSHAW: Brethren, I am sorry to say that I am hoarse, and shall scarcely be heard; but it affords me very great satisfaction to express to you our gratitude for the honour you have conferred on us in drinking our health. As an old Provincial Grand Master, I feel that we have ever received the support of Grand Lodge of England, and I can only say I hope the Provinces will long continue to work most heartily with the Grand Lodge of England. I will not further inflict on you the punishment of listening to a hoarse voice, but will only add that I am very much indebted to you for your kindness in acknowledging our services.

The Acting GRAND MASTER: Brethren, one of the most important duties which call us together this evening in Grand Lodge is, as you are well aware, the appointment of the Grand Officers for the ensuing year; and it is now my pleasing duty to ask you, nearly at the close of my list as I am, to fill your glasses and to drink then in honour of the Grand Officers for the ensuing year. The duties in Grand Lodge are not very onerous, or, generally speaking, very difficult; but at the same time they do require attention and care; and I trust that the Grand Officers of this year will set the example, which I am confident they can set, of steady attention to, and a careful performance of, their duty, and of a perfect knowledge of all those details of their relative positions which we expect at their hands. It is by these qualities that in a great measure the dignity of Grand Lodge and the prosperity of our proceedings is preserved; and I look forward with confidence to those brethren who have accepted offices this day, discharging those duties fully and effectually. I regret that my noble friend, Lord Lindsay, who has received the office of Senior Grand Warden, is not present at this table. He was obliged, sorely against his will—for I believe there is no more unwearied, no more earnest, Mason within the four seas than he—he was obliged to leave us very early; but we are fortunate in having his colleague here present, the Junior Grand Warden, Colonel Whitwell, and I shall take the liberty of joining with the toast his name. I am satisfied that all those duties in Grand Lodge, to which I have adverted, are in very good and safe keeping when they repose in his hands. Brethren, "The Grand Officers, not merely of this year, but of the past year—the Grand Officers both Past and Present."

Bro. Col. WHITWELL, J.G.W.: Most Worshipful Grand Master, you cannot regret the absence of my brother, our Senior Grand Warden, Lord Lindsay, much more than I do; but like my friend who responded to the last toast, though I regret it, I feel that it is the duty of every Mason when the front rank is vacant to obey the commands of you, my lord, and to step into his place as becomes a good soldier of the great Fraternity of Masonry. But when I reflect upon the heavy responsibility devolving upon me to respond for not only the present officers but for the past, I feel overcome with the difficulty. I call to remembrance that honourable descent and uninterrupted succession from times long gone by into the dark vista of history, of which we are the notable, and I trust, the faithful representatives. Talk of an aristocracy, talk of antiquity, the officers of this lodge represent an aristocracy and an antiquity beyond any other known aristocracy or antiquity in the world. I say, my lord, when I remember this, and when I consider for an instant that if all the illustrious men who bore office in this Grand Lodge were figured on the walls of this hall, I suppose they would not be sufficiently large to afford accommodation for the artist to

paint them. I trust, my lord, that your observations will not be in vain, and that the honourable distinction you conferred on the present officers will be amply fulfilled, and that they will do their duty like those who have gone before them. One thing, however, we do learn, and that is this: In our punctuality and in the order and solemnity of our proceedings we learn the duty of obedience to higher authorities, the duty of order, and faithfulness and truth; and in endeavouring to fulfil those great duties, officers in past times have always succeeded, and I trust all officers will so succeed in times to come. I have to ask the cordial concurrence of my brethren in drinking the next toast, I mean the toast which I have the permission of the chairman to propose, and that is, a toast which commends itself to every Masonic heart, that of "The Masonic Charities." If I possessed the eloquence of our Bro. Binckes, who is known far and wide, in every extremity of this United Kingdom, I might ask you to "lend me your ears" for a little time longer; but the advocacy of those charities is much better in his hands than mine. One thing I do rejoice in, that in those charities our order has manifested that far-seeing, intellectual desire for advancement which is now only coming to be apparent in the world at large, and not like the almshouses and the hospitals, built in many cases as the only relics of those that have gone before us, Masonry has added to her charity the duty of educating her children; and while the country is awakening to a sense of the importance of education, Masonry has for a long series of years anticipated that sense in advocating the charities of our order. We do it, not only to promote the moral and the intellectual, but also the best interests of the children under our care. I have to remind this assembly that the meeting of the Girls' School and the Festival take place on Monday week, and I would not only support it myself in answer to the invitation from the chair, but I would hope that every brother who is able to be present on that occasion will be present.

Bro. E. H. PATTEN, P.G.S.B.: Right Worshipful Dep. G. Master, before I return thanks for the toast which has just been proposed, you must allow me to thank you personally for the very kind manner in which you introduced a notice of the Girls' Festival in proposing the health of the Prince of Wales, and I only hope the brethren will take your advice and come. I beg to announce to the brethren that it is nothing new to them, because they are all aware that the festival will take place on the 8th of May, on which occasion His Royal Highness the Prince of Wales will take the chair. I am only afraid that the brethren who attend that festival will be short of accommodation, and there may be some inconvenience; but if there is, I must ask them to make every allowance for us, and do their best to conduce to the success of that meeting. And now I thank you all very heartily for drinking this toast.

Bro. A. E. J. M'INTYRE, G. Registrar, proposed "The Grand Stewards," to which Bro. W. SURTON GOVER, President of the Board of Stewards, replied.

"The Ladies" having been duly honoured, the company adjourned to the Temple, where a vocal and instrumental concert was given, in which, under the direction of Bro. Jas. Coward, P.G. Org., Madame Florence Lancia, Miss Dalmaine, Miss Julia Elton, and Bros. Barnby, Carter, Montem Smith, and Distin took part; Mr. J. C. Arlidge performing some beautiful solos on the flute. The musical selections were carefully made, and all the vocalists were in fine voice. We have never found such an excellent musical provision at any of the Masonic festivals, and have much pleasure in recording the fact as a testimony to the care taken by the Grand Stewards, who were very attentive to the wants of the visitors, and were the recipients of much laudation, both by the brethren for their care of them, and by the ladies for the alacrity with which their needs were supplied.

The duties of toastmaster after the banquet were performed by Bro. T. Spencer with his accustomed ability.

## Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Several Past Masters and brethren have requested me to return our thanks to our worthy Brother William J. Hughan, not only for his interesting work, "Masonic Sketches and Reprints" in connection with English Masonry, but for his valuable communications respecting "Freemasonry in Ireland," which appear in THE FREEMASON, and we trust he will continue to give us more light. We intend to ask our Masonic friends to favour him with any old Masonic documents they may have, and hope many others may be induced to do the same. There are many old lodges in this country that have never ceased working since their warrants were granted, and no doubt there is much valuable information to be obtained if a search was instituted.

Yours very fraternally,

CHARLES SCOTT,

P.M. 350 (I.C.), P.P.J.G.W., Devon.  
Strathroy, Omagh, April 25, 1871.

## THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to notice, at page 251, a letter from Bro. Buchan, in which he implies a charge against me of want of good faith towards yourself and your readers, in what he supposes is the suppression of part of the statute of Masons, 1425. Bro. Buchan, being a Scotsman, is probably not familiar with the English statute book, and this must be his excuse for so grave an insinuation. Permit me to explain that you *did* print the statute of Masons *in extenso*. The English statutes are divided into "chapters" (each of which is "a statute") and are *now* invariably published in separate form; but, at the earlier period referred to, many of such chapters were frequently published in one general statute. The one in question is "The statute made at Westminster the third yeere of King Henry the sixth." It contains five chapters as follows:—1, Masons; 2, "Sheepe and Wollys" from Flanders; 3, Offences against the Customs; 4, As to the Staple of Calais; 5, As to a Commission concerning the river Ley. I think before making these strong assertions Bro. Buchan would do well either to make enquiry for himself, or to invite further explanation in your columns. Even in the statute of labourers to which he alludes, masons and carpenters are prominently distinguished from all other classes. This statute (1361) in dealing with labourers enacts "That the Lords of Townes may take and imprison them by fyftee dayes if they will not instite themselves and then to send them to the next gaole, there to abide until they will instite them by the forme of the statute." Subsequently it proceeds: "And that as well carpenters and masons be comprised in this ordinance, as all other labourers, servants, and artificers. And that the carpenters and masons take from henceforth wages by the day, and not by the week, nor in other manner. And the chief masters of carpenters and masons take foure pence by the day, and the other three pence or two pence according as they be worth, and that all alliances and couines of masons and carpenters, and congregations, chapters, ordinances and oathes betwixt them made, shall be from henceforth void and wholly annulled."

Here, in the statute of labourers itself, we have a remarkable distinction between the masons and carpenters, and the ordinary classes of artificers in other trades, and the enactment is made special for the purpose of including them. As to dogmatic assertions of what these statutes mean and refer to, they are idle and futile, and your readers must take them at their phantom value.

In another statute of Edward VI., 1549, a distinction is made between the classes of masons in an enactment, "That no person or persons shall at any time after the first day of Aprill next comming, interrupt, denie, let or disturbe any free mason, rough mason, carpenter, &c."

I wish distinctly to remark that I have only troubled you at any time with these curious old laws upon the express challenge of Bro. Buchan, who immediately makes positive statements respecting the meaning of statutes of the existence of which he had never before been aware.

I entirely dissent from Bro. Buchan's view, that those who do not accept his mere assertions and "affirm otherwise are bound to prove the affirmative." On the contrary I say that he is the one who has affirmed, and that he is bound to support his theory by *some* proofs of his affirmation. Do not let Bro. Buchan forget, or ignore, that when he has asked me for proofs he has not had long to wait for them; and do not let any of us forget that he has never given any reasonable argument or evidence in reply. Bro. Buchan tells us that the case of the Clothiers' Guild is quite in support of his

ideas; but if this be so, his assertions and his ideas must run in different channels, unless it be that he publishes the assertions and retains the ideas to himself. I should have no disposition to run away from the bubble if there was *anything in it*, but like other bubbles it is entirely empty, and, if it burst not, it must remain a bubble still.

I am, faithfully yours,

LUPUS.

## LODGE BY-LAWS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of the 8th inst. you was kind enough to insert my question as to whether it was competent to get a charter from the Grand Lodge of Scotland under which Scottish or other Masons could meet in England, since which I have ascertained that such cannot be. But I now ask, Mr. Editor, if the said by-law spoken of in my last is Masonic or according to the Constitution of the Grand Lodge of England, and according to the ancient landmarks of our noble Order. If such be in accordance with G.L. laws, then, as an Englishman, I must submit, but would earnestly impress upon the Scottish Craft the necessity of impressing upon the mind of every candidate that Masonry is not, as we express it in our instructions, universal, and that we must not expect the right hand of fellowship; neither does the noble and beautiful lessons taught in our lodge-rooms extend to him, a Scotch Craftsman, further than the land of the thistle, and which he will have to acknowledge by paying one guinea more than the fees of said lodge, or be deprived of those privileges which are dear to every true Mason's heart.

But independent of all this, Mr. Editor, it would be a great boon to many Masons who do not measure Masonry by the amount of initiation fees, if the Grand Lodges of the United Kingdom would take steps not only, as was suggested in your valuable paper some time since, to have uniformity of working, but also uniformity of fees, so that such unseemly and unmasonic conduct may not be found among us. But surely, Mr. Editor, this cannot be according to the landmarks of that Freemasonry which teaches us in the N.E. corner that rank and pomp are all levelled here, and that jewels, riches, or gold are of no avail in the attainment of Masonic honour, but that Masonic perseverance and brotherly love is to be the criterion of our advancement and progress in the attainment of the honours of our Order.

This, I again repeat, Mr. Editor, cannot be the Masonry which for the sake of *£ s. d.* debars us from the ennobling, and should be humiliating, lessons taught by the working tools of the Craft degree, viz., that in a short time hence we shall all meet upon the —, before Him who is no respecter of persons, and in that low valley where the bones of the prince will be undistinguishable from those of the peasant, and where the Scottish Mason will not be judged by the amount of his initiation fees, but by the plumb-line of his Masonic conduct according to the teaching of our patron St. John, who said, "By this shall ye know if ye are of us—love one another."

Again apologising for intruding on your valuable space,

I am, dear Sir and Brother, yours fraternally,  
WM. FOSTER,

P.M. 354 S.C., P.Z. 87 R.A.C.

Maryport, April 18, 1871.

[It would be a despotic exercise of power were the Grand Lodge of England to dictate to its subordinate lodges in matters which are usually settled by the lodge by-laws. Every lodge has a right to make its fees as high as it pleases, or to reduce them to the minimum allowed by law. We trust our correspondent will see the propriety of every lodge being thus permitted to regulate its own membership.—ED. F.]

## KNIGHT TEMPLARISM AND MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of April 22nd, I find a long letter from Bro. Charles J. Forsyth, giving a truly admirable account of the apparent connection between the Ancient Knights Templar and the Masonic Order. Bro. Forsyth deserves the thanks of the Craft for his accurate transcription, the greater part of the article in question being from the pen of that highly accomplished Mason, the late Bro. George Walker Arnott, 33°, LL.D., Medical Professor of Botany at Glasgow. It can be found, word for word, at the commencement of the Regulations of the Supreme Grand Royal Arch Chapter of Scotland, to which it forms an introduction. As the letter quotes the whole of Dr. Arnott's argument, *verb. et lit.*, one would naturally expect some acknowledgment of the source the writer derived them

from; but Bro. Forsyth has omitted this, no doubt inadvertently. May I ask this brother to rectify his error of omission in your next issue.

I am, my dear Sir and brother,

Yours fraternally,

† ZANONI, 30°.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I observe in your impression of the 22nd inst., a letter on this subject, which contains several statements that I cannot let pass without lifting up my feeble voice against them.

In the first place, I hold, and I know a good many of the Order hold with me, that our adhesion to Masonry was only to preserve our Order from being swept off the face of the earth, and that we only borrowed signs and symbols from Freemasonry to distinguish friend from foe, our ancient forms of reception remaining the same as they had been before our adhesion.

Again, with regard to the wonderful discovery of Masonic relics at Stirling, I count that discovery as *nil*, for this reason, that when there were no charters from governing bodies the *Craft* lodges without any authority used to work not only the Royal Arch, but also the Knight Templar and Red Cross Degrees. Only recently I discovered in Aberdeen the seals and jewels of office of the St. James's Encampment which had been worked in connection with the St. James's Lodge.

As to the Masonic branch of Knights Templar having their chief seat in Scotland at the present day, I, on behalf of the Scotch Knights Templar, entirely deny it. There are a few *so-called* Encampments in some towns in Scotland that do not recognise the governing body. These may be called Masonic Knights Templar, but as for the priories holding of that body, they never can be called Masonic. Why, our very title, "Religious and Military Order," entirely throws Masonry aside.

I am, yours fraternally,

A SCOTCH KNIGHT TEMPLAR.

Langham Hotel, April 24th, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the lengthened remarks on this subject by Bro. Charles G. Forsyth at page 252, and which, as he informs us, are "given from good authority," only they appear to me to be taken from very *bad* authority, or rather from no authority at all. He would have done well ere writing his letter had he read up the information to be got in the past pages of THE FREEMASON on the subject from such writers as "Lupus," W. J. Hughan, D. Murray Lyon, &c. The popular Masonic idea of the old Knights Templar being Freemasons and "practising Masonry," is simply pure imagination; many of them, however, were admitted *freemen of the burgh*, for the purpose of being able to buy and sell—not for the purpose of learning a trade, nor for the purpose of being initiated into the three degrees of St. John's Masonry, for said three degrees never existed until A.D. 1717-23. And as to Royal Arch Masonry, it never existed until the second quarter of last century. As to the engraved plates of the Stirling Ancient Lodge we hear so often about, yet so little definitely, taking them at the best, instead of their age being "the beginning or middle of the seventeenth century," about the middle of the eighteenth century would be nearer the true mark. However, if they be in existence give us a photo. of them, and if we can allow them to be older than the middle of last century, or even so old, we shall be quite happy to do so. Then as to Prince Charles Edward Stuart being made Grand Master of the Templars at Holyrood in 1745, that I consider is all a mere dream, while the bombastic pretended letter on the subject from the "Duke of Perth" is, in my opinion, anything but genuine, as I have stated at length at page 236 of THE FREEMASON, May 14th, 1870, and which opinion has been privately supported since by one of our best writers. Altogether, therefore, I would most respectfully and fraternally desire Bro. Forsyth to study this subject properly before writing upon it again.

I am, yours fraternally,

W. P. BUCHAN.

## THE RITE OF MISRAIM.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with interest the account in your paper of the founding in this country of the Rite of Misraim.

At first it was stated that it was under the authority and with the sanction of M. Cremieux, of the Grand Orient or Supreme Council of France; but since that has been denied authoritatively by M. Thevenôt, in the columns of your contemporary you state in your issue, of the 8th inst., that the Rite is to be worked under the authority of a *pupil* of Mark Bedarride, the founder of the Order, and that the charge to members of the Order of Constantine is to be *nil*.

Now as some of us would like to take these degrees, which would cost us £20 or £30 under the A. and A. Rite, as they are to be had so cheap, and as we are anxious to have the real thing, would you or some other brother oblige by stating in your next number who is this pupil of Mark Bedarride?

Yours fraternally,  
RED CROSS OF ROME AND CONSTANTINE.

[We have no authority to publish the name of the brother, but he is a 33° A. and A. Rite. Further correspondence on the subject, unless to substantiate previous statements, can do no good, and we hope the whole question will soon be set at rest.—ED. F.]

THE CASE OF CHARLOTTE JACKSON.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Will you allow me to draw the attention of the Craft to the case of Charlotte Jackson, a candidate for the benefits of the Royal Masonic Benevolent Institution.

This is her fourth application, and from want of influential Masonic friends, she is likely to have to make four more before she is successful, unless more support is given that she has hitherto received.

I have personally investigated the case, and can assure you that she is utterly without the means of support. In all human probability she will not require our aid very long; but if she could obtain the annuity, it would enable her to pass her few remaining days in comfort, and as she is the only one on the list who has had to make four applications, I do earnestly hope the Craft will vote in sufficient numbers to ensure her success.

I shall be very happy to receive proxies on her behalf.

I am Sir and Brother,  
Yours fraternally,

JESSE OWENS.

40, Vorley-road, Junction-road,  
Upper Holloway, N.

PROXY COMMISSIONS TO GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The article by a "Past Master," in your impression of the 15th, bearing on the subject of Proxy Commissions in the Grand Lodge of Scotland, is fraught with the most vital importance to Scottish Freemasonry. The evils arising from votes by proxy are almost too numerous to be dealt with in a single letter, and the brethren in this neighbourhood are glad the subject has been taken up with such ability, and in a quarter having so much influence as yourself.

The brethren of the Province of Forfar—desirous no doubt to be present at Grand Lodge Communications during the presidency of their own Grand Master, whom they so much admire—have been gradually throwing off the yoke and bondage of this feudal vassalage of the Grand Lodge, and appearing, as their duty is, in their own interests, which I may add, has brought down the holy indignation of the paid officials of Grand Lodge and their boon companions.

On a recent occasion, representatives from several lodges in this Province appeared in the Secretary's Chamber of Grand Lodge and tendered their fees, according to the printed form, more than the prescribed time prior to the opening of Grand Lodge; but an absurd technicality was thrown in their way, and the fees of three lodges were refused. A fourth, having paid its fees about six weeks previously, desirous of its privilege of voting, was informed they had no vote. The Master, remonstrating, said if fees were the key to a vote, these had been in the Grand Secretary's possession for some time, when, on turning up the books, no entry of the money had taken place, and in order, I suppose, to save criminal proceedings, the Grand Secretary, Grand Clerk, and Grand Assistant Secretary, clubbed the amount amongst them, and handed it back to the head of the deputation, in presence of a dozen others, who are prepared to substantiate what I write, and the impudent slang given those deputations could not be believed even were it my misfortune to repeat it here, which I shall respect you, sir, by not doing.

I hope lodges in distant parts of the country shall think well before they dispose of their birthright in the manner so commonly followed, but rather consider whether it would not be better not to vote than have their vote given adversely to the interests of the Craft.

Railway companies are now very liberal where a special trip is desired for such purpose as being present at a public Board, and every lodge should endeavour to send at least one member to every meeting of Grand Lodge, and following the legal plan laid down in Past Master's article, the security of honest voting would be much increased.

I believe the Province of Glasgow are fully alive

to the importance of self-representation also, and are doing much to rid us of the grievance of Proxy Commissions. Let us all unite in the same, and purity must prevail.

I am, dear Sir and Brother,  
Yours fraternally,  
ROY.

QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am glad to find that my former letter has been the means of directing attention to this subject, and that—with the exception of your esteemed contributor Bro. Hughan—all your correspondents express themselves favourably towards the proposed change.

If, indeed, it be true that a dispensation is granted as a "matter of course," it necessarily modifies my objections, but I still think it advisable to do away with any such restriction.

Bro. Hughan says the result would be that the dignity and honour of the Mark Chair would be less valued. I take exactly the opposite view, believing that the Mark Degree is quite good enough to stand on its own merits, and that any brother who took the pains to work through the various offices to the chair, and was then honoured by being elected to that office, would be quite as careful of the dignity and honour of the degree which first recognised his merits, as if he had already passed the chair in the Craft.

The Mark is an independent degree, but I wish to see it made thoroughly so, by the members choosing the brother to preside over them, who by his industry and skill has qualified himself for the office, without reference to the offices which he may or may not have held in the Craft.

Yours fraternally,  
A CRAFT P.M.

WHEN WAS NOT THE BIBLE USED?

(To the Editor of The Freemason.)

DEAR SIR,—In Oliver's "Revelations of a Square," it is stated that, instead of the Bible, old lodges in England used the Church Prayer Book. The statement is vague, and I cannot make it more precise, but I give it thus in reply to Bro. Hughan's question on page 164 in his response to Bro. Norton. I believe it is the only authority extant on the subject, if it may be deemed authority at all. So long as oaths are administered in Masonic lodges, it is superfluous to state that the Bible must be used in Christian countries, as that book which men in authority are disposed to regard in public as in private essential and necessary in the administration of an oath. I think before Bro. Norton advocates the removal of the Bible from the lodge, he should begin back of that, and advocate the removal of the obligation by oath in any of the forms now in use. If men are to be obligated by extra official oaths, some other object than the Bible might equally well be used. The Free Judges, a Westphalian secret society of the last century, swore the initiate on the hilt of a sword, the right hands of obligator and obligatee resting on it, and the brethren grouped around. Other secret societies have had different modes of administering oaths. In our courts of justice, and wherever judicial oaths are taken, the religious convictions of the obligatee are respected, and he is allowed to affirm or swear, as may be his customary way of taking an oath. Except in Rhode Island at present, I have not been advised that this is permissible in a Masonic lodge in America. Masons maintain the legend of the slipper or shoe, but they reject its meaning; and many other things have place in our forms to which some other than the original meaning is attached, as our orthodoxy has been strong or weak, and partook much or little of the spirit of the past centuries. Prior to the present century it was proper in most Christian countries to regard a Jew as the enemy of the Christian religion, and the reason assigned that it was the Jews who destroyed the life of the founder of that religion. As all admitted, on question, that it was necessary for the existence of the Christian religion that the life of its founder should be taken, and that He should suffer a violent death, the aptness of hating a Jew on that account did not appear so clearly to the questioner.

That the principal use for the Bible at the present day in a Masonic lodge is to obligate initiates upon, I think will be generally conceded. To a Christian who believes it to be the inspired word of God, its presence there has, as well, an assuring and comforting effect. For a Jew the book, even the O.T. portion alone, and were it printed in the original Hebrew, has no such effect, as among Jews an obligation is not administered upon the O.T., nor does he regard its presence there as proper, but, on the contrary, making that common which he holds sacred; while as he does not believe in the N.T. at all as a sacred book, of course it has no value for him upon the Masonic altar, no more than would any other volume of biography and letters of

a celebrated person. Hence it is natural that he advocate its removal, and the substitution of something inoffensive to his religious sentiments, as in American lodges the candidate is assured prior to his entry and also prior to his obligation that there is nothing in the rites of Masonry, the ceremonies, or obligations that will conflict with his civil, political or religious sentiments, be they what they may. I think it is in reference to this fact that Bro. Norton uses the objectionable word "cheating," and which Bro. Hughan misconstrues. Bro. Norton regards the subsequent proceeding, after that assurance is imparted, as a fraud practised upon the candidate, if he be a Jew, and rightly; for if I assure a man before I obligate him, and when I have him at an advantage, that in anything I require him to do he shall not be offended in any of his convictions, and shortly afterwards he discovers cause for offence, and I know that he will so discover it, I do certainly cheat him. Now it is evident that the assurance as given in America certainly, if not elsewhere, must be changed in the ritual, or that which offends should be removed.

Of course, in reply to all this, brethren can say: If Jews are not content to be sworn on our Bible, or listen to our disquisitions anent the two St. Johns, or regard our prayers but as offensive to their religious sentiments, they had better stay out of the lodge. All true; but as they do not wish to stay out, but from a favourable opinion conceived of the Masonic Institution do apply for admission and get elected, would it not be better to inform them that, as Jews, they will probably be offended at some of our rites and ceremonies, instead of assuring them that in those neither they nor any other religionists will find anything offensive to their religious sentiments or convictions, "be they what they may?" Either this or remove the offensive explanations and forms. Why cry "Peace, peace," when there is no peace? Why say that Masonry in its rituals is inoffensive to any man, when such is not the fact? Why persist in maintaining conditions calculated to give offence, if those might equally as well be removed? Is it not to please the majority, rather than any special value there may be in those conditions? It is deemed offensive to not only a Jew but any man of education in religious history, to assure him that John the Baptist was a patron of Masonry, or John the Evangelist. Well, say you, or some other orthodox Christian brother, let the men of education in religious history and the Jews stay out of the lodge, and they will not be offended. True again; but then you say Masonry is universal, not exclusive, not sectarian, not religious as an institution, but men of every creed and clime can enter within its portals and meet in its assembly as brethren all, with nothing to offend them admissible, and in this particular it is, as an institution of man, *sui generis*. Here is a paradox—a direct contradiction, and Bro. Norton and men of his mode of thought accuse Masonry of false pretences—of making to the ear promises which are broken to the hope. This, I think, is the manner in which he regards this matter. If Masonry, in his opinion, and as I understand his opinion, was, under the 1703 memorable resolution thenceforth to take in all sorts and conditions of men, provided only that they be duly elected, and treat them uniformly as brethren, then it is plain we must do something more than merely assert this. We must remove from our midst all cause for offence to any man.

I am, fraternally yours,  
J. FLETCHER BRENNAN,  
Editor of American Freemason.  
Cincinnati, O., April 3, 1871.

THE RED CROSS ORDER.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—I have just received a communication from Dr. Partridge, M.P.S. of the Rose of Sharon Conclave, No. 19, Birmingham, in which he states that, at a meeting held on the 20th inst., one of the members, named Astley, acting under "inspiration" from London, falsely charged me with having "obtained possession of papers for archaeological purposes from the Earl of Zetland, and applied them to improper uses." The simple truth being that certain documents, comprising rituals, books, and letters belonging to the Red Cross Order when held under the Duke of Sussex, were handed over to the Earl of Bective as the head of the Red Cross Order, without any reservation whatever, by order of the M.V. Past Grand Master. I append a copy of the Grand Secretary's certificate on the subject, which ought to be conclusive.

As, however, I have recently been subjected to various anonymous and cowardly attacks from certain quarters, I must now, very reluctantly, invoke the aid of the law in defence of my character, and upon obtaining Mr. Astley's address, my solicitor will take the necessary steps in the matter. The very fact that I am a trusted servant of Grand Lodge in the Finance Department renders it

imperative that I should energetically repel these slanders, and in doing so I feel confident of the sympathy and support of the whole Craft.

Yours fraternally,  
R. WENTWORTH LITTLE, P.M.  
27th April, 1871.

[COPY.]

"I hereby certify that the manuscript, of which the above is a verbatim extract, is one of the documents relating to the Red Cross Order which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Honourable the Earl of Zetland, P.G.M., then M.W. Grand Master, to Lord Kenlis, the head of the Order of the Red Cross in England.

"JOHN HERVEY, P.S.G. Deacon,  
"Grand Secretary of the United Grand Lodge of England.  
"Freemason's Hall, London, 1st Sept., 1870."

#### PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.

There was a grand ceremonial at Newport, on Thursday, the 20th inst., nothing less than the installation of a Provincial Grand Master. The choice of the Grand Master of England fell upon Bro. Colonel Lyne, who had for many years discharged the duties of deputy to the late lamented R.W.G.M., Bro. Rolls. The ceremony of installation was appointed to take place at the Town-hall. Not less than three hundred brethren were present, when the Installing Master, Bro. T. Mansel Talbot, entered the room, and took the seat. The lodge was opened in due form, and seven of the senior Past Masters of the several lodges in the province were requested to conduct the Provincial Grand Master-elect into the lodge. Presently the Grand Tyler reported that the G.M. was at the door, when the organ solemnly pealed forth.

The Grand Master-elect stood before the pedestal, whereupon Bro. Talbot, having the gavel, commanded the Prov. Grand Secretary to read the patent from the Grand Lodge of England. Then came the obligation and the salute, such a salute, perhaps, as was never seen in the province of Monmouthshire.

The R.W. Colonel Lyne made a most suitable acknowledgment for the high and distinguished compliment paid to him, and expressed his determination to do all he could to carry out Masonry in its purity in the province of Monmouthshire. He also paid a graceful tribute to Bro. Talbot, and pro-

posed a vote of thanks to him for the part he had taken in the proceedings of the day.

Bro. Homfray, D.P.G.M., seconded the proposition, which was unanimously carried.

Bro. Talbot hailed with pleasure the advent of that auspicious occasion, and trusted that the two provinces, geographically allied as they were, would yet by more fraternally brought together.

At the command of the newly-installed P.G.M., Bro. Colonel Lyne, five Past Masters conducted Bro. S. G. Homfray to the pedestal, and the Patent having been read, he was duly ratified as D.P.G.M., and saluted according to Masonic rite.

Bro. Pickford, acting as P.G.T., handed the jewel to the Master, who presented it to Bro. S. G. Homfray.—Bro. Homfray, in a suitable and earnest reply, thanked the Grand Master. He assured the Craft that his perseverance and industry would be devoted to the good of Masonry.

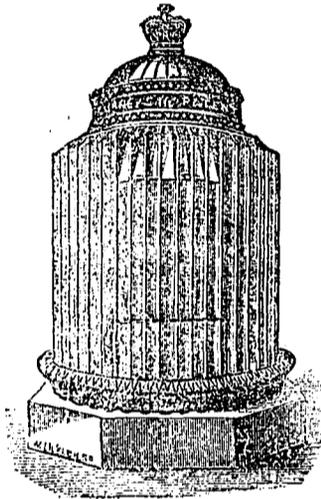
The Prov. G. Officers were then appointed, viz.:  
Bros. George Homfray, 1098, D.P.G.M.; Kennard, 1258, P.G.S.W.; Hellyer, 471, P.G.J.W.; Fox, 471, P.G. Chap.; Chambers, 683, P.G. Reg.; Pickford, 471, P.G. Treas.; Williams, 471, P.G. Sec.; Williams, 818, P.G.S.D.; Lewis, 1098, P.G.I.D.; Lawrence, 471, P.G. Sup. of Works; Cheese, 683, P.G. Dir. Cer.; Ingram, 471, P.G.A. Dir. Cer.; L. A. Homfray, 683, P.G. Sword Bearer; Groves, 683, P.G. Org.; Gratte, 471, P.G. Purs.; Bromage (457), Huxtable (471), Roper (683), Price (818), Davies

(1098), Treharne (1258), P.G. Stewards; Preece, 457, P.G. Tyler.

The lodge was then adjourned, and the brethren formed a procession, and marched up Stow-hill to St. Woollos Church. The bells rang a merry peal, and the public had turned out in great force to witness the spectacle.

The sermon was preached by the P.G. Chaplain, the Rev. Samuel Fox, Rector of Holy Trinity, Newport. He took his text from Exodus iii. 2—"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

On the conclusion of divine service, the procession re-formed, and returned to the Town Hall. Arrived in lodge, the remainder of the business, which consisted mostly of financial and complimentary routine, was transacted, and the closing in due form having been effected, the brethren repaired to the King's Head Hotel, where Host Gretton had prepared the banquet. Such was the crush of the Craft, that few more than one half of the number who attended the ceremonial could be accommodated. Two hundred tickets were issued, and those who were not wise enough to take "time by the forelock," had perforce to be "left out in the cold." The Assembly-room was crowded. The dinner was excellently served, and the proceedings passed off very agreeably.

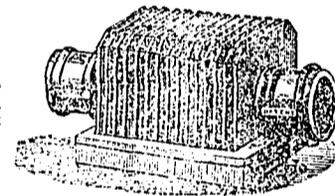


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