

TABLE OF CONTENTS.

	PAGE
FREEMASONRY IN IRELAND...	307
THE HIGH GRADES IN IRELAND ...	308
ANTICIPATED VISIT OF AMERICAN KNIGHTS*	
TEMPLAR ...	308
THE FAIR SEX AND ADOPTIVE MASONRY	308 & 309
THE CRAFT ...	309 & 310
ROYAL ARCH ...	311
MARK MASONRY ...	311
ORDERS OF CHIVALRY ...	311
MASONIC MISCELLANEA ...	311
BIRTHS, MARRIAGES, AND DEATHS ...	312
ROYAL ARCH MASONRY ...	312
OBITUARY—Bro. George W. K. Potter ...	312
MULTUM IN PARVO ...	313
THE GRAND LODGE OF QUEBEC ...	313
THE RECTANGULAR REVIEW & FREEMASONRY ...	313
A CANADIAN MASONIC VILLAGE ...	314
"THAT GREAT, AWFUL, TREMENDOUS, AND INCOMPREHENSIBLE NAME" ...	314 & 315
GRAND CONCLAVE OF KNIGHTS TEMPLAR ...	315
ORIGINAL CORRESPONDENCE—	
The Mark Degree and the Mark Chair ...	316
The 1717 Theory ...	316
THE ROBERT WENTWORTH LITTLE TESTIMONIAL	316
SCOTLAND ...	317 & 318
MASONIC MEETINGS FOR NEXT WEEK ...	318
ADVERTISEMENTS ...	305, 306, 318, 319, & 320

FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 291.)

We cannot do better than conclude the Craft portion of our sketch by giving *in extenso* the resolutions, &c., appended to the official report of the Grand Lodge of Ireland, dated 24th June, 1853, and for more modern information, we must refer our readers to the calendar published by that Grand Lodge, and the excellent "Cosmopolitan Masonic Calendar," issued by Bro. George Kenning, of Little Britain, London:—

Laws and Regulations to which particular attention is directed:—

The several lodges and members of the Society of Freemasons in Ireland are most particularly requested to take notice that all Masonic processions are, by Order of the Grand Lodge, expressly prohibited, unless by permission first obtained from the Grand Lodge.

A lodge shall not ballot for, admit, or initiate into Freemasonry any person who is not a resident in the town, village, or neighbourhood in which the lodge meets into which he seeks to be admitted, until due inquiry shall have been made of such lodge or lodges as may exist in the neighbourhood of his residence, respecting the character of the applicant for admission, under penalty of forfeiting, for the first offence, the admission fee, and if repeated, the warrant to be suspended during the pleasure of the Grand Lodge; and if the candidate for admission into a country lodge be a resident of Dublin, his name shall be submitted to the Committee of Inspection through the Deputy Grand Secretary, to whom shall be paid the same fees as if he were initiated in Dublin.

Notwithstanding that unanimity is required in the ballot for the admission of candidates for initiation, yet in the case of ballot for members already belonging to the Order, the candidate shall be admitted according to the by-laws of each lodge. If a lodge has no by-law on the subject, unanimity is required.

Every brother initiated in any lodge holding a warrant from the Grand Lodge of Ireland, or transferred thereto from any foreign lodge, shall, in addition to the usual admission fees to the lodge, pay the sum of five shillings to the funds of the Grand Lodge.

A person already belonging to the Order cannot be admitted a member of any other lodge until he shall have produced a Grand Lodge certificate.

A candidate shall not be initiated in any country lodge for a less admission fee than one pound fifteen shillings, under a penalty of one pound fifteen shillings for each offence; nor in the city or county of Dublin for less than four pounds five shillings, under a penalty of being fined four pounds five shillings for each offence; all which payments, respectively, shall include the cost of registry and the initiation fee of five shillings, payable as above to the Grand Lodge.

The Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland under any

title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from this Grand Lodge, or from one of the other Masonic bodies recognised by, or acting in unison with the Grand Lodge of Ireland.

(The lodges are therefore desired to take notice that the Grand Lodge having granted its warrants for Blue Masonry alone, cannot allow or permit them to be used for any other purpose whatsoever; and lodges wishing to work the higher degrees must have separate warrants to authorise their proceedings, regularly signed by His Grace the Duke of Leinster, as head of all the grades of Masonry.)

The Secretary of every lodge shall make yearly a true and accurate return to the Deputy Grand Secretary of the members actually subscribing to the lodge during the past year, and if it shall appear that he has omitted the name or names of any such subscribing Members, the lodge shall pay a fine of Ten shillings to the funds of the Grand Lodge; this return to be forwarded to the Deputy Grand Secretary's office on or before the 27th of December in each year.

No memorial or other application can be received from any lodge which has not made the regular return of officers and members conformably with the rule above-mentioned, or which is three years in arrear of dues.

All lodges, the warrants of which were issued after the 27th December, 1845, and every other lodge having more than thirty subscribing members, shall pay annually to the general funds of the Order the sum of one pound as Grand Lodge dues.

All dispensations obtained from the Grand Master, his Deputy, or the Grand Lodge, are chargeable with the sum of one pound each.

No person shall be initiated as a Mason who cannot read and write.

Every subscribing member is entitled to retire from his lodge, and if a Master Mason, to obtain his Grand Lodge certificate, on making a regular application for that purpose, provided the lodge to which he belongs has no just grounds for refusing such certificate; and in all such cases of retirement from the lodge, the name of the brother so retiring shall be sent to the Grand Secretary with the next returns; otherwise, if the lodge should at any time afterwards be suspended or cancelled, such member having so retired will become suspended and deprived of his rights until restored by the Grand Lodge, according to the provision of the 19th law, section iv.

If a candidate proposed for admission is in any manner maimed, lame, or defective, he shall not be initiated without a dispensation from the Grand Master, his Deputy, or the Grand Lodge, to be applied for by memorial, wherein the defect shall be clearly specified, under a penalty of three pounds to be paid by the offending lodge.

With all cases of suspension or expulsion sent for confirmation, the cause of such sentence must be fully stated, and the report signed by the Master, both Wardens, and Secretary, with the lodge seal affixed; and no brother shall be suspended or excluded by his lodge until he shall have been first summoned to attend and answer the charges brought against him.

Any Freemason assisting at the works of a lodge not warranted by the Grand Lodge, or whose warrant has been suspended or cancelled, shall be liable to exclusion from the rights of Masonry.

If a warrant be suspended or cancelled, no member thereof at the time of its having incurred such penalty is entitled to visit or join any other lodge without special permission of the Grand Lodge, obtained on memorial; and a warrant when cancelled for any cause whatsoever, cannot be restored or revived for less than the cost of a new warrant, which is seven pounds sterling.

A new and revised edition of the Ahiman Rezon, or Book of the Constitution of Freemasonry, has been published, and may be had from the Deputy Grand Secretary, price five shillings, or sent to the country by post for five shillings and sixpence. The Grand Lodge laws only, published separate, price one shilling.

The regular quarterly meetings of the Grand Royal Arch Chapter are held at the Freemasons' Hall, in Dublin, on the third Wednesday in February, May, August, and November in every year; at which meetings country chapters may be represented by proxies appointed under the seal of their respective chapters, when their regular officers cannot attend. All applications for warrants are to be addressed to John Fowler, Esq., Grand Scribe to the Order, the charge for which is two pounds, and two shillings each for the registry of old members.

All Royal Arch dispensations are charged one pound each.

Mark Masons are under the protection of the G.R. Arch Chapter, and now to be registered in its books, Lodges holding R. Arch warrants are alone qualified to give the Mark Mason's degree, certifi-

cates for which may be had separately at two shillings and sixpence each, or included in the Royal Arch certificates without extra charge.

The regular quarterly meetings of the Grand Encampment of High Knights Templar are held at the Freemasons' Hall, in Dublin, on the third Wednesday in January, April, July, and October in every year, at which meetings country encampments may be represented by proxies, regularly appointed, when their officers cannot attend; and all applications for warrants are to be addressed to John Fowler, Esq., Registrar and Secretary to the Order.

All Knights Templar dispensations are charged one pound each.

The regular quarterly meetings of the Supreme Grand Council of Rites are held at the Freemasons' Hall, in Dublin, on the third Wednesday in March, June, September, and December in every year, at which meetings country chapters, &c., may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to John Fowler, Esq.

A compact has been entered into between the Grand Lodge of Ireland, the Grand Royal Arch Chapter, the Grand Encampment of High Knights Templar, and the Supreme Grand Council of Rites for Ireland, by which it is agreed that any brother excluded, suspended, or restored to the rights of Masonry by one of the contracting parties, shall, on the case being officially communicated to the others, be by them severally excluded, suspended, or restored, as the case may be, without any further inquiry or investigation.

Since commencing "Freemasonry in Ireland," we have had a copy of the Constitutions sent us for perusal, dated 1839 (108 pp.). Its title is as follows:—"Constitutions of Freemasonry, or Ahiman Rezon; to which are added certain Lectures, Charges, and a Masonic Ritual. Dublin: Printed by Bro. William Underwood." The ceremony of dedication of Freemasons' Hall is likewise inserted. The Masonic Ritual referred to was compiled by Bro. the Venerable Archdeacon Walter Bishop Maut, Prov. G. Master of Carie, &c. In THE FREEMASON for April 22nd, page 249, we notice an interesting communication from "Veritas," entitled "The Order of Misraim," in which that voluminous rite is shown to have been recognised by the authorities in Ireland in 1848, and of which Order His Grace the Duke of Leinster is a member. The Constitutions of 1839 provide for the working and recognition of the "Order of Misraim," as follows:—

The Supreme Grand Council of Rites shall consist of the officers of the several high degrees of Masonry in Ireland, or three representatives from each, duly accredited, who shall be summoned to assist at all its meeting and deliberations, that is to say, the officers of representatives of

- The Grand Inspectors-General,
- The Sublime Princes of the Royal Secret,
- The Order of Misraim,
- The Grand Council of the Knights of the Sun,
- The Illustrious College of Philosophical Masons,
- &c. &c. &c.

We have before us now a copy of a certificate issued by the Grand Master of the Knight Templars of Scotland in 1823, which is signed "Alex. Deuchar, G.M., G. Com. of Scot. and 90° Mis." These quotations serve to show the recognition by well-known bodies of the "Rite of Misraim," and prove its position to be more than simply a rite without authority. We do not, however, desire by these remarks to be considered as believing in the boasted antiquity of this or any other rite. So far as these rites are concerned, all are comparatively of yesterday, as the first Grand Lodge was not instituted until the 18th century, and therefore all additions are proportionately later. Before the 18th century, undoubtedly, *speculative* Masonry existed, and minutes exist, dating before the "Revival," of lodges mainly supported by gentlemen. We have yet, however, to learn that "degrees" were worked anything approaching the grandeur and extent of subsequent creations.

(To be continued.)

THE HIGH GRADES IN IRELAND.

By HISTORICUS.

Bro. William James Hughan deserves the hearty thanks of the Craft for the interesting matter he has brought under our notice in regard to the past history of Freemasonry in Ireland, and your pages will thus afford very important information to the future historian. In this I am tempted humbly to follow in his footsteps. At the present day there exists many grievances in the Emerald Isle, not the least of which is the suppression of the Masonic press—in all cases of arbitrary proceedings the brethren must sit down, crushed, for there is there no Masonic *public opinion* before which they can bring their grievances. I hope shortly to see the impartial FREEMASON strongly supported in Ireland, and trust to see them as regular correspondents expressing their opinions *pro* and *con*.

Many of your readers would be wholly unaware that the constitution of the Irish Grand Lodge is totally opposed to the wholesome English system, which has invariably refused to form any alliance, or give any countenance, to the higher degrees. I conceive that it is to our Grand Lodge views in this respect that Freemasonry is indebted for its vast tolerance and expansion. At the Union in 1813 the English Grand Lodge went one step too far, and recognised the Arch. It is a great pity that this recognition cannot now be got rid of; but it would be an evil day for English Freemasonry if the Grand Lodge was ever allowed to go beyond it. But in Ireland not only does the Grand Lodge form alliance with Mark and Arch Masonry, but Templary, Rose Croix, Kadosh, and the Sovereign Grand Inspectors-General—which latter, I hold, as professing certain powers under a forged charter of 1786, are no better than obtainers of money under false pretences. Thus, on the one hand, the Grand Lodge is made the abettors of a dishonourable order, and on the other, the Craft is groaning under a Masonic oligarchy, or Old Man of the Sea, of the most oppressive and intolerable character, which they are unable to shake off. A system of exclusiveness exists even in this dishonour, offensive and destructive of Masonic equality and true and proper Masonic feeling; all preferment is *not* grounded upon *real worth and personal merit*, but upon *landed estates and acquired wealth*. Therefore the Craft in Ireland rests upon a volcano which may at any moment burst forth, and lay the stately mansion in ruins.

Not only is this a true and accurate statement of affairs in Ireland; but there are even grave doubts as to the genuineness of the high grades and the authority of the "Council of Rites," and it would seem an absolute certainty as to its spurious character. So that wherever we turn our eyes we find no relief, and are led to thank heaven that we practise our Masonry under the Craft Constitution of England. It is not, however, for us to deal with these matters; when the grievance becomes intolerable our Irish brethren will rid themselves of it.

Bro. Hughan has undertaken chiefly to explain the past history of Craft Masonry in Ireland, so that the present writer may be permitted to take up the high grades. The present generation were scarcely aware that these degrees were also rent asunder twenty-five years ago by a violent schism. A most interesting pamphlet has recently been forwarded to us from Ireland for publication, and, with your permission, extracts shall be forwarded therefrom to THE FREEMASON weekly. The title-page is as follows:—

"A few words upon the degree of Prince Grand Rose Croix, &c., &c., &c., with an account of the revival and legitimate transmission of that Order in Ireland from the fourteenth century to the present time; also of the irregular descent of the Council of Rites, from an expelled member of the Grand Chapter of Ireland. 'For ye shall know the truth, and the truth shall make ye free'—John, 8th chap., 32nd verse. Dublin: Printed by H. W. Talbot, Lower Ormond Quay, 1843.

"This tract has been prepared for the use of the Grand Chapter, and of the several chapters connected therewith or constituted by warrant therefrom; and also for the information of all Freemasons who may feel interested concerning the

title, descent, and claims of the Grand Chapter and in support of the genuine principles of Masonry in Ireland.

"The object of the present compilation is, that every impartial, intelligent, and upright member of the Craft into whose hands this tract may fall may be made acquainted with the history of the Grand Chapter, with that of the Chapter of Zimmerman, otherwise called the Council of Rites, and with the nature of the dispute between them—the unexampled forbearance of the Grand Chapter for a length of time (during which it laboured earnestly for peace and for the restoration of the long-lost harmony of the higher degrees) having hitherto left a great proportion of the Masonic community almost totally unacquainted with these matters, unpossessed of the particulars or details of more than one side of the question which has of late years been raised respecting its authority; and therefore easy to be misled by any misrepresentations, however erroneous and unfounded, which may be put forward upon the subject.

"In this manner truth has been in a great measure concealed—the Grand Chapter still, from day to day, and month to month, and year to year, cherishing in silence the declining hope (of which every trace is now vanished) that the reign of error and of an unjust monopoly would terminate without a struggle, and that the Council of Rites (a body and a name unknown to Masonry in any part of the world till within the last few years, and even now scarce known, save by its unrelenting persecution and universal proscription of the most distinguished and ancient chapters of England and Ireland) would, of its own accord, cease to adopt implicitly the suggestions of a few of its members, whom chance and their own restless tempers have elevated to an unnatural position of consequence among the Freemasons of Dublin, and whose perpetual schemes of ambition have been pursued with reckless indifference to the concord and prosperity of the Order, to the ancient and well-defined principles of its constitution and discipline, and to the preservation of that ineffable bond of social and moral union by which the pure system of universal Masonry has been enabled in all its various orders and degrees to resist the shocks of time, and to survive the wreck of so many human institutions."

(To be continued.)

ANTICIPATED VISIT of AMERICAN KNIGHTS TEMPLAR.

For a long time we have been in correspondence with a gentleman in America who has undertaken the responsibility of conducting to Europe a large company of Knights Templar from the Alleghanies. The proposal was for a party of not less than forty, nor more than sixty, to come under our arrangements at Queenstown, and to be personally conducted through the best parts of Ireland, Scotland, England, Belgium, the Rhine districts, Switzerland, Italy, and return to England *via* France, the entire tour to occupy seventy-two days from the time of landing at Queenstown to the end of August. We were able to procure for them excellent terms by the Cunard mail steamers, of the first class, but they selected a new Company, and they are to sail from New York on the 3rd June, and are expected to arrive at Queenstown on the 12th of the same month. As early as the first week in April, thirty-six had paid the full amount of fares, &c., and, at least, fifty are expected.

The Knights Templar constitute one of the highest orders of Masons; and, although there is no corresponding order in Great Britain—we believe there is one in Palestine—other divisions of the "Free and Accepted" are preparing to give them a cordial welcome at Perth and other cities; and the Earl of Shrewsbury and Talbot will give them a reception at Alton Towers. It is arranged that they come in the characteristic costume of the Order, with insignia and decorations; and we may fairly anticipate for them the attentions and honours of a sensational party. As many are anxious to know when and where they may be expected, we subjoin the following itinerary of their tour:—

Monday, June 12, expected to land at Queenstown; Tuesday 13, Cork; Wednesday 14, Glengarriff; Thursday 15 to Sunday 18, Killarney; Monday 19 and Tuesday 20, Dublin; Wednesday 21, Belfast; Thursday 22, Giant's Causeway; Friday 23, sail at night to Glasgow; Saturday 24 and Sunday 25, Glasgow; Monday 26, Glasgow to Oban, by Kyles of Bute and Crinan Canal; Tuesday 27, Oban to Staffa and Iona and back; Wednesday 28, Oban to Glenco and Banavie; Thursday 29, Banavie to Inverness, by Caledonian Canal; Friday 30, Inverness to Killiekrankie, Pitlochry, Dunkeld, and Perth; &c.—*Cook's Excursionist*.

THE Earl of Carnarvon presided at the annual dinner of the Newspaper Press Fund on Saturday last. The attendance was numerous, and the pecuniary result good.

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE VI.

History has furnished so many illustrations of feminine heroism and devotedness as to admit of no possibility of a doubt of the ability of woman to contend against sudden and unexpected difficulties that may arise in the daily routine of life. These qualities, so essential in times of emergency, excite the warmest commendation, and have unmistakable claims upon the consideration of all classes of men. Cynical minds may, however, traduce the demeanour of the sex, and may even strengthen their argumentative discourses by exceptional cases, but it nevertheless remains an unalterable fact that woman is endowed with many virtues of the highest value and importance. Woman in all her counselings, no matter whether these counselings are received in the stately mansion or 'neath the humble roof, manifests such discriminative power as to render the greatest assistance to man in solving the most embarrassing questions or problems affecting his interest; and has, furthermore, by her influence exalted his condition to a degree unattainable by other means. The writer, who has devoted much time to physiological pursuits, has, during his travels in both hemispheres, rarely discovered in the fair sex any reservation in the exhibition of certain qualities or attributes in the hour of tribulation, viz.: a resolute bearing, a meek and zealous regard to administer to the comforts of others, and a firm and conscientious reliance on the beneficence of the Supreme Governor of the Universe. How often have these graces won the silent admiration of man! In sickness or in health, in influence or in poverty—who has not experienced solace and delight from a communion with woman's gentle nature? Upon dreary plains, sandy deserts, storm-tossed waves, and blood-stained fields, or within or beyond the confines of civilisation, the presence of woman has invariably shed a lustre that has awakened the noblest susceptibilities of man. An author has said that "if the heart of a man is depressed with cares, the mist is dispelled when a woman appears." Many will readily accord with the sentiment so cogently expressed. No one with any pretensions to morality will demean himself by misrepresenting the sex, whose tender sway can but be regarded as the dispensation of an all-wise Providence. Poets have never tired to sing panegyrics in honour of woman, while theologians, philosophers, statesmen, essayists, and others, have, in their writings and speeches, recognised her fame, and have clearly established her title to the goodwill and esteem of mankind. A writer thus estimates woman's gifts:

"Faithful—as dog, the lonely shepherd's pride;
True—as the helm, the bark's protecting guide;
Firm—as the shaft that props the towering dome;
Sweet—as to shipwreck'd seamen land and home;
Lovely—as a child, the parents' sole delight;
Radiant—as morn, that breaks a stormy night;
Grateful—as streams, that, in some deep recess,
with crystal rills the panting traveller bless."

Can it be questioned that this proposition is illogical or extravagant? The sophist may discover in it no elegance, but the well-disposed will not be slow in acknowledging its legitimacy. The subject of woman's worth possesses, undoubtedly, such peculiar charms and interest as will ever excite the pleasantest feelings and memories of the sage, the man of letters, and every one who has gratitude and regard for the infinite wisdom of the Creator.

The Order of the Eastern Star has chosen from the Sacred Volume Queen Esther to represent the third degree of the sisterhood. The intelligence and skilfulness displayed by her in the important mission to King Ahasuerus are proverbial, and will ever constitute a bright page in the annals of feminine grace and courage. That she averted the terrible visitation upon the Jewish people by her influence no one can for a moment call in question. Some may assume that the fate of Haman was too severe, but it must be apparent to most persons that the punishment was, under the circumstances, merited and well-approved by the people at the time, for it must be borne in mind that no sympathy can be justifiably extended to men plotting the destruction of human life in order to gratify ambitious and evil passions. The case of Haman requires no particularization, having so frequently been explained in sermons and other compositions. Moreover, I consider it quite irrelevant for me to reproduce the details of the history of Esther, as they are tolerably well known to Christian worshippers and others. Suffice it to say that her qualities offer overwhelming evidence in support of the observations made in the first part of this article. I will no longer brook delay in placing before the reader the particulars of the third point of the signet belonging to the "female Masons."

THE THIRD POINT.

ESTHER, OR THE WIFE'S DEGREE.

[The Symbol of the Crown and the Sceptre.]

"Nobly she stands, a queen; the glittering band,
Mark of a royal state, beneath her hand;
She points the silken robe with peerless grace,
Pure as her soul and pallid as her face;
Then reaches to the sceptre, whence is drawn
The kingly pardon she has bravely won."

The scriptural illustration runs thus:—
"Then said the King unto her, What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom."

The point of the signet is coloured white. The tinge is represented by the white lily, the plant being symbolical of the white garments worn by Esther. The emblems are the crown and sceptre. The officer presiding at the ceremony delivers a discourse, of which the following is the substance:—

"The principles and obligations of Freemasonry are fraternal, and we, as Master Masons, are taught to respect fidelity to kindred and friends. We are introduced into Freemasonry by a friend, vouched for by a friend, conducted by a friend. Friendly hands support us through life, close our eyes in death, and consign us tenderly to the bosom of mother earth. There is no offence in Masonry more degrading than a breach of friendship. Therefore, when we find in history a person exalted in station, rich in this world's goods, learned and beloved, who casts all these advantages aside in her fidelity to kindred and friends, we seize upon that character as our own. We adopt and protect it. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Esther, under the title of Esther. And we have so surrounded the efforts 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 Esther, as composing a degree of the Eastern Star, is thus given: Her husband, Ahasuerus, otherwise termed Artaxerxes, was king of Persia, a monarch of vast power, a man faithful to his word, and devotedly attached to the queen-consort. The heroine Esther was a Jewish damsel of the tribe of Benjamin. The family had not returned to Judea after the permission given by Cyrus, and she was born beyond the Tigris, about five hundred years before the Christian era. Her parents being dead, Mordecai, her uncle, took care of her education. After Ahasuerus had divorced Queen Vashti, search was made throughout Persia for the most beautiful women, and Esther was one selected. She found favour in the eyes of the King, who married her with royal magnificence,

bestowing largesses and remissions of tribute on his people. Her matchless beauty having attracted the attention of the King, her virtues secured his love, but her wonderful genius gained his permanent admiration and respect. No woman has ever left behind her a better record of wisdom than Esther. It is a standing tradition among her people that, as Solomon was to man, so was Esther to women, the wisest of her sex. The more intimately the King became acquainted with her mental powers, the more he respected them. There was no problem of state so intricate that she could not aid him to solve. In time she became his confidant, and shared with him in the greatness of the kingdom. These circumstances enabled her in a season of peril to save her nation from destruction. The enemies of the Jews, who were numerous and powerful, had brought false accusations before the King, and persuaded him to utter an edict that, upon a fixed day, the entire race throughout all Persia should be exterminated. The chosen people of God were doomed to be extirpated from the face of the country. The instrument to avert so great a calamity was the heroine Esther. No sooner did she learn this cruel edict than she promptly resolved to save her people, or perish in the same destruction. The King had often admitted his indebtedness to her counsels, and pledged his royal word to grant her any request she might make of him, even 'to the half of the kingdom,' and Esther now resolved to test his sincerity, and appeal to him, even at the risk of her own life, to reverse the horrible edict. She attired herself in her white silken robes, placed a brilliant crown upon her head, gathered her maidens around her, and went boldly and in state to the palace of the King at Shushan. It was a day of grand council, a gathering of the governors, princes, and officers of Persia. The dependent nations had sent in their deputations to pay homage and tribute, and the royal guards thronged the ante-chambers of the palace. It was a standing law of that place that none should enter the king's presence without summons, under penalty of death, and the sentinels, as the Queen passed, reminded her of this, and warned her of her danger. But she bade them stand aside, and so, pale but firm, she passed through the vestibule into the great council chamber. The scene was magnificent. The King upon his throne of gold and ivory, the gorgeous equipages of his officers, and the splendour of the apartment itself, all made up a display rarely equalled and never surpassed. Through all the crowd of courtiers Esther boldly passed, and amidst the deadly silence of the observers stood up before the King. Pale with fasting and sleeplessness, but not with fear, her cheeks emulated the whiteness of her silken robes. She fastened her eye fearlessly upon the King, who, angry at the violation of the law, frowned sternly upon her. It was the crisis of her life. The wise woman felt it to be so, and at once reminded him of his former pledges by a method understood between them. She saw his golden sceptre bend towards her, and hastened to secure her pardon by coming forward, kneeling, and laying her hand upon it. Graciously said the King, 'What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.' The admiring crowds applauded the generosity of their monarch, and as he placed her beside him on the throne gave utterance to loud expressions of admiration at her beauty, discretion, and favour with the King. The sacred narrative informs of the consummate tact with which Esther pursued the advantages she had gained. She achieved a complete success and saved the nation, which to this day keeps an annual festival in her honour. The colour white alludes to the silken robes of Esther, emblematical of the spotless purity of her character. The emblem of the crown reminds us of the queenly state of Esther, and of the manner in which she hailed the notice of the King. The sign alludes The pass is used to recall the grand sacrifice and triumphant success of the heroic Esther."

The subjoined lines are purposed as a tribute to Queen Esther:—

"See, oh King, the suppliant one,
Pale and trembling at the throne!
See the golden crown she bears,
And the silken robe she wears;
Whiter, brighter than their sheen
Is the woman's soul within.

Mercy's golden wand extend,
While her gentle head shall bend;
Meekly o'er thy sceptre now,
Pardon, favour, bounty show;
Naught in all thy broad domain
Like the woman's soul within!"

The fourth degree will shortly receive attention.

THE Freemasons in the Province of Warwickshire are raising a fund for the purchase of a life-boat to be called the Lord Leigh.

THE PAST MASTER'S JEWEL.

By Bro. J. DANIEL MOORE, M.D., F.L.S., G.S.B. England.

[A Lecture delivered in the Lodge of Fortitude, No. 281, Lancaster, 10th May, 1871, on the occasion of the presentation of a P.M. jewel to Bros. John Hatch, I.P.M., and J. L. Whimpray, Senior P.M.]

The first duty of a Worshipful Master on his being installed in the high and honourable position of the chair of the lodge, is to invest the retiring Master with the collar and jewel of a Past Master, significant of the high rank and position amongst the rulers of the Craft which he is henceforth to occupy. The form of the jewel is well known to you all, consisting as it does of a square, the distinctive bearing of the Master, with a pendant on which is represented the figure of the Forty-seventh Problem of the first Book of Euclid, denominated in schoolboy phraseology as "Pythagoras's Windmill." In noticing for a few minutes this evening the Past Master's jewel, I have chosen rather to dwell upon the pendant, the distinctive bearing of a Past Master, than upon the square itself, as that implement will be more thoroughly considered in its position as one of the moveable jewels of the lodge, and the symbol of the Master's office. The object to be enunciated in this figure is the fact that in any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle, and the problem itself, from its great utility in making calculations and drawing plans for building, has been designated the "carpenter's theorem." The discoverer of the important principles involved in this enunciation was Pythagoras, who name is deservedly illustrious, amongst other reasons, for his profound researches and discoveries as to the nature and properties of mathematical figures. Pythagoras, we are told, was the son of a sculptor, and was born at Samos B.C. 568. His tutor, Pherecydes, of Syrus, was esteemed as one of the greatest men of his time, and the first who taught the immortality of the soul. On the death of his master (Pherecydes), Pythagoras travelled into Egypt in search of scientific knowledge, and gaining the confidence of the Magi and priests, was indoctrinated into their mysteries and the interpretation of their symbolic writings, having previously undergone a most discouraging course of rigid discipline. After studying the customs and making himself Master of the sciences as taught in Egypt, at Thebes, Memphis, Crete, and Sparta, he returned to Samos laden with knowledge, which he was well calculated to turn to the greatest advantage. He then founded his system in his native island, and so rigid were his regulations that a strict silence of five years was required before a candidate could be admitted to a knowledge of his system which was only attained after having submitted to a most searching examination. The mysteries inculcated under his immediate direction are considered to be the most perfect approximation to the original science of Freemasonry which could be accomplished by a heathen philosopher bereft of the aid of revelation. Consequently, the members of our Fraternity are pleased to consider him, what he certainly was, in the true spirit of the words, an "Ancient Mason." Much ambiguity attends the reason for the figure of this proposition of Euclid being affixed as a pendant to the Past Master's jewel, and Dr. Oliver, in his learned and voluminous works on the subject of Freemasonry, scarcely gives it any mention. There is, however, but little doubt that it is in some way associated with the name and acquirements of the distinguished philosopher by whom its application was discovered. Indeed, it is said that Pythagoras was so much elated at the discovery typified in this figure (which has been aptly designated the Eureka of Pythagoras) that he made an offering of an hecatomb, or sacrifice of a hundred oxen, to the gods, and Mackay, in his excellent Lexicon of Freemasonry, continues to inform us "that the devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Masons to adopt the problem as a memento instructing them to be lovers of the arts and sciences." This, then, is the best reason that I can give for its adoption as one of our symbols; but, to my mind, something more is required in its teaching than that it should instruct Past Masters "to be lovers of the arts and sciences," as in the lecture on the tracing-board of the second degree and elsewhere the Fellow-Craft Freemason is instructed in the seven liberal arts and sciences, and is enjoined to make them his future study, in order that he may be the better enabled to do his duty as a Mason and estimate the wonderful works of the Almighty. The teaching of this figure Masonically, according to an ancient work on Freemasonry, refers to the connection which exists amongst the members of our Fraternity with reference to their relation to each other in their several conditions of health and indigence, and, in fact, to the principles upon which our order is founded—

brotherly love, relief, and truth I was favoured some months since by the energetic Bro. Dr. Hopkins, P.P.J.W., with a copy of this explanation, which, however, has since been published in one of the Masonic journals. It is as follows: "As the formation of this figure depends on the connection of the several lines, angles, and triangles, which complete the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the Society is established—namely, brotherly love, relief, and truth. The position is clear, and, therefore, in a symbolical sense, we demonstrate that some of our brethren, from exalted situations in life, may be considered as standing on a basis of earthly bliss emblematical of the greater square which subtends the right angle; others, whom Providence has blessed with means to tread the flowery paths of life, in affluence and ease, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity; whilst those who have the heartfelt satisfaction of administering to the wants of the industrious and indigent may be compared to the angles which surround and support the figure. The lines which form the figure itself remind us of those unfortunate brethren who, by a series of inevitable events, are rendered incapable of providing even the most common necessities of life, unless aided by a cheerful and ready assistance from their more fortunate companions. Hence, by connecting the several links together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry; a basis which no mortal power can shake, the bosom of all gentle charity. This Heaven-born virtue is assuredly a Divine attribute, a sublime emotion, that fully demonstrates the existence of a spiritual being, and animates us with the cheering hope of finally becoming partakers of a glorious immortality." In addition to the sentiments of charity, enjoined in this address on the jewel of a Past Master, let us also remind us that although the responsibility and honour of ruling the lodge has passed from us with the investiture of the newly-installed Master, we are by no means exempted from the discharge of great and important duties, and that we should add to the moral inculcated by the square a more intimate knowledge of the arts and sciences, acknowledged by and cultivated in a true research after the hidden mysteries of Freemasonry; and that so far from lapsing into repose, after having occupied for the prescribed period the throne of K.S., the Past Master should always be ready and willing not only to attend when called into consultation with his fellow-rulers in the Craft, but also by his example and teaching, to render such assistance to the junior members of our Fraternity as may tend to stimulate their ardour and direct their endeavours, and thereby add to the list of brilliant luminaries whose names are recorded in the annals of Freemasonry. We are told that to be invested with the jewel of a W.M., as an emblem of its office, is the highest honour that the lodge can confer upon any of its members. So it is in a certain sense; but as the authorities of the Grand Lodge permit the wearing of honorary jewels, in my estimation the highest honour that can be conferred, is not the investiture of an untried Worshipful Master with the insignia of his office, but is to be found in the lodge decorating the breast of a worthy and Worshipful Past Master who has performed the important duties appertaining to the chair of the lodge with zeal, courtesy, integrity and assiduity, so as justly to have earned the respect and approbation of the brethren; one who has spared neither time nor trouble in promoting the study of our ritual, and who, like some of the Past Masters of this lodge, including our own I.P.M., have by their conduct and judgment, won the gratitude and brotherly affection of all who have worked under their rule; and these qualifications, I think, cannot be more fitly acknowledged than by decorating the breast of such a Past Master, with the square, the emblem of Mastership in the Craft, together with this figure representing the Eureka of Pythagoras.

OUR thanks are due to Bro. B— for a copy of the *Mot d'Ordre* of Paris, and we hope to avail ourselves of his kindness next week.

THE following articles, reports, &c., stand over till our next:—"Freemasonry and Judaism," "Subordination in the Higher Degrees," "Freemasonry in Scotland," "Observance of the Baptist Day," "Our Ancient Brethren" once more, District Grand Lodge of Bengal, Lodge of Unity (132), Temple Lodge (1094), Pembroke (1299), Macdonald (1216), Acacia (1314), St. Peter's (1330), St. Andrew's and Rowley R.A. Chapters, Masonic Ball at Georgetown (Demerara), and Consecration of the Blackheath Lodge, No. 1320.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Royal Athelstan Lodge, No. 19.—This ancient and well-known lodge held its last meeting of the session on the evening of the 11th inst., at the City Terminus Hotel, Cannon-street. The lodge was opened by Bro. William A. B. Williams, W.M., and there were also present Bros. S. Gale, P.M.; J. Savage, P.M.; B. Starling, P.M., Treas.; Witham M. Bywater, P.M., Hon. Sec.; C. Tyler, T. L. Fox, M. Levinson, J. Dix, G. Rice, D. Nicholson, W. Pound, G. Campion, T. H. Potter, and J. Pollard, P.M.'s; Dr. J. Whitmore, P.M., S.W.; T. S. Stevens, J.W.; G. C. Ring, S.D.; C. Coleman, J.D.; J. C. Goldsmith, I.G.; and many others. The minutes of the preceding meeting were read and confirmed, after which a ballot was taken for Mr. C. S. Barker, which proved unanimous in favour of his admission. The W.M., in an admirable manner, raised Bro. M. C. T. Stevenson to the third degree. Bro. Savage then took the chair, and in his usual faultless manner initiated his friend Mr. C. S. Barker into Freemasonry. The W.M. having resumed the chair, the necessary arrangements were made for the summer festival a slight alteration in a by-law was made, a joining brother was proposed, and the lodge was closed. A first-class banquet followed, and the usual toasts were heartily honoured. Bros. Gover and Heworth Dixon responded in excellent speeches for the visitors; Bro. Saunders, S.G.D., having previously returned thanks for the Grand Officers. Bro. J. Savage, P.G.D., on behalf of the lodge, presented Bro. J. Pollard with a handsome gold P.M.'s jewel, bearing a suitable inscription, in acknowledgment of his services as W.M. Bro. Pollard, in appropriate terms, thanked the brethren for their gift. After a few hours had been agreeably spent the brethren separated. Bro. Saunders, Gover (W.M. 1), H. Dixon, F. Walters, and Morgan were amongst the visitors.

Bedford Lodge, No. 157.—The last regular meeting of the season of this old lodge was held on Friday, the 12th inst., Bro. John Hills, W.M., presiding. The minutes of the previous meeting having been read and confirmed, Bro. G. Brown, P.M., by desire took the chair, and in a very impressive manner passed his friend Bro. H. Sach to the second degree. A candidate for initiation was absent through ill-health. Bro. J. Hills resumed the chair, and it was decided to hold an emergency meeting on the second Friday in June, when the preliminary arrangements for the summer festival will be made. The lodge was closed and the brethren adjourned to a good banquet. The usual toasts were proposed and responded to, Bros. Baylis and Worthington replying for the visitors; some songs were well sung, and after the usual happy evening had been spent the brethren separated. Bros. Millis (P.M.), T. Cubitt (P.G.S.D. Middlesex), L. Drew, W. H. Baylis (W.M. 9), F. Walters (P.M. 73), Worthington, Carey, &c., were also present.

Phoenix Lodge, No. 173.—The installation meeting of this old lodge was held at Freemasons' Hall on Saturday, the 13th inst., when the lodge was duly opened by Bro. G. R. Green, W.M., who afterwards raised two candidates in a very able and impressive manner. Bro. Watson, P.M., P.G. Steward, then took the chair, and installed Bro. Tansley Witt, W.M.-elect, as Master for the ensuing year. A P.M.'s jewel was voted to Bro. Green for his past services; also a handsome sum to a worthy brother present in acknowledgment of his services as Installing Master for many years. The brethren then adjourned to the Tavern, where a first-rate dinner was served, and the care of the worthy Treasurer, Bro. George Wilson, P.M., to promote the comfort of all was unremitting. Several capital songs were sung during the course of the evening, and the principal toasts were responded to by Bros. T. A. Adams, P.G. Purs.; G. J. Kane, P.M. 766, P. Prov. G. Sec., Warwickshire; R. Wentworth Little, W.M. 1293, Prov. G. Sec. Middlesex; T. Mason, P.M. 186; C. Chard, P.M. 907, W. Hilton, J.W. 1351.

South Middlesex Lodge, No. 858.—This lodge met on Thursday, the 27th ult., at Beaufort House, West Brompton. Bro. W. H. Weaver, W.M., in the chair, supported by the whole of his officers. Bro. Walter Wellsman was formally installed into the chair of King Solomon for the ensuing year by Bro. Radcliffe, P.M., in a most effective manner, which elicited the approbation of the members of the lodge as also of a large number of Past Masters and brethren, visitors to the lodge. The newly-installed W.M. then appointed his officers as follows:—Bros. Worthington, P.M., S.W.; Jones, J.W.; Storey, S.D.; Johnson, J.D.; Pamphilon, I.G. The W.M. then in a very impressive manner initiated Messrs. F. Crane, C. J. Singleton, and F. Egan into Freemasonry, the clear and unaffected tone, and the well modulated enunciation, elicited a large meed of approval for the W.M.'s excellent style. After the close of the lodge, the brethren partook of an excellent banquet, served from the *cuisine* attached to the lodge; the W.M. most ably presided, and in his own happy and agreeable manner was the means of causing a delightful evening to the brethren. In his welcome to the visitors, the W.M.'s kindly remarks were eloquently replied to by Bro. Dwarber, S.W. of the Constitutional Lodge. During the evening a very handsome P.M.'s jewel was presented to I.P.M., Bro. Weaver. Bros. Higgs and J. Dawson contributed much to the pleasures of the evening by some excellent singing.

PROVINCIAL.

Ipswich.—St. Luke's Lodge, No. 225.—The regular meeting of this lodge was held on the 10th inst. Present: Bros. G. S. Golding, W.M.; C. Byford, S.W.; J. Prentice, J.W.; J. Talbot, S.D.; W. Skinner, J.D.; A. C. Barber, Sec.; C. Davy, P.M., as I.G.; G. Spalding,

Tyler; S. Ellis and C. Godball, P.M.'s; W. T. Westgate; J. W. Robb, I.P.M.; Jos. Whitehead, S. B. King, John Turner; visitor, W. Parsons, 959. The lodge was duly opened and minutes of last meeting read and confirmed. Minutes were also ordered to be entered of several presentations to the lodge of improved furniture, &c. There being no other business before the lodge, Bro. W. T. Westgate, P.M., gave the explanation of the tracing-board of the second degree. A brother was proposed as a joining member, and the lodge was closed with solemn prayer. The brethren, to the number of about twenty, then retired from labour to refreshment, and a pleasant evening, interspersed with song, toast and sentiment.

BATLEY, YORKS.—Nelson of the Nile Lodge, No. 264.—The regular monthly meeting of this lodge was held on Monday, the 1st inst., in the Freemasons' Hall, Batley. The W.M., Bro. Benjamin P. Parker, presided, assisted by his officers as follows: Bros. Parr, S.W.; Newsome, J.W.; Wm. Parker, S.D.; Heaton, J.D.; Talbot, Treas.; Brearey, Sec.; M. Parker, I.G.; Preston, D.C.; A. Parker, Org.; Blakeley, Gomersall, Bailey, J. J. Parker, and J. Parker, jun., P.M.'s; and a good attendance of members. Visitors: Bros. Wm. Ward (W.M. 971), Joseph Terry and George Speding, 971. The lodge was opened by the W.M. and the minutes of the previous regular meeting were read and confirmed. The business of the evening was then proceeded with, which comprised the initiation of Messrs. Dixon Hall, James Watson, and Wm. Cave, which was done by the W.M., Bro. Blakeley, P.M., giving the working tools and the ancient charge in his usual good manner. After this the brethren discussed the advisability of forming a Royal Arch Chapter in connection with the lodge, and a committee was appointed to carry out the same and report to the next lodge meeting. The lodge was then closed down in peace and harmony, and the brethren adjourned to the festive board, where harmony was kept up with spirit, and the usual toasts were duly honoured.

LEICESTER.—St. John's Lodge, No. 279.—A monthly meeting of this lodge was held at the Freemasons' Hall, Leicester, on Wednesday, the 3rd instant, under the presidency of the W.M., Bro. Stretton, P.P.G. Reg., when there was a good attendance of members and visitors, including the Prov. Grand Master and Bros. the Rev. Dr. Haycroft, P.G.C., George Toller, P.G. Sec., T. H. Buzard, W.M. 523, Dr. Clifton, Rev. W. T. Fry, and other brethren. The lodge having been opened, and the preliminary business transacted, the chair was taken by Bro. Kelly, P.G.M., who, after due examination, passed Bros. Wilkinson, Ellwood, and Edwards to the second degree, and afterwards initiated Mr. Charles James Worthington, the charge being given by Bro. Toller. A vote of thanks was unanimously passed to Bro. Wm. Pettifor, an old and highly-esteemed P.M. of the lodge and P.P.G.S.W., for past services; he has, to the regret of the brethren, been in ill-health for some months past, and he was nominated as an honorary member. A candidate having been proposed, the lodge was closed and the brethren adjourned to refreshment.

LANCASTER.—Lodge of Fortitude, No. 281.—The members of this old-established lodge assembled for their regular meeting at the Masonic Rooms, Athenæum, on Wednesday, the 10th inst. The W.M., Bro. J. Daniel Moore, M.D., G.S.B. England, occupied the chair, and was supported by the following officers and brethren:—John Hatch, I.P.M.; Wm. Hall, S.W.; Wm. Fleming, J.W.; Edmund Simpson, P.M. and Secretary; Edward Airey, S.D.; Benjamin Mills, as J.D.; John Harrison, I.G.; J. Watson and Beeley, Tylers; Richard Taylor, Steward; J. L. Whimpray, G. Kelland, and E. Storey, P.M.'s; John Barrow, Jos. Barrow, J. Beesley, J. Bell, R. Bond, W. Bradshaw, C. Hartley, W. Heald, R. Jervis, J. Stanley, R. Harger, James Taylor, James Bolton, &c., &c. The lodge having been opened, minutes confirmed, and other business transacted, Bros. J. Taylor and J. Bolton gave full proof of their proficiency as E.A.P.'s, and were passed to the degree of F.C.; the former by the W.M., and the latter by Bro. J. Hatch, I.P.M., the working tools being presented by Bro. Hall, S.W.—The W.M. announced that in obedience to the summons received, he had, as the representative of the Lodge of Fortitude, attended the Grand Lodge of England on the 26th April, when it had pleased the M.W.G.M. to confer an honour upon him and upon the lodge by appointing him to the office of Grand Sword-bearer.—Bro. Simpson, P.M., in a somewhat eulogistic speech, in which he quoted from a leader in a previous number of THE FREEMASON, on Grand Lodge appointments, proposed, and Bro. E. Storey, P.M., seconded, a vote of congratulation to Bro. Dr. Moore on his appointment, and the brethren saluted him in due form as a Grand Officer of England. The W.M. then gave an address on the Past Master's jewel (which will be found on another page of our journal) which was listened to with great attention by the brethren. A Past Master's jewel of the value of five guineas was voted and presented to Bro. John Hatch, the zealous and energetic Immediate Past Master of the lodge; and a jewel of the same value, or an equivalent sum of money to be devoted to one of our excellent Masonic Charities, was voted to Bro. Whimpray, the senior Past Master, who had attended the lodge during the last three years; that estimable brother had presided over the lodge in the years 1843, 1851 and 1866, and desired that the sum should be given to one of our Charities. On the next evening that time will permit, the W.M. purposes to deliver a lecture on "The Ballot in our Lodges."

SOUTHPORT.—Lodge of Unity, No. 613.—This flourishing lodge held its regular meeting on Monday, the 1st inst., when more than thirty brethren assembled at the Masonic Hall, under the presidency of Bro. Dodd, W.M. The minutes having been confirmed, Bro. Howell, P.G. Treas. Stafford, &c., was elected a joining member. Bros. J. Sutton, T. Crook, and J. Ellis were raised, the ceremony being performed by the W.M. in a most solemn and im-

pressive manner. Refreshment followed labour, and the brethren separated after spending a very agreeable evening.—A well-attended Lodge of Emergency was held on the 8th inst., when Bros. Sloan and Hirst were raised to the third degree by the W.M.

SUNDERLAND.—*Williamson Lodge, No. 949.*—The annual meeting of this lodge, for the purpose of installing the W.M. for the ensuing twelve months, was held in the lodge-room at the Royal Hotel, Sunderland, on Monday, May 1st. After the minutes of the last general lodge and of the Permanent Committee meeting (the latter recommending a donation to the Girls' School and the enrolment of the lodge on the lists of annual subscribers to the Sunderland Infirmary and the Sunderland Orphan Asylum) had been confirmed, two candidates were balloted for, and being accepted, and in attendance, were duly initiated. The W.M.-elect, Bro. W. Liddell, was then presented to the W.M. Bro. R. Hudson, P.G.D.C., to receive the benefit of installation, and was duly placed in the chair of K.S. in the manner prescribed by ancient usage. The brethren having saluted the W.M. in the usual form, he invested the following officers:—Bros. R. Hudson, I.P.M.; W. Bryans, S.W.; J. H. Coates, J.W.; R. W. Halfknight, P.M.; J. Barlow, Sec.; J. H. Sanderson, S.D.; T. Atkinson, J.D.; J. Eggleston, I.G.; A. Forrest, D.C. and Org.; J. Thompson, Tyler; C. F. Austin and R. Ward, Stewards; R. Shadforth and C. Bell, Auditors. The whole ceremony of installation was worked by the outgoing W.M., Bro. Hudson, with that care for which he has become noted during his year of office, and he threw the same zeal, heartiness, and ability into the performance of this duty that he has brought to bear during the past twelve months in the discharge of the multifarious and onerous duties attached to the Master's chair in every lodge. Among the large number of visitors present were the W.M., Bro. Wiener, M. Douglass (P.M., P.P.G.J.D.), T. Elwen (P.M., P.P.G.S.B.), R. Sangster (P.M., P.P.G.P.), R. Dixon (P.M.), and several members of St. John's, No. 80; the W.M. (Bro. Skelton), M. Allison (P.M.), and several members of the Palatine Lodge, No. 97; members of the Phoenix Lodge, No. 94, and St. Peter's (Newcastle), No. 481. Among the members of the lodge were Past Masters R. W. Halfknight, P.P.G.P.; W. Adamson; L. Chatt, P.P.G.P.; A. Cooke, P.P.S. of W.; and J. Trewhett, P.P.G.R.—The annual festival to celebrate the installation was held in the lodge-room on Monday evening, May 8th, when a large number of visitors and brethren were present. After ample justice had been done to the very substantial dinner provided by Bro. Richardson, the customary, loyal, Masonic, and other toasts were duly given and responded to. Bro. A. Forrest, O., presided at the piano, and to his efforts and those of Bros. Ferry and Giesicke the brethren are indebted for a very excellent musical treat.

BARNET.—*Acacia Lodge, No. 1309.*—The installation meeting of this lodge was held at the Railway Hotel, Potter's Bar, Middlesex, on Wednesday, 10th inst. Bro. Frederick Walters, W.M., presided. He, in his usual proficient manner, raised one to the third and passed three brothers to the second degree, and then installed his successor, Bro. George James Loe, as W.M., who appointed as his officers: Bros. F. Walters, I.P.M.; J. H. Butten, S.W.; E. Richardson, J.W.; E. Sillifant, P.M., Treas. (re-invested); G. Cattell, P.P.G.J.D. Northampton, P.M., Sec. (re-invested); Clemmans, S.D.; C. F. Hall, J.D.; T. Barnard, I.G.; G. Corfe, D.C.; J. Bavin, P.M., Tyler (re-invested). Bro. F. Walters then delivered the charges to the W.M., Wardens, and brethren, and, when concluded, was rewarded with hearty applause, and a vote of thanks to be entered on the lodge minute book, for the admirable and correct manner he had performed the ceremony of installation. Vote of thanks, to be entered on the lodge minute book, was given both to the Treasurer and the Secretary for the correct and satisfactory manner they had performed their duties. Bro. F. Walters, P.M., announced that as the lodge allowed him to select how the five guineas was to be spent which had been voted to him for a testimonial for his services as the first W.M., he would wish it to be given to the "Little" Testimonial, as he was a brother they all knew (being one of their members), and to know him was to respect him. Several joining members were proposed and some candidates for initiation, and the lodge was closed. There were, as usual here, a large number of visitors present. The usual good banquet was served, and, after an agreeable evening well spent, the brethren separated.

ROYAL ARCH.

METROPOLITAN.

Pannure Chapter, No. 720.—A convocation of this chapter was held at the Horns' Tavern, Kennington, on Monday, the 8th inst., under the presidency of E. Comp. Edward Worthington, M.E.Z., supported by Comps. J. Nunn, P.Z., H.; R. H. Harvey, J.; H. C. Levander, P.Z., Treas.; James Stevens, P.Z., Scribe E.; and W. B. Church, P.S. Amongst other companions present were J. Reid, J. Thomas, and S. C. Davison, P.Z.'s; J. T. Niblett, Henry Smith, G. H. N. Bridges, G. Waterall, T. H. Pulsford, W. Worrell, A. Wolton, and M. S. Larham. The chapter having been opened in ancient form, Comps. J. Nunn, R. H. Harvey, and C. S. Davison were installed as M.E.Z., H., and J. respectively, and the following officers were invested: viz., Comps. H. C. Levander, P.Z., Treas.; Jas. Stevens, P.Z., Scribe E.; W. B. Church, Scribe N.; C. Hammerton, P.S.; and Bradley, Janitor. The P.S. deferred the appointment of his assistants until the ensuing meeting. Comp. J. Thomas, P.Z., P.G.D.C., was invested as D.C. Bros. Henry F. Hodges, of the Pannure Lodge, No. 720, and William J. Messenger, of the Macdonald Lodge, No. 1216, were balloted for as candidates for advancement, and being in

attendance, were severally introduced and advanced to the supreme degree of R.A. A P.Z.'s jewel was presented to the retiring M.E.Z., Comp. Worthington, and all Masonic business being ended, the companions adjourned to banquet, provided with the usual liberality of Bro. Whittet. The usual loyal and Masonic toasts were duly honoured, that of "The Past Principals of the Chapter" calling up every companion who had filled the chair of M.E.Z. since the foundation of the chapter. After a most enjoyable evening, the harmony of which was greatly enhanced by the musical performances of Comp. Weaver, who, with Comp. Everett, of Winchester, visited the chapter on this occasion, the companions separated.

PROVINCIAL.

WARRINGTON.—*Chapter of Elias Ashmole, No. 148.*—The regular convocation of this chapter was held on Monday evening last, at the chapter-rooms. The M.E.Z., Comp. D. W. Finney, was supported by Comps. John Bowes, Prov. G. Standard-Bearer, H.; William Mossop, J.; William Richardson, P. Soj.; W. S. Hawkins, Scribe E.; W. Sharp, Scribe N.; Robert Jackson, Asst. Soj.; John Harding, Asst. Soj.; Edwin Roberts, P. J. Edelsten, Rev. H. P. Stedman, William Smith, Richard Brierley, Thomas Auckland, William Crompton, Jabez George Hughes, and James Hannah, Janitor. The chapter was duly opened according to ancient custom by the Principals, when the minutes of the last convocation were read and confirmed. The ballot-box was then sent round respectively for Bros. W. Smith, P.M. 148; Rd. Brierley, and Thomas Auckland, as candidates for the mystic rites, and in each case it proved unanimously in favour. The three brethren being in attendance, they were severally admitted with due caution, and exalted by Comp. Bowes, the M.E.Z. delivering the symbolic lecture in an able manner. A long discussion then took place as to the desirability of raising the subscription, when it was decided not to do so; but to clear off the debt by special donations. Comp. Sharp, Scribe N., presented to the chapter a portrait of Elias Ashmole, beautifully framed in the Oxford fashion. A brother was proposed as a candidate, and there being no other business, the chapter was closed with the usual solemnities.

LINSLADE, BUCKS.—*St. Barnabas' Chapter, No. 948.*—The regular convocation of this chapter was held at the Elephant and Castle Hotel, on Thursday, the 11th inst. Comps. Rev. R. B. Fraser, as M.E.Z.; Gotto, as H.; Watson, as J.; and several other companions, were present. Visitor: Comp. John Bowes, P.Z., Prov. G.S.B. West Lancashire. The chapter was duly opened, the companions admitted, and the minutes read and confirmed. Two candidates were due for exaltation, but neither of them being in attendance, Comp. Watson, P.Z., delivered the historic, symbolic, and mystic lectures for the instruction of the companions. There being no further business, the chapter was closed, and the companions adjourned to refreshment.

MARK MASONRY.

CARLISLE.—*Cumberland Lodge, No. 60.*—The Cumberland Lodge of Mark Masters, held their annual meeting at the Freemasons' Hall, Castle-street, Carlisle, on Friday se'nnight. Amongst the brethren present were: Bros. George G. Hayward, P.M. and G.J.G.; F. W. Hayward, P.M. and P.G.D.; William Murray, P.M. and P.G.S.; T. Blacklock, P.M. and P.G.D.; W. Johnston, P.M.; J. Porter, S.W. (W.M.-elect); W. Court, J.W.; William Pratchitt, M.O.; J. A. Wheatley, S.O.; and several other brethren. Only three candidates, Bro. William Thornton, of Lodge 1073, Keswick; Bros. Dr. George Shannon and Thomas McMechan, of Lodge 327, Wigton, being present for advancement, were duly prepared and advanced to this honourable degree by George G. Hayward, P.M. This being the annual meeting for the installation of the W.M., Bro. James Porter, the S.W., was presented and duly installed as the W.M. for the ensuing twelve months by the G.J.G. The W.M. then appointed and invested his officers, after which he presented, in the name of the lodge, to George G. Hayward, P.M., G.J.G. of the Grand Lodge of England, &c., a handsome P.M.'s jewel for his very valuable services to this lodge. The lodge was then duly closed, and the brethren adjourned to partake of a banquet prepared by Mrs. McGowan at the Coffee House.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

LEICESTER.—*Byzantine Conclave, No. 44.*—An emergency meeting of this conclave was held at Freemasons' Hall, on Wednesday, the 10th inst., the M.P.S., Ill. Sir Kt. Kelly, Intendant-General for Leicestershire and Rutland, presiding. The following Sir Knights were also present: George Toller, V.E.; Partridge, R., as S.G.; Weare, J.G.; Rev. Dr. Haycroft, H.P.; Baines, Prefect; Buzzard, as S.B.; Sculthorpe, Treas.; Barber, Herald; Bembridge, Sentinel; Amott, and Spencer. A ballot was taken for Bro. Dunn, as Sentinel, by dispensation, which was unanimously in his favour. There were eleven candidates due for installation, two only, however, were able to be present, viz., Bros. W. R. Bryan, of No. 1007, Loughborough, and John Thomas Thorp, of No. 523, Leicester, who were duly installed. The various charges on the delivery of the sword, or the jewel, tunic, and sword, as illustrating the three great watchwords of the order, &c., were delivered in the course of the ceremony by the M.P.S., after which the Viceroy gave the historical oration and the High Prelate the lecture illustrative of the religious and moral teachings of the order, and the special duties of its members. Some further propositions having been taken, the conclave was closed, and the Sir Knights adjourned to the refectory.

KNIGHTS TEMPLAR.

Mount Calvary, or Early Grand Encampment of England.—An emergency meeting of this old encampment was held at Masons' Hall Tavern, Masons'-avenue, Basinghall-street, on Thursday, the 11th inst., and was attended by Sir Kts. W. Stone, E.C.; J. G. Chancellor, P.E.C.; W. Paas, P.E.C., Treas.; F. Binckes, P.E.C., Reg.; E. S. Stillwell, P.E.C.; J. Stohwasser, P.E.C.; S. Rosenthal (E.C. Grove Encampment), 1st C.; D. M. Dewar, 2nd C.; R. W. Stewart, Expert; E. Baxter, C. of L.; R. Wentworth Little, as S.B.; and W. H. Trego; with visiting Knights W. H. Wright, D.P.G.C. Lancashire; Prince, P.E.C.; and E. T. Inskip. Comps. Rev. Vivian H. Moyle, Jorgera D. Larsen, and J. Cleaver were duly installed as Knights of the Temple. Sir Kt. Stewart gave notice that he should propose the removal of the encampment from Freemasons' Tavern to Masons' Hall Tavern at the next regular meeting, and the encampment was closed. A most sumptuous dinner was then served, under the personal supervision of Sir Kt. C. Gosden (who was installed in the encampment), and the utmost good feeling prevailed throughout the entire evening. We are glad to be able to state that the "Mount Calvary" is in a most flourishing condition, and is likely to continue so as long as the members pull together so amicably as they do at present.

Masonic Miscellanea.

BRO. S. C. HADLEY, C.C., took the chair at the anniversary dinner of the Coffee House Keepers' Society, on the 15th inst., at the London Tavern.

BRO. JOHN BOWES, P.M., P.Z., Past Prov. G. Reg. Cumberland and Westmorland, &c., was elected a Fellow of the Royal Geographical Society at the last meeting of the society.

A BILL to incorporate the Mount Lebanon Lodge of Freemasons, Summerside, No. 984, passed the Legislative Council of Prince Edward's Island the end of last month. The Bill went through the House like "greased lightning," as our Yankee brothers would say.

MARK MASONRY.—The installation of Bro. Col. Burdett as P.G.M.M. of Middlesex and Surrey is arranged to take place on Friday, June 2, at Guildford. The M.W.G.M.M. will instal. The fact that the Bath and West of England Show will be going on at the time will no doubt prove an additional attraction.

THE installation of the Earl of Carnarvon as P.G.M.M. of Somerset is fixed to take place at Weston-super-Mare on the evening of Whit-Monday.

IT is intended to raise by subscription a sufficient amount to present a full-sized copy in marble of the bust of the M.W.P.G.M., the Earl of Zetland, K.T., by Bro. Morton Edwards, to the Grand Lodge, and also a copy to his lordship, both as a token of esteem as well as a memento of the twenty-six years' rule by the M.W.P.G.M. over the Craft. The bust, which his lordship sat for before retiring from the Grand Mastership, is in the full regalia of Grand Master, and is well known as being an excellent likeness and a fine work of art. Several distinguished and influential brethren have already signified their intention to subscribe, and it is proposed to make the movement sufficiently widespread to allow of the whole of the Craft from joining. Brethren wishing to take part are invited to send in their names to Bro. F. W. Koch, the acting Hon. Sec., at 7, Gower-street, Bedford-square, the office where the model of the bust may be seen. The committee is now being formed.

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.

CROSBY'S BALSAMIC COUGH ELIXER.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixer, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, & of Consumption, Quinsy, and all affections of the throat and chests sold by all respectable Chemists and Patent Medicine Dealers in bottles at 2s. 9d., 4s. 6d. and 11s. each, and wholesale by Jas. M. Crosby, Chemist, Scarborough. * * * Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Adv't.]

TO ADVERTISERS.

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

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DEATH.

POTTER.—On Friday, the 12th inst., at his residence in Russell-square, Bro. George W. K. Potter, Past Grand Deacon, aged 73 years.

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, MAY 20, 1871.

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

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

ROYAL ARCH MASONRY.

WE disagree *in toto* with those brethren who entertain the opinion that the recognition of Royal Arch Masonry was an impolitic act on the part of the United Grand Lodge of England at the Union in 1813. Beyond doubt, the ancient subdivisions of the Craft were but three—the highest being the degree of Master Mason; but the mutilation of the latter necessitated the creation of a fourth, in which the imperfect revelations of the third degree were more fully explained and elucidated. We do not, of course, mean to convey that the dramatic arrangements of modern Royal Arch Masonry are necessary to a thorough comprehension of the mystery, although they are evidently not without their effect upon impressionable or plastic minds. But we contend that the lessons of the third degree, beautiful and practical as every brother will admit them to be, are nevertheless incomplete without the addition of the Royal Arch. As we pointed out recently, the central idea of all the pagan mysteries was the passage of man through the various

toils and trials of life, and his ultimate apotheosis in the regions of light and perfection. This was a grand conception; but as one of our able correspondents on the subject observed, it was often disfigured by gross interpretations of the original sense. An Elysium of sensuous bliss—in which none of the entrancing sights and sounds of earth were wanting—was promised to the servant of the gods, nor were similar allurements overlooked in more modern creeds, whose hours beckon the true believer to the gates of Paradise. The third degree may therefore justly be said to illustrate the present condition as well as the future state of humanity; but the Royal Arch Degree carries us to a superior altitude of thought, imaging in reverential outline the nature and attributes of the Deity Himself. The one teaches self-knowledge—truly one of the most interesting branches of human study—while the other unveils the highest forms of wisdom and the divinest shapes of heavenly intelligence. If the one be more useful—speaking humanly—the other is more spiritual and sublime. If the one be the ladder of terrestrial hope, the other bears us up upon the wings of celestial joy. It would, therefore, be a fatal mistake to circumscribe the area of our Masonic investigations by the repudiation of the keystone of the structure—the Holy Royal Arch Degree as now practised in England.

It may be that the intense adoration of the Sacred Name which pervades the ritual of the degree is misunderstood by some superficial thinkers; it may be that its lofty idealism of the Supreme Being ill accords with certain modern rationalistic opinions. Be this as it may, we are not likely to part with the sacred legacy bequeathed us by our ancient brethren; but it behoves us to make better use of the precious gift. We must really learn and thoroughly understand the secrets and symbolism of the Royal Arch degree, as well as enforce a stricter attention to its ceremonial and formularies.

Now, this is unfortunately not the case at present. Many active Masons concentrate the whole of their energies on the promulgation of the Craft ceremonies and lectures, forgetting—if even they have ever acknowledged—the claims of the more philosophical Order. It might have been reasonably pleaded as an excuse for this apathy some few years ago that the same facilities for acquiring perfection, which were within the reach of every Craft Mason, did not exist in the Royal Arch. Now, however, we have several schools of instruction. Yet they are scantily attended, and the rare and valuable knowledge of the degree is confined to a very select few. A few months since we chronicled the formation of a "Royal Arch Chapter of Improvement" at Freemasons' Hall, and bore testimony to the unwearied exertions and ceaseless zeal of Companion Brett in the cause. We now take the opportunity of again appealing to our readers upon the subject of "more

light," inasmuch as the new chapter is about to celebrate the close of its first session by holding a "public night," to which all companions of the Order will be welcomed, and which we hope will be very numerously attended. This meeting is fixed to take place on the 1st of June, and several Royal Arch Masons of eminence have promised their co-operation and assistance. The various expositions of R.A. mysteries will be given, and as usual among English Masons—if it be not heresy to say so—a carnal banquet will succeed the "feast of reason."

Have we said enough to induce our metropolitan companions to range themselves under the leading standards of the army of Israel upon the forthcoming occasion? Or must we descend to lower ground, and say that greater support and encouragement ought to be shown to the teachers of the Royal Art, if it were merely as an incentive to their arduous labours in the cause. We have no wish to see the study of the "blue" degrees neglected, far from it; but a little more time might be spent with advantage in mastering the deeper, broader, and higher secrets unfolded in the Supreme Degree of the Royal Arch. The inscription on the jewels of the Order should alone be a stimulus to our efforts in this direction; and if we can fully fathom the mystery, it may indeed be said, "If thou knowest this, thou knowest enough."

Obituary.

BRO. GEORGE W. K. POTTER,
Past Grand Deacon.

We deeply regret having to announce the decease of this well-known and estimable brother, who expired at his residence in Russell-square, on Friday, the 12th inst. Bro. Potter was initiated in the Moira Lodge, No. 92, on the 8th December, 1845, and duly passed the chair in that lodge. He was also a member of the Grand Master's Lodge, No. 1, and of the Royal Alpha, No. 16. On the 24th April, 1850, Bro. Potter was elevated to the rank of Junior Grand Deacon of England, and was appointed in the same year Sword-Bearer in the Grand Chapter.

For many years our deceased brother held the post of Treasurer of the Grand Officers' mess, and by his kindly disposition endeared himself to all with whom he was brought in contact. In him the Corporation of London has lost one of its oldest and most respected officers. He was admitted a solicitor in 1819, and was elected to the office of Secondary in 1831 by the Court of Common Council, in succession to Mr. Philip Wyatt Crowther, and year by year the appointment had been confirmed. In that capacity he presided over one of the City courts, and he also had the duty of providing juries at the courts sitting at Guildhall and at the Central Criminal Court. His position required him to act as legal adviser to the Sheriffs, and he conducted for them all the elections in which they were returning officers. He was likewise one of the Under Sheriffs for London. For forty years he had discharged his duties with the utmost regularity, and he was universally liked in the Corporation. One of his last official acts was that of presiding at the election of members of the School Board for the City.

He was well-known as an accomplished draughtsman and musician, and at the time of his death he was 73 years of age. It may be added that the late Secondary was a brother of Mr. Cipriani Potter.

Multum in Parvo, or Masonic Notes and Queries.

KNIGHTS TEMPLARS AND MASONRY.

Bro. Forsyth is probably aware that the Scottish Templars have a recent origin, and that their first warrants were derived from a doubtful foundation in Dublin. These warrants were abandoned in 1811 in favour of an English charter. In 1844 an attempt was made to found what was called a "chivalric" branch, and a regulation was enacted by which persons who were not Masons could be received as candidates—their mode of reception, the amount of fees payable for installation, and the production of proofs of descent from four grand-parents entitled to coat-armour, distinguishing them from the ordinary Masonic members. The very statutes themselves of the Scottish Templars prove, by the following passage, that this was considered a questionable proceeding: "As all the charters granted between 1800 and 1836 stipulated that no one was to be admitted a Templar who was not previously a Royal Arch Mason, grave doubts may be entertained if the Chapter General had power to pass such a law." The system was not successful, and after a short reign of its wonderful pretensions the Scottish Templars retraced their steps, and the statutes of 1856 declared "that every one received into the Order must be previously a regular Royal Arch Mason." LUPUS.

THE "MARK" CHAIR.

I do not see that there is much difference between the views so ably advocated by "A Craft and Mark Past Master" and myself. Similar opinions have been expressed by other brethren as well respecting the "Mark" chair, which tend to show there is a strong feeling in favour of the change advocated.

Now, the ground I take is just this. So long as no lodge need suffer from members not being eligible for the "Mark" chair, because a "dispensation" can always be obtained from the authorities whenever the present law is shown to be injurious, there is actually no ground of complaint. I do not believe a "dispensation" has ever been refused to enable a brother, who is not an Installed Master in the Craft, being elected as W.M. of a Mark Lodge. Neither do I think a "dispensation" ever will be refused, as our Grand Mark Master, being so anxious to promote the best interests of the degree, would of course only be too happy to grant the "dispensations" whenever they are shown to be desirable. The present law prevents ordinary brethren coming in contact with the large body of Past Masters of the Craft who adorn the ranks of Mark Masonry.

I have advocated for some time the repeal of the law which requires an installed Craft Master to be also a Warden of a Mark lodge before being qualified for the Mark "chair," and I shall be among the first to advocate the qualification for the "chair" in a Mark lodge being only a Warden or Past Warden, if it can be proved that "dispensations" cannot be obtained.

W. JAMES HUGHAN.

THE BLACKSMITH AND THE HIGHLAND CHIEF.

Among the Highlanders, the blacksmith used to rank next the chief. W. P. B.

THE GRAND LODGE OF QUEBEC.

We cannot conceive how any thoughtful American Freemason, conversant with all the facts of the case, can deny that the Grand Lodge of Quebec was duly and legally formed in accordance with all the precedents of acknowledged Masonic law. We believe it to be both *de facto* and *de jure*—a legitimate body. First, let us look at the logic of facts. We find that the Grand Lodge of Quebec has been recognised by sixteen of the Grand bodies on this continent—to wit: the Grand Lodges of Maine, New Hampshire, District of Columbia, Ohio, Illinois, Iowa, Arkansas, Nebraska, Wisconsin, Kansas, Michigan, Nevada, Mississippi, Texas, and Nova Scotia. To this array of Grand Bodies might be added the names of many brilliant individual lights in Masonic jurisprudence who have, after mature consideration, and a familiar acquaintance with all the facts, unhesitatingly endorsed the Grand Lodge of Quebec. We need only mention R.W. Bro. Dr. Mackey, of South Carolina, M.W. Bro. J. H. Drummond, of Maine, and M.W. Bro. Charles F. Stansbury, of the District of Columbia. So much for the present recognised position and Masonic status *de facto* of the Grand Lodge of Quebec. Since the whole question has been recently brought afresh before the Masonic world by the published proceedings of the Grand Lodge of Quebec, and the authoritative circular issued by the Grand Lodge of Canada in opposition to its claims, we propose to review the matter *ab initio*, and show by the closest reasoning, from admitted facts, that our Quebec brethren are entitled everywhere to fraternal recognition.

In the year 1840, Upper and Lower Canada were united, by an Act of the Imperial Parliament, under one government—with one legislature. Politically, they formed from that time one State. Then and thereafter for some years Upper and Lower Canada had separate Provincial Grand Lodges, the Provincial Grand Masters of which were appointed by the Grand Lodge of England. The various lodges of Canada might at any time thereafter have proceeded to regularly send delegates to a convention, and have formed one dominant Grand Lodge; they did not do so, however, until the year 1855, and in the course of three years the Grand Lodge of Canada, so formed, was recognised by all the Grand Bodies of the Masonic world. Its jurisdiction continued undisturbed until the year 1867, when the one province, called the "Province of Canada," and having but one Legislature or Parliament, by the "British North American Act" of July, 1867—to quote the very language of the Act—was "severed," and the "Province of Canada" made into two provinces, called the "Province of Quebec" and the "Province of Ontario," and these two provinces were confederated with two other provinces, Nova Scotia and New Brunswick, and formed into the "Dominion of Canada." Each of these distinct provinces from that time has had an independent Legislature of its own, very similar in authority to the Legislatures of our own States, and all of these provinces are severally represented in the Dominion Parliament, analogously to the representation of the States of our Union in the Congress of the United States. Two of these provinces—to wit: Nova Scotia (since 1866) and New Brunswick (since 1867)—have had independent Grand Lodges, whose legitimacy none deny. True, the former was constituted before its confederation, and the latter was Masonically unoccupied at the time of its formation; but, undeniably, the political status of each is precisely similar to that of Ontario or Quebec, and the existence of an independent Grand Body in any one of these provinces is by itself a strong argument in favour of the Masonic right of the lodges in each of the other sister provinces to have a like Grand Body of their own.

The crucial test of Grand Lodge jurisdiction on this continent is its correspondence with the political boundaries of the State in which it is situated. In other words, Grand Lodge jurisdictions are coterminous with political boundaries,

and when a new State or territory is created by Legislative enactment out of what had theretofore existed as one government, it is open to the lodges working in the new territory to form an independent Grand Lodge. It was in accordance with this governing principle of Masonic law and usage, that the Grand Lodges of the territory of Washington, the territory of Idaho, and the State of West Virginia were formed, all of which the Grand Lodge of Canada has recognised by holding fraternal communication and correspondence with them.

The Grand Lodge of Canada ineffectually endeavours to evade the fact that before 1867 there was but one Legislature for the whole of Canada (while admitting that on and after that time the four provinces of Canada had each an independent Legislature) by alleging that at each session of the single Legislature of Canada East and Canada West many local laws were enacted, restricted in their operation to a single province. But this only shows that the authority of the single Legislature of the two provinces was at times exercised for merely local purposes; it cannot be argued from this that before 1867 the provinces were in any sense independent. The Legislature had the power to enact, and did enact, general laws; and this admitted, with absence of any local legislature, the unity of the two provinces before 1867 is established beyond contradiction.

The convention to form the Grand Lodge of Quebec met at Montreal on October 20th, 1869. In this convention, 21 lodges of the 37 then working in the province were represented. Since then seven additional lodges have adhered, leaving only eleven under the warrant of Canada, two under England, and one under Scotland still unfriendly to the Grand Lodge of Quebec. We are unhesitatingly of the opinion of R.W. Bro. Dr. Mackey, who, when consulted by the Grand Lodge of Canada, said that the political severance of Quebec from Ontario in 1867 made Quebec, Masonically, an unoccupied territory, and open for the organisation of an independent Grand Lodge by the usual proceedings. The District of Columbia, the State of West Virginia, Idaho, and others of our territories in the West, were suddenly left Masonically unoccupied in precisely the same way, and became in consequence independent Masonic jurisdictions. The precedents for the action of Quebec are so many, founded upon the fact of its new political status since the British Act of 1867, that we cannot see any shadow of a reason why it should not be recognised by every Grand Body in the Masonic world. The Grand Lodge of Pennsylvania has not, we believe, yet acted upon this matter; we hope when it is brought before them they will be guided by an enlightened reason and a full acquaintance with the facts. Justice is a Masonic virtue, and justice is all that the Grand Lodge of Quebec asks.—*The Keystone.*

The RECTANGULAR REVIEW versus FREEMASONRY.

It is only proper that I should again make a protest against the misuse to which the pages of *The Rectangular Review* are now being, at the arbitrary will of a certain "brother," put. I shall have occasion, I plainly see, to write the true history of that periodical, and perhaps you will favour me by announcing my intention to do so. I have, at the same time, no personal object to serve; but it seems strange that we should have amongst us so many wolves in sheeps' clothing. I do not criticise the last Masonic article, for it is below criticism; but when my *vera relatio* appears, probably many things will, at length, be seen in their true light. What is really desirable is unanimity towards our great ends—not petty diatribes against or anent individuals.

KENNETH R. H. MACKENZIE,
otherwise known as
CRYPTONYMUS.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

A CANADIAN MASONIC VILLAGE.

BY AN ENGLISH BROTHER.

A few weeks ago I visited the celebrated Orillia, a small town situated on the shores of the "Killarney of Canada." The beautiful blue waters of Conchiching, surrounded with waving forests, clothed in dark evergreen, presenting a *coup d'œil* at once magnificent, picturesque, and romantic. The attractive scenery in the environs of this pretty village, nestled so cosily in the woods between hills whose terraced plateaus are verdant all the year round, is, to say the least, really a charming picture to contemplate, especially when enjoyed from the lake on a calm summer eve, and reminds me forcibly of the appropriate verse by "Zelia," a local poet (whose beautiful lines on "Freemasonry" written for the *Gavel*, were so extensively copied by the American Masonic press), entitled "A Summer Eve in Orillia :"—

'Tis even'g, all is calm and still,
Beauty reigns o'er vale and hill;
The red sun sinks in a cloudless sky,
The breeze has changed to a low soft sigh,
Lake Conchiching looks like a silver sheet,
And her beautiful, beautiful leafy isles,
Resplendent they bask in the setting sun's smiles.

I do not propose, however, to dilate much upon the beauties of the surroundings or the picturesqueness of the splendid scenery, as upon the men whom I had the pleasure of meeting in the "*La Petite Saratoga*" of Ontario.

My only note of introduction was from a distinguished Quebec brother to Ill. Bro. Robert Ramsay, 32°, editor of the *Gavel*, who is devoted to our "Royal art," and one of the truest and most enthusiastic Masons that I ever had the felicity to meet. His name as a Masonic writer and knowledge as a Masonic jurisconsult is doubtless well known to you through his excellent magazine, which certainly would be a credit to any country. I need scarcely say that he received me with true knightly courtesy, and at once made me feel at home, and from him I learnt the history of the rapid progress of the Craft in this section of Canada, which I must add is not only due to the enthusiasm of the brethren, but also to the untiring energy and zeal of the editor of the *Gavel*.

In the year 1867, a few brethren devoted to the noble Order, met at the residence of V.W. Bro. C. S. Elliot, and drew up their petition for a dispensation for a lodge; Bro. D. M. Malloch was appointed first Worshipful Master; Bro. C. S. Elliot S.W.; and C. A. Thompson, J.W. The following are the names of the charter members, all of whom, with the exception of the Junior Warden, who has removed to the United States, and Bro. Croker, who was soon after called to refreshment in the Grand Lodge above, are still active members, and as true to their noble little lodge, which now numbers fifty of the leading professional men, merchants and mechanics in the place. Charter members: Bros. Malloch, Thompson, Elliot, Braden, Moffatt, Croker, Jupp, Cozzens, Ross, Oliver, Corbould, as they were on St. John's Day, 1868, when only some seven or eight could be mustered to observe their first festival.

The following year Wor. Bro. Malloch left for Clinton, and Bro. Elliot was unanimously elected Worshipful Master, the honourable position of which he ably filled for two years consecutively; he is one of the best ritualists that I have ever yet met. Bro. Robert Ramsay was then elected, and after occupying the East for one year was succeeded by Bro. Frank Kean, the present whole-souled and genial-hearted *frater*, who now fills that position. V.W. Bro. C. S. Elliot is this year a Grand Steward of the G.L. of Canada. I may here remark that at the opening of the lodge, Ill. Bro. Robert Ramsay was in the United States, and was elected a honorary member of the same, and upon his return to Orillia, in 1869, at once set to work, and with the assistance of Comps. Ardagh, Corbould, and Moffatt, three Royal Arch Masons of between thirty and forty years' standing, and some Companions from Barrie, the county town of Co. Simcoe, received a dispensation from M.E. Comp. Harington, and at the following session of Grand Chapter, 1870,

obtained a warrant, when he was appointed 1st Principal Z. and Grand Standard Bearer. Comp. C. S. Elliot was next elected 1st Principal, and this year Comp. T. S. Atkinson, an excellent worker, occupies that exalted position. This chapter (Signet, No. 34) has now over forty members on its roll, and the work is done both creditably and well. Bye-the-bye, I forgot to state that the 3rd Principal, E. Comp. T. H. Tebbs, is a member of the Mersey Lodge, No. 477, Zetland, 537, G.R.C., and Joppa Mark Masters' Lodge, No. 4, G.R.S., all of Birkenhead, England.

After the chapter was in good working order, Sir Kt. Robert Ramsay applied to the Grand Prior of Canada, the V.H. and E. Col. Frater W. J. B. Macleod Moore, 33°, for a dispensation for an encampment of Knight Templars, and during last July the Grand Prior himself visited Orillia, opened the encampment, and installed twelve Sir Knights. V.E. Frater R. Ramsay, 32°, resigned his office as Eminent Commander in favour of Sir Kt. M. H. Spencer, P.D.D.G.M., who held the position till the annual election in December following, when our friend, Frater Elliot, was duly elected, and is now its presiding officer. I may mention that this encampment, "Mount Calvary," is now No. 108 on the roll of the Grand Conclave of England, and its Eminent Commander and Past Commanders are all officers in the Grand Priory of Canada, V.E. Frater R. Ramsay being Grand Sub Prior; V.E. Frater Spencer Grand 2nd Captain; and V.E. Frater Elliot Grand Hospitaller.

This encampment and priory is highly to be praised for its work, and the courteous and Knightly reception with which every officer and brother greets a visiting *frater*. Since its inauguration, thirty Companions have been installed, and it is looked upon as one of the most flourishing in the Dominion of Canada.

The same day that Col. Moore opened the encampment, he also, as Chief Inspector-General for the Imperial Military and "Ecclesiastical Order of the Red Cross of Rome and Constantine," granted a dispensation to Ill. Sir Kt. Robert Ramsay and others for Gethsemane Conclave, now No. 29 Grand Conclave of England. Ill. Sir Kt. Ramsay, immediately after installation, resigned the office of M.P.S. in favour of Ill. Sir Kt. Elliot, who held the same till the annual election, when Ill. Sir Kt. G. M. Wilson was elected M.P. Sov., who, by-the-bye, confers the grade of the "Novitiate Cross" with much impressiveness.

This beautiful rite, I may state, is daily gaining ground in the Dominion, and, if I may judge from the enthusiasm of the Illustrious Sir Knights of Orillia, its glorious symbol is now firmly planted on Canadian soil. The Fraters here have endeavoured to confine this branch to Templars alone, and although the Gethsemane Conclave numbers now some thirty members, they are all Knights Templar and Knights of Malta.

Leaving the chivalric bodies, I now come to a beautiful little rite, which, though very popular in the United States, numbering as it does some twenty-three thousand, has never yet been introduced into Europe: I allude to Cryptic Masonry. This branch, as I understand, consists of three degrees—Royal, Select and Super-Excellent Master—and in this country the degree of Knight of the Red Cross, or Babylonish Pass, has been added since. In the United States, it is a pre-requisite to the Templar grade, and is there conferred in all encampments; the working of these degrees takes place in a body called a Council. Ill. Comp. Ramsay was the first in Ontario to apply to Ill. Comp. T. D. Harington, 33°, the Inspector-General of the Rite under the Grand Council of New Brunswick, for a dispensation to open a Council of Royal and Select Masters at Orillia, which of course was promptly granted, and at a special communication of the Grand Council of New Brunswick, held in November, 1870, a warrant for Shekinah Council, No. 5, was granted. Every Ill. Companion must be in possession of the Royal Arch Degree; the three presiding officers are termed Most Illustrious Master, Right Illustrious Masters, and Illustrious Master. The brethren, who at present

fill these positions, are Ill. Comps. Elliot, Corbett, and J. A. Ardagh, all being Doctors of Medicine. From this Council have since sprung Adoniram, No. 6, at Toronto; Harington, U.D., at Galt; and Labad, U.D., at Bradford. As far as I can learn, it is the intention of the Illustrious Companions to organize a Grand Council for Ontario, and doubtless under the guidance of that true and genial-hearted Mason, Ill. Comp. Harington, 33°, P.G.M. and Grand L., Cryptic Masonry may expect to take its stand as one of the regular legitimate branches of the Masonic tree in Canada. A great effort will also be made, I understand, to make these degrees a pre-requisite to the Templar, and thus, as the *Gavel* terms it, establish a system.

A dispensation has also been granted to Ill. Bro. Robert Ramsay, 32°, Bro. J. Ardagh, 18°, and Bro. William Lount, 18°, together with some members of the A. and A. Rite from a distance, to open a Rose Croix Chapter, named Immanuel, which, I doubt not, will prove as successful as the other bodies, although I fancy the A. and A. Rite is not likely to flourish here whilst its present system of government exists in England; such, at least, is the feeling I found very generally prevail amongst such members with whom I came in contact. However, I am now writing about Orillia and not Golden-square, so I shall not allude to the government, or rather misgovernment, of this very dignified rite.

The Masonic Hall, in which these various bodies meet, is neat and plain. The brethren are preparing to erect an edifice for themselves, and during the coming summer will do so. I must say that I have invariably experienced, from all whom I chanced to meet, the greatest kindness and attention, and spent many happy hours amongst them; they appeared to understand each other and act as one mind. Amongst others I may be pardoned for mentioning Bros. Ostrander, Sutherland, World, Bingham, Summers, and Bridgband—in fact, I cannot name all. I hope that if ever a brother from "the Canadian Masonic village" visits England, that the brethren there will only welcome him half as cordially as I was received here.

In conclusion, I might mention that most of the brethren here are reading and consequently intelligent working Masons, and following in the wake of those excellent monthlies, the *Gavel* and *Freemason*, are avowed and open advocates of the Grand Lodge of Quebec, and would welcome its Grand Master, I believe, with more cordiality than some who hold high positions in the so-called Grand Lodge of Canada, which, after all, is a most absurd name, for the simple reason alone that its jurisdiction literally only extends over the Province of Ontario. I omitted mentioning that my friend, Ill. Bro. R. Ramsay, is the Grand Representative of the Grand Lodges of Ohio and Nebraska, near the Grand Lodge of Canada, and also of the Grand Commandery of Ohio, near the Grand Priory of Canada.

If this merits a place in the valued columns of THE FREEMASON, I shall feel most happy, at some future time, to furnish you with a sketch of Masonry in Toronto, the flourishing and enterprising metropolis of Ontario.

COSMOS.

**"That GREAT, AWFUL, TREMENDOUS
and INCOMPREHENSIBLE NAME."**

(To the Editor of The Freemason.)

Your correspondent, on the sacred and mysterious name of the true and living God Most High, deserves well of R.A.M. He has set an example that others would do well to follow. It is, I think, a mistake that there should be so much captious feeling in regard to writing and expatiation on the ritual of Freemasonry. There are, of course, landmarks and orders of the day to be observed by all Masons on peril of their fidelity; but surely it is placing your light under a bushel, instead of your city upon a hill, if some of the most beautiful truths which are shadowed forth by Masonic emblems are to be kept hid from the popular world who are not Masons. Kept hid they cannot be, for they are known and appreciated by hundreds of men who, if they knew that in Masonry such

Lessons were taught, would come among us and do honour to our Craft.

Your correspondent has given us a great and glorious truth, but he has put it before us in the shell: let us try to obtain the kernel. It is a very hard nut to crack; but if I can only produce a fissure in the shell, some more expert hand than mine may perfect the cleft and obtain the fruit.

Among the ancients, the word NAME had a different signification to that of the present age and generation. They understood the word name in no other sense than to contain the essence of the thing expressed. Each property or name in nature has a constituent part in man's creation. To say a man is brave is to designate him as a lion; that he is a glutton, call him a hog; that he is cunning, call him a fox; that he is firm, that he is a rock; and so through all nature, animate and inanimate. This is the language of allegory or correspondence, and was deeply studied by the ancients, and always used by them in their sacred writings, and thus the name or quality of Jehovah is the "Lord's divine human," and the manner in which it was communicated to Moses is most strikingly sublime.

The children of Israel, from their long state of captivity and degradation, were in a state of semi-civilization; they were tyrannized over by the most learned and cultivated nation then known upon the earth; they had (and the nations of the earth long after them) gods many and lords many. It is in the nature of man to contemplate God as a Being of like passions as himself. The Pantheon at Rome was a fit illustration of this. The devotee could enter this Temple and select from the number a god best suited to his proclivities for his worship and devotion; he made it his penate. It is so now-a-days; one idol after another engrosses the public mind. At present, it seems to be the worship of Reason, and a most bewildering goddess she is. What is truth? was once asked; but the querulous enquirer waited not for the reply. What is reason? may now be asked; but the most patient enquirer will have to wait long enough, and not receive a satisfactory reply. If we make Reason the object of our adoration, we must worship a finite abstraction, as the depths of our worship must be limited to our finite conceptions of her, and must sink to the level of the worst idolatry—self-esteem and self-sufficiency.

But to return to our subject. The Almighty, in His divine love and wisdom, was about to restore to man the knowledge of His divine essence and the immortality of the soul, and He made Moses His ambassador for that purpose. Moses had, by a Divine Providence, been reared in the college of the Egyptian priests, for we are told "he was learned in all the wisdom of the Egyptians," and no doubt had been a conspicuous member of the School of the Hierogrammatists; possibly, while brooding over his own extraordinary lot in life, and the hard fate of his tribe under the slavery and wrongs they were enduring, the Almighty made the wonderful manifestation, and gave him the command to stand before Pharaoh. Moses, no doubt conscious that this was a supernatural appearance, demanded to know the name—that is the essence, the property, and attribute of his visitant—and was no doubt surprised to hear only a declaration of His divine essence, and that Abraham, Isaac and Jacob were still in existence, though not on this earth, and that He was then their God as He had been aforetime, that there had been no cessation of life, but only of state. But Moses, true to his traditions, yearned to know the name of that mysterious Being, under whose guidance he felt he was. The Egyptian mythology was full of theophanies, and although he had witnessed the bush on fire yet not destroyed, the scientifics of which perhaps he knew something, yet he could not rest satisfied till he should be in full possession of the attributes of this Being who had so wonderfully appeared to him. As the faith and importunities of the Syro-Phœnician woman prevailed, so did the Almighty grant the prayer of Moses, or so much of it as he could endure in the body of this clay. "No man can see Me and live;" but the sacred and mysterious name—His essence—was de-

clared "Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundance in goodness and truth." This is His NAME, His attributes, and who can comprehend them? They are as high as heaven; what canst thou know? They are deeper than hell; what canst thou discover? We may know more of them by-and-bye; "we now see through a glass darkly." We are in the cleft of a rock, and covered by the hand of Jehovah's care. We know now in part, but then we shall know even as we are known. W. B., 742.

GRAND CONCLAVE OF KNIGHTS
TEMPLAR.

The half-yearly meeting of Grand Conclave was held at Freemasons' Tavern, Great Queen-street, on Friday, the 12th inst., and was very numerous attended. Sir Kt. William Stuart, M.E. and Supreme Grand Master, occupied the throne, and was supported by Sir Kts. Rev. John Huyshe, D.G.M.; Earl of Limerick, G. Prior; Lord Eliot, P.G.C. Cornwall; Sir P. de Colquhoun, G.C.; W. W. B. Beach, M.P., P.G.C. Hants; Captain N. G. Phillips, P.G.C. Suffolk; J. Tepper, G. Treas.; W. Tinckler, G.V.C.; F. Binckes, P.A.G.D.C.; W. Ganz, G. Org.; Col. Vernon, P.D.G.M.; Col. H. Clerk, R. J. Spiers, Rev. G. Ross, and many other present and past officers.

The conclave was duly opened, and the knights proceeded to discuss the report of the Committee of General Purposes, which included a recommendation that Grand Conclave should enter into a treaty, offensive and defensive, with the Grand Lodge of Mark Masters and the S.G. Council 33°, to the exclusion of the popular and far more ancient Masonic body known as the "Red Cross of Constantine." This produced a warm debate, in the course of which the Rev. John Huyshe, D.G.M., proposed that the report be sent back for reconsideration, averring that he had seen all the documents relating to the Red Cross Order when the Grand Council was held under the Duke of Sussex, and was perfectly satisfied of their authenticity—in fact, the Order had as regular a basis as the Order of the Temple itself. Sir Kt. Huyshe's motion was supported energetically by Sir Kts. John Hervey, F. Binckes, Raynham W. Stewart, and others, and furiously opposed by Sir P. Colquhoun, Lord Limerick, and E. Holmes. As the arrival of the Prince of Wales was signalled in the midst of the discussion, it was adjourned, as some understood, until next Grand Conclave, but this proved to be an error.

The following ceremonial was then carried out in accordance with the programme:—

His Royal Highness the Prince of Wales and His Highness the Prince John of Glücksburg arrived at half-past four, and were received by the Aides-de-Camp Extraordinary, Major-General Doherty, Lieutenant W. C. Seymour, and the Hon. W. Warren Vernon, Chamberlain; Colonel G. A. Vernon, J. Tynte Agg Gardner, and E. P. Colquhoun, Chamberlain, at the door of Freemasons' Hall. The Grand Prior, the Earl of Limerick, the Provincial Grand Commander for Cornwall, Lord Eliot, the Grand Chancellor, Sir Patrick Colquhoun, and the Acting Grand Director of Ceremonies, Malcolm Ovans Sim, then conducted his Royal Highness and Prince John to the Grand Master's robing-room, and the Acting Grand Director of Ceremonies communicated the arrival of His Royal Highness and the Prince to the Grand Master, upon which the two Grand Captains immediately marshalled the knights, who formed an arch of steel, leaving a passage of six feet wide, and on the entrance of His Royal Highness and Prince John the Heralds sounded a Royal salute, and a march was played by the Grand Organist, Sir Knight W. Ganz. The procession entered in the following order:—

- The Acting Grand Director of Ceremonies.
- The Grand Chancellor.
- The Grand Prior. The Grand Commander for Cornwall.
- The Chamberlain. Banner-Bearer.
- His Royal Highness the Prince of Wales.
- Aide-de-camp. Aide-de-camp.
- The Chamberlain. Banner-Bearer.
- His Highness the Prince John of Glücksburg.
- Aide-de-camp. Aide-de-camp.

The Grand Chancellor presented his Royal Highness the Prince of Wales and His Highness Prince John to the Grand Master, who descended a step, and placed H.R.H. the Prince of Wales on his right, and H.H. Prince John of Glücksburg on the

right hand of the Prince of Wales. The Grand Chancellor then presented to H.H. the Prince John of Glücksburg the Grand Master's certificate of his incorporation into the English branch of the Order as an Eminent Commander. The Grand Chancellor presented and named the Provincial Grand Commanders as they filed past, each saluting and retiring to his stall. He then presented the Grand Prelate, the Vice-Chancellor, the Grand Registrar, and Grand Treasurer. The other Grand Officers then filed past, saluted, and retired to their respective stations, after which the other knights filed past, wheeling, saluting, and retiring through the arch of steel, under the command and direction of two Grand Captains. During the ceremony all the knights stood "at order."

The Grand Officers of the year were then appointed as follows:—

Lord Skelmersdale	...	...	Grand Seneschal.
Earl of Limerick	...	...	Grand Prior.
Lord Lindsay	...	...	G. Sub. Prior.
Rev. E. Moore	...	...	Grand Prelate.
G. P. Brockbank	...	...	Grand 1st Captain.
S. L. Foster	...	...	Grand 2nd Captain.
Sir P. Colquhoun	...	...	Grand Chancellor.
W. Tinkler	...	...	G. Vice-Chancellor.
J. Lavender	...	...	Grand Registrar.
J. Tepper	...	...	Grand Treasurer.
C. A. Newnham	...	...	G. Chamberlain.
George Cockle	...	...	G. Hospitaller.
J. Lambert Sim	...	...	G. Dir. of Cers.
J. F. Starkey	...	...	G. Asst. Dir. of Cers.
Colonel E. K. Morrey	...	...	G. Supt. of Works.
C. Matthews	...	...	Grand Constable.
E. J. Leveson	...	...	Grand Provost.
Rev. J. F. Hardy	...	...	Grand Almoner.
George Lambert	...	...	G. W. of Regalia.
H. Bulley	...	...	Grand 1st Expert.
W. H. Prince	...	...	Grand 2nd Expert.
B. T. Hodge	...	...	G. 1st Std. Bearer.
John Hervey	...	...	G. 2nd Std. Bearer.
T. Croxton	...	...	G. 3rd Std. Bearer.
Lieut. Col. J. F. Greenall	...	...	G. 4th Std. Bearer.
C. Truscott	...	...	G. 1st A.-de-C.
F. H. Wilson Iles	...	...	G. 2nd A.-de-C.
H. Dubox	...	...	G. 1st C. of Lines.
Emra Holmes	...	...	G. 2nd C. of Lines.
W. R. Mabey	...	...	Grand 1st Herald.
J. R. Poulter	...	...	Grand 2nd Herald.
W. Ganz	...	...	Grand Organist.
D. C. M. Gordon	...	...	G. Sword Bearer.
G. Simpson	...	...	G.M. Ban. Bearer.

H.R.H. the Prince of Wales and his illustrious relative remained above an hour, and were escorted on their departure with the same formalities, a large number of knights following their example soon afterwards.

The discussion on the tripartite treaty was then cunningly resumed, and the promoters of the scheme—the numbers present being greatly reduced—snatched a hard-fought victory by a majority of TWO, as we understood in the confusion which prevailed. "A few more such victories and we are ruined," must have been the mental shriek of the "cohorts all blazing in purple and gold," who followed their leader so swift and so bold, and found at the end they had almost been sold.

Another precious piece of legislation was then introduced to the effect that encampments should no longer have the right to choose their own members, but that every name proposed for installation should be subject to the veto of the Provincial Grand Commanders in the provinces, and to that of the sweet-tempered (?) Colquhoun in the metropolitan district. Shades of ye ancient Templars! this monstrous proposition was actually carried, and henceforth the prosperity of an encampment and the liberty of the knights are at the mercy of one man, who, however estimable, may not be quite perfection.

After this let our English Knights Templar abandon the prefix "Masonic," for they have now nothing in common with a body of freemen and free Masons. The force of folly could no further go, and so we left in shame the servile show, convinced of this, that nothing can surpass an Alpeleius turned into an ass! O tempora! O mores!

HOLLOWAY'S PILLS are decidedly the best remedy for all disorders of the stomach and bowels, the liver and kidneys. They act with so decided an effect, and yet so gently, that people of the most delicate constitutions can take them with perfect confidence. They do not contain a single grain of mercury or other noxious substance, being composed exclusively of rare balsams. They are, therefore, equally safe and efficacious, and as a family medicine, nothing yet invented or discovered, can be compared with them for a moment. With these inestimable Pills, at hand, together with the printed directions affixed to each box, no other medical advice or assistance can be needed in any ordinary case of sickness.—[Advt.]

Original Correspondence.

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

THE MARK DEGREE AND THE MARK CHAIR.

(To the Editor of The Freemason.)

SIR AND BROTHER,—In the letter of a D. Prov. G.M.M., at page 282, there are two statements which it would be highly interesting to have proved.

The first is, that the secrets of the Master's chair have a claim to antiquity. The second is, that the Mark degree is not independent, but "as dependent on the second degree as the Royal Arch is on the third."

As regards the first point, I find no mention in any of the old records of 1717 and the following years of a W.M. being installed in the absence of his lodge. On the contrary, every account of an installation leads the reader to suppose that the W.M. was installed "with certain significant ceremonies" in the presence of his lodge. If I am correct, then, the chair secrets are, as now given, an innovation, and a new degree, which may be very proper to be given, but have no necessary connection with the installation of a W.M.

As regards the second point, if the Mark is a part of the Fellow-Craft's degree, how comes it that it is altogether unknown in England, Sweden, Germany and France, and that where known and recognised, as in America, Scotland and Ireland, it is part not of the Fellow Craft, but of the Royal Arch system?

Wherever the Mark is worked independently, as in England (and for its own sake I am most thankful that it is independent of Great Queen-street), it seems to me that the good of Mark lodges ought alone to be considered in deciding the question of the qualifications for the Master's chair; and as regards this, the well-considered and yet incisive reforms that have hitherto been carried out, give us every reason to place the most implicit reliance in the wisdom of the G.M.M. and the G.M.L.

Yours fraternally,

A MARK P.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with attention the correspondence in your pages on this subject, and have had my first impressions strengthened by the remarks of your several correspondents. Agreeing with those who feel regret that they cannot adopt the opinions of Bro. Hughan (than whom there are few better able to decide on questions of Masonic propriety), I have from the first considered it singular that that worthy brother cannot observe the absolute misplacement of the chair of K.S. before that of A m.

It is quite true that "a regulation has been made in the Craft" that the degree of M.M. shall precede that of Mark Master, but that appears to be the result of a concession made by one Order of Masonry towards the other for the sake of preserving that unity and good-fellowship which both profess and desire to practise. Beyond the reservation thereby made, there is nothing that in the present order of things affects the independent working of the respective degrees.

If the Mark degree were, as was no doubt originally intended, the intermediate stage between the F.C. and the M.M. degrees, it might be reasonably expected that the chair of K.S. should be the only position of absolute power. Even then there would be no reason why the superior officer of the Mark degree should not occupy the chair of a representative subordinate to that of K.S. But it has been decided, whether wisely or not is for more experienced Masons than myself to determine, that the Craft and Mark degrees shall be kept separate and distinct. And, therefore, beyond the obligation to observe that regulation which I have before mentioned, there can be but one argument in favour of the objection to instal a Mark Mason not already an Installed Craft Master into the Mark chair.

Even this one argument—which I take to be the possibility of giving a brother an insight into the secrets of the chair of K.S. before he can be legally entitled to them—can be soon disposed of, for there is nothing in the ceremony of installation observed in the one degree (beyond the O.B., and that is a most important exception), which is not in the other shared in by the brethren generally, and no Installed Master of a Mark Lodge, not already installed in the Craft, is nearer the possession of the secrets of the chair of K.S. than any other Master Mason.

The many reasons why a zealous Mark Master should not be hindered in his progress and be prevented from ruling a Mark lodge must be obvious to all members of the Order, and scarce require discussion. In my opinion, it only remains to obtain the admission that the above presumed objection is founded on error to exhaust the subject.

There seems to be an absurdity in making the chair of K.S. precede that of the Mark degree, and

so reversing what should be the proper order of merit. For if the Mark had been, as in years gone by it could have been, adopted in the Craft between the F.C. and M.M. degrees, surely every portion of its working and its several offices must have been subordinated to what would then have been the higher degree. But it is now an independent Order, and as such should not be trammelled by any requirement of another body, beyond what has already been agreed to. With every respect for blue Masonry, towards which I remain as loyal and zealous as I ever have been, I think the degree with which it would not concern itself has now assumed such proportions as justify its assumption of a right to act without restraint from that source.

The Mark Lodge "Macdonald, No. 104," has elected its Senior Warden (not yet or soon likely to be a Master of a Craft Lodge) as their next W.M., and he will, under the authority of the M.W. Grand Mark Master, be installed into that office on the 10th proximo. To have refused the worthy brother his preferment because his good qualities had not been properly recognised elsewhere, would have been an act of injustice to him and discouragement to other zealous Mark Master Masons, of such a nature as I trust will never be sanctioned in the Mark Degree.

Yours fraternally,

JAMES STEVENS, P.M. & P.Z.,
W.M. Macdonald Mark 104, and G.J.O.
Clapham, May 15, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—"A D.P.G.M.M." finds fault with my assertion that the Mark is an independent degree. By "independent" I meant that it was independent in its government, i.e., that the body claiming exclusive authority over the degree in this country is totally distinct from and independent of the Craft Grand Lodge; it is dependent on the 2° and also on the 3° to this extent, that none but Master Masons can receive the Mark. This is however the case with all Masonic and chivalric degrees, e.g., the Red Cross; yet I am not aware that the M.P.S. of a conclave must necessarily be a P.M. It appears to me that were the present restriction carried out to its legitimate issue, the G.M. of the Mark ought previously to have presided over the whole Craft! With the Royal Arch the case is entirely different; the two systems are closely connected in their working, for example, the G. Sec. and G. Reg., if R.A. Masons, are *ex officio* entitled to the same offices in the Grand Chapter, and it is notorious that the subordinate and dependent position occupied by the *Supreme* Grand Chapter is extremely distasteful to the upholders of the Order.

As to the threat of secession in the event of the alteration being carried out, I cannot believe that any honourable body of men would hold so lightly a solemn O.B., voluntarily entered into, as to break it merely because some measure was passed of which they individually might not approve.

In conclusion, I must still say that as a friend to the Mark degree, I believe I am consulting its best interests in wishing to see the alteration carried out; that there is no inseparable objection to it is evident from the very fact that the matter has been under the consideration of the General Board.

Apologising for again troubling you,

Believe me, fraternally yours,

A CRAFT P.M.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have no intention to prolong this discussion. I only desire to remark that Bro. Buchan forgets that the Carpenters and the Freemasons are jointly referred to in very many ancient fabric rolls and other historic documents, and that the Magister Carpentarius is mentioned frequently as a person of importance. I have no doubt that these guilds were allied, and hence their joint mention in the Statute of Laborers, in which your readers will have observed that *no other* association is specified by name, although the statute applied to the whole of these trading combinations. It must therefore be apparent to any unprejudiced reader that the carpenters and masons had within their organisation more important elements than the other trade-fellowships. I may remind Bro. Buchan that it was to the Tailors he compared the Masons; not to the Carpenters.

If by "playing into his hands" Bro. Buchan means the affording him information, I am very glad to contribute such as my humble stock will supply; but I think if Bro. Buchan was so well acquainted with the early statutes on the subject of Masons, it was unnecessary for him to specially challenge me to produce one referring to that craft alone before 1717, and still more unnecessary for him to imply that I had suppressed Chapter ii.

That the Masonic craft has existed, in some form, for centuries at least, we all well know from

innumerable MS. as well as printed sources; consequently, when Bro. Buchan thinks it right to assert that its present constitution was invented in 1717, it is *not* asking him to prove a negative when I suggest that he shall show some evidence for his statement. I may give an example of this by myself asserting that it was founded in 1450: would Bro. Buchan refrain from asking me to prove this because it would in his view be proof of a negative?

Yours fraternally,
LUPUS.

THE LITTLE TESTIMONIAL.

We did not intend to have alluded to the services of our Bro. Robert Wentworth Little, towards the English Craft, but since *The Freemasons' Magazine and Masonic Mirror* (London) has been so contemptible as to allow disparaging remarks relative to him to appear in its columns under certain *noms de plume*, because he advocates certain Masonic orders, of which we dare to say, the learned (?) editor of *The Freemasons' Magazine* is entirely ignorant, then we deem it our duty to say a word or two regarding the testimonial, with which certain members of the Craft propose to present him.

Bro. Little we look upon as one of the advanced members of the English Fraternity. He may only be assistant to the Grand Secretary, but, certainly, for energy he is excelled by few. We do not know him either personally or by correspondence, but we are aware that he is a good ritualist (a somewhat rare thing in some parts of England) an earnest worker, and a true lover of the Masonic Fraternity. Such being the case, we are pleased to note that his services are to be rewarded by a testimonial worthy of the Brotherhood whom he has so long and so faithfully served.

The cry against him is that the said testimonial is for his services in the Order of the Red Cross of Rome and Constantine. Such, we believe, is not altogether the case. Bro. Little has devoted his time also to the Craft and Capitular Masonry, and although he has been most energetic in his efforts to spread that branch of which he is Grand Recorder, he has not, to our knowledge, been remiss in his duties to those other bodies to which he also owes allegiance. We think, moreover, that through him to a great extent will be accomplished the bringing together, under the one sovereignty, the various Masonic branches not now recognised by the Grand Lodge of England. For example there are now in England a Supreme Grand Council of the A. and A. Rite 33°, a Grand Mark Lodge, a Grand Ark Lodge, a Grand Commandery of Knights Templar, a General Grand Conclave of the Red Cross of Rome and Constantine, which last-named body has also authority over the Rite of Misraim. The Grand Mark Lodge and Grand Ark are also uniting, and we hope that all the other bodies will unite in forming a Grand Council of Rites, so as to systematise this Babel of Masonic languages. Bro. Little has worked to accomplish this, and we join with him in the movement, heart and hand. We want a system.

Let the Freemasons of England be liberal in their subscriptions towards a testimonial for one, who has devoted his time, his talents, and his energies to the welfare of the English Craft, its Orders and its benevolent institutions. Such a brother we believe our frater to be, and the *Gavel* sends him its best and most fraternal good wishes. —*The Gavel*, Orillia, Ont., Canada, May, 1871.

THE "LITTLE" TESTIMONIAL FUND.

ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.
The Right Hon. the Earl Bective	10	0	0
Sir F. M. Williams, Bart., M.P.	5	5	0
The Rose of Denmark Lodge, No. 975	5	5	0
St. Mark's Lodge of Mark Masters, No. 1	5	5	0
T. W. Barrett (additional)	4	4	0
M. J. Jennings	2	2	0
J. Freeman, P.M. 18	2	2	0
The Right Hon. the Earl of Jersey	2	0	0
Lodge of Asaph, No. 1319	2	2	0
Villier's Lodge, No. 1194	2	2	0
C. Rogers Harrison	1	1	0
Major-General Munbee	1	1	0
Joseph Armstrong	1	1	0
G. A. Ibbetson	1	1	0
F. G. Bailey	1	1	0
Major Sendey	1	1	0
John Kirk	1	1	0
T. McGovern P.M. (Dublin)	1	1	0
The Stockwell Lodge, No. 1339	1	1	0
James Abbott	1	0	0
W. Biggs (Reading)	0	10	6
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Dr. J. S. Bulmer	0	10	0

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SCOTLAND.

GRAND LODGE OF SCOTLAND.

The Quarterly Communication of the Grand Lodge of Scotland was held in the Freemasons' Hall, Edinburgh, on the 8th inst. The Rt. Hon. the Earl of Rosslyn, Grand Master Mason of Scotland, occupied the throne, supported by the Past Grand Master, the Earl of Dalhousie; Henry Inglis of Torsonce, Substitute Grand Master; William Mann, Senior Grand Warden; William Officer, Acting Junior Grand Warden; John Whyte-Melville of Bennoch, Provincial Grand Master of Fifeshire; Colonel Muir of Caldwell, P.G. Master of Ayrshire; W. Montgomerie Neilson of Queen's-hill, P.G. Master for Glasgow; Major Hope of Luffness, P.G. Master of East Lothian; John Laurie, Grand Clerk; Rev. V.G. Faithful, Grand Chaplain; and other office-bearers. There was also a large number of members present.

The Grand Lodge having been opened and some preliminary business disposed of, the Lodge Kilwinning, Dumfries, was, on the recommendation of the Grand Committee, reopened to its position on the roll. A communication was read from the Grand Lodge of Nova Scotia, confirming the appointment of Bro. George Fraser as representative of the Grand Lodge of Scotland at that Grand Lodge, and submitting the name of Bro. W. Hay, architect, of Edinburgh, as its representative at the Grand Lodge of Scotland.

Bro. Buchan's petition and appeal against the sentence of suspension by the Lodge St. John, Glasgow, was then taken up. Regarding this it was intimated that said appeal having been addressed to Grand Lodge, it had been decided by a majority of the Grand Committee (the minority, however, dissenting) to consider this appeal, owing to the fact that the words found fault with were, if uttered at all, said in Grand Lodge, and that the Lodge St. John, of Glasgow, was therefore ordered to send in replies within fourteen days, which it had not done. Considerable discussion then took place as to whether this appeal should be sent back to Prov. G.L. of Glasgow, or whether the action of Grand Committee should be approved of. Various members of the P.G.L. of Glasgow, who were present, spoke very warmly as to its being sent back to them. Bro. James Wallace considered that, as the suspension took place in Glasgow, that therefore the appeal should have been to the Prov. G.L. there. This view was supported by Bros. F. A. Barrow, Dep. P.G.M., and M'Connochie, the latter considering that if such had been done, it would never have reached Grand Lodge at all. Bro. W. M. Neilson, Prov. G.M. Glasgow, considered the case should never have occurred at all; but since it had been done in his province, the appeal ought to be sent back there—for, if that were not done, he would judge it necessary to consider what course should be, in consequence thereof, afterwards adopted. Bros. William Officer and D. Robertson supported the course adopted by Grand Committee, observing that, according to Grand Lodge Laws, a brother appealing had it in his power to appeal to either the Grand Lodge or Provincial Grand Lodge, and that, as this was a special case, the action of St. John's Lodge in the matter being an interference with Grand Lodge privileges, that therefore Grand Lodge itself ought to decide the case. Bros. Inglis, Sub. G.M., and the Earl of Rosslyn, M.W.G.M., judged it best that the Prov. G.L. of Glasgow should be allowed to take up the matter. A motion to that effect was proposed by Bro. Mackersy and seconded by Bro. William Officer, who considered it expedient to yield to the desires so strongly expressed by the members of the Prov. G.L. of Glasgow; which motion was carried.

A communication from the Grand Lodge of Quebec, praying the Grand Lodge of Scotland to reconsider their declinature to recognise that body, was read and laid on the table.

A charter was ordered to be expedited for new lodge "Quadra," British Columbia.

The following motion then came on for consideration:—"Moved by Bro. Alexander Hay, Pr.M. 75 and R.W. Grand Jeweller, and seconded by Bro. D. Kinnear, R.W.M. 291: 'That cap. xx., sec. iii., of Grand Lodge Laws shall read as follows, viz.—The Lodge Journeymen, No. 8, shall be entitled to carry the working tools and other paraphernalia of Grand Lodge at all processions in the metropolitan district. The Lodge Glasgow St. John, No. 3^d, shall have the same privilege in the Glasgow province, and when the Grand Lodge is officiating in any other place or province, the Grand Master, or the brother acting for him, shall have the power of fixing on the lodge or lodges to carry the working tools for the occasion, and his decision shall not be open to review.'" At this stage the M.W.G.M. handed in to the Grand Clerk a communication from the Lodge Journeymen on the subject, which the Grand Clerk was requested to read. It was to the effect that as the Lodge Journeymen, No. 8, had

had their ancient privileges upheld by the Grand Master, the Earl of Dalhousie, and the Grand Lodge at the meeting held in the Chapter House of Glasgow Cathedral preparatory to the laying of the foundation-stone of the Albert Bridge, as also in the report upon the subject which was lately adopted by Grand Lodge, that therefore now, in order to promote harmony among all the brethren they had divested themselves of these privileges, so far as the provinces were concerned, reserving only to themselves the privilege of carrying the tools in the metropolitan district. Upon this being read, Bro. Hay withdrew his motion, as he considered the action now taken by the Lodge Journeymen quite sufficient to settle all difficulties. Bro. Baird, R.W.M. No. 3^d, rose, however, to propose a motion on the subject, but was stopped by the M.W.G.M., who said such was informal at this stage, as this business was now settled. It was, however, open to any brother to table a new motion, which would come up at next Quarterly Communication.

After the withdrawal of two other motions, the Earl of Rosslyn announced that he had received a letter from the Grand Secretary, Bro. Alex. Stewart, and was happy to say that that brother was recovering from his recent severe indisposition.

The following motion was then moved:—"That no office-bearer shall hold office for a longer period than three years; and, on the expiration of his term of office, shall not be eligible for re-election to the same office, and that at least three years must elapse before he be appointed to it again. This not to apply to the Grand Master or paid officials." A discussion took place upon this motion, in the course of which the Earl of Dalhousie remarked that no good could be derived by adopting it. If any one objected to the proposing of a brother at their annual nomination, let him come forward like a man and propose a substitute. (Applause.) On a division, the motion was lost by a great majority.

In reference to the conference on the Mark degree, it was intimated that the Earl of Dalhousie declined taking part in it, seeing the Grand Lodge of England did not recognise it.

After the tabling of several motions for consideration at next meeting, the Grand Lodge was closed in ample form.

CENTENARY CELEBRATION OF LODGE ST. ANDREW'S, KILMARNOCK No. 126.

The centenary celebration of the Lodge St. Andrew's Kilmarnock took place in the George Hotel, Kilmarnock. Before the celebration was entered upon, a meeting of the Provincial Lodge of Ayrshire was held in the Hotel, which was numerously attended by the brethren—17 out of the 34 lodges in the province being represented. Bro. Col. Mure, of Caldwell, Provincial Grand Master of Ayrshire, took the chair, and intimated that the brethren were to be honoured with the presence of Bro. the Right Hon. the Earl of Rosslyn, Grand Master Mason of Scotland, and Bro. the Right Hon. the Earl of Dalhousie, Past Grand Master. Thereafter Bros. Rosslyn and Dalhousie entered the meeting, the Grand Master taking the chair, which he at once resigned to Bro. Col. Mure.

The Provincial Grand Master said the brethren had been called together to consider whether they might not enhance the benefits which were derived from Masonry by instituting some charitable scheme. He believed the proposal was to establish a bursary by subscriptions from the 34 lodges in Ayrshire, which should be confined to the Craft.

R.W.M. Shaw, St. Marnock's, proposed that a bursary in the University of Glasgow should be established in the name of the Provincial Grand Lodge of Ayrshire, and that each of the lodges in the county should contribute towards it. He did not know what would be considered a respectable sum for a bursary, but there were 34 lodges in Ayrshire, and £2 each would raise £68. He would take the liberty of moving that each lodge should make an annual contribution of £2.

Bro. the Earl of Rosslyn said he was extremely glad to find that this proposal had been taken up so heartily. It had often been said that Freemasons were theoretical rather than practical—that they talked without acting—but he was happy to think that Ayrshire Masons were about to prove that this was not the case. The particular way in which they had directed their attention to advancing the good of the Craft received his most cordial wishes for its complete success. He felt certain that the example set by them would be generally followed, and that other Masonic bursaries would be instituted, but the Freemasons of Ayrshire would always have the credit of being the first to adopt such a creditable course. (Applause.)

Bro. the Earl of Dalhousie said he felt greatly gratified at being in Kilmarnock on that occasion to witness the inauguration of a scheme of education among the Masons of the West. They were perhaps not aware how largely in English Masonry the education of the sons and daughters of the

brethren was attended to. In England, at least 200 boys and as many girls were educated in the Boys' and Girls' Schools. He was delighted to find that that subject was now engaging the attention of the Masons of Scotland. He quite agreed with the rule that the education proposed to be given should be confined, in the first instance at all events, to the sons of the brethren, and more especially to the sons of those brethren who, having been good and earnest Masons in their day, might through the visitation of Providence, have fallen some what into the sere and yellow leaf of poverty. (Applause.)

Bro. R.W.M. Turnbull seconded the motion.

The Provincial Grand Master said that, having agreed to carry out this work, the details might be left to a committee, and he would propose that Bros. Wyllie, Shaw, and Turnbull be appointed for this purpose, with power to add to their number.

In the course of conversation which followed, it was stated that several lodges in the county had not received notice of the intention to found a bursary, and it was suggested that time should be allowed them to consider the proposal.

The Provincial Grand Master said the committee would take steps to ascertain the wishes of the various lodges, and when they were in a position to report he would call a meeting to consider what was best to be done.

The motion was then agreed to, and the lodge was closed.

The brethren then adjourned to the dining hall, and sat down to the centenary dinner. About 100 brethren were present. The chair was occupied by R.W.M. Turnbull, St. Andrew's Lodge. The duties of croupier were discharged by Bro. Dr. M'Alister, Past G.M. St. Andrew's. A blessing having been asked by the Rev. Bro. Thomson, dinner was partaken of, thanks being returned by Bro. the Rev. — Blair. The usual loyal and constitutional toasts were afterwards given from the chair, and cordially responded to—"The Army, Navy, and Volunteers" being coupled with the names of Bros. Colonel Mure, Moyes, and Lieut. Gowan, who responded.

In the evening a Masonic festival was held in the George Hotel. Deputations attended as follows:—From Mother Kilwinning; St. John's Kilwinning; Kilmarnock, No. 22; Loudon Newmilns, 52; Troon Navigation, 86; St. Marnock's, Kilmarnock, 109; Mauchline St. Mungo, 179; Ayr Operative, 138; St. Clement's, Riccarton, 202; Maybole St. John's; Cumnock St. Barnabas; Blue Bell Kilwinning; Stevenson, Thistle and Rose; St. John's Catrine; Burns' St. Mary, Hurlford; St. Mungo, Paisley; Shamrock and Thistle (Glasgow), 275; Ayr St. Paul's; Stewarton Thistle; Irvine St. Andrew's, 149. The chair was occupied by R.W.M. Turnbull, who was supported by Bros. the Earl of Rosslyn and Earl of Dalhousie. A variety of toasts were given and responded to, the evening being very happily spent.

LAYING THE FOUNDATION STONE OF HILLHEAD BURGH HALL.

The memorial stone of the Hillhead Burgh Hall and public offices was laid on Saturday afternoon under very favourable auspices. About three o'clock, those who were to take part in the proceedings began to arrive in the Botanic Gardens, the use of which was kindly granted for the purpose of marshalling the procession, and the Freemasons and volunteers in their parti-coloured uniforms, imparted to the gardens an air of animation pleasing to behold; there was also a large assemblage of spectators. Shortly after four o'clock the procession was formed, and proceeded in the following order, by way of Hamilton-drive, Bank-street, and University-avenue, to the Burgh Hall in Victoria-street:—County police, headed by Superintendent Cornelly; band of the Cumberland training ship, under Bandmaster Digweed and Inspector Bisset; Provost Magistrates, and Commissioners; 13th Hillhead battery (1st L.A.V.) commanded by Capt. John King and Lieut. A. B. Grant; the Provincial Grand Lodge—Bro. F. A. Barrow, depute P.G.M., in the absence of Bro. Walter Montgomerie Neilson. All the lodges in the Glasgow province, with the exception of the Robert Burns; and representatives from lodges Mother Kilwinning (No. 0), Hamilton Kilwinning (7), Kirkintilloch Kilwinning, St. John's (28), Doric Kilwinning (68), Royal Arch Pollokshaws (153), Kilbarchan (156), Old Monkland, St. John's (177), Maybole (198), St. Andrew's (465), Busby St. John's (458). The working tools were carried by members of St. John's Lodge, Glasgow, No. 3 bis. The procession numbered altogether about 2000, and was attended by several bands of music.

Arrived at the scene of operations, the acting deputation of the Provincial Grand Lodge stationed themselves in front of the stand which had been erected for the accommodation of lady spectators. After prayer by Bro. the Rev. Dr. Burns, P.G.C., Provost Bruce was presented with a silver trowel

and mallet, each bearing an appropriate inscription, with which he performed the ceremony, and the memorial plate was laid over the cavity—the band meantime playing appropriate music.

The ceremony over, the Commissioners and a number of friends adjourned to cake and wine in the hall of the Kelvinside Free Church—Provost Bruce in the chair—when "Prosperity to the Burgh of Hillhead" was given by the Provost, and drunk with honours. The other toasts were "The Queen and Royal Family," "The Army, Navy, and Volunteers;" "The Clergy," replied to by the Rev. Dr. MacEwen; "The Neighbouring Burghs of Partick, Govan, and Maryhill," replied to by Bailie Thomson, Partick; "The Provincial Lodge of Scotland, and Freemasonry," replied to by Bro. F. A. Barrow; and "The Ladies."

It may be added that the hall is in the Grecian style of architecture, that it is estimated to cost £6000, and that the architects are Messrs. Clarke and Bell, West Nile-street, Glasgow.

METROPOLITAN MASONIC MEETINGS For the Week ending May 27, 1871.

MONDAY, MAY 22.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
 " 26, Castle of Harmony, Willis's, St. James's.
 " 183, Unity, London Tavern, Bishopsgate-street.
 " 902, Burgoyne, Anderton's Hotel, Fleet-street.
 Chap. 25, Robert Burns, 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 23.

Lodge 14, Tuscan, Guildhall Coffee House.
 " 92, Moira, London Tavern, Bishopsgate-street.
 " 186, Industry, Freemasons' Hall.
 " 259, Prince of Wales, Willis's Rooms, St. James's.
 " 1158, Southern Star, Montpelier Tav., Walworth.
 Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.
 " 180, St. James's, Union, Freemasons' Hall.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, MAY 24.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6.

Lodge 2, Antiquity, Freemasons' Hall.
 " 212, Euphrates, Masons' Hall, Masons'-avenue Basinghall-street.
 " 507, United Pilgrims, Horns Tavern, Kennington.
 " 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.
 " 754, High Cross, White Hart, Tottenham.
 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 25.

General Committee Girls' School, Freemasons' Hall, at 4.
 Lodge 34, Mount Moriah, Freemasons' Hall.
 " 99, Shakespeare, Albion Tavern, Aldersgate-st.
 Chap. 5, St. George's, Freemasons' Hall.
 " 657, Canonbury, Masons' Hall, Masons'-avenue, Basinghall-street.
 " 834, Andrew, Royal Sussex Hotel, Hammersmith.
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Public night and Banquet.
 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 Counts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 26.

Lodge 197, Jerusalem, Freemasons' Hall.
 " 780, Royal Alfred, Star and Garter, Kew.
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
 Robert Burns Lodge of Instruction, Union Tavern, Air, street, Regent-street, at 7.30; Bro. W. Watson, 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.
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., 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 27.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
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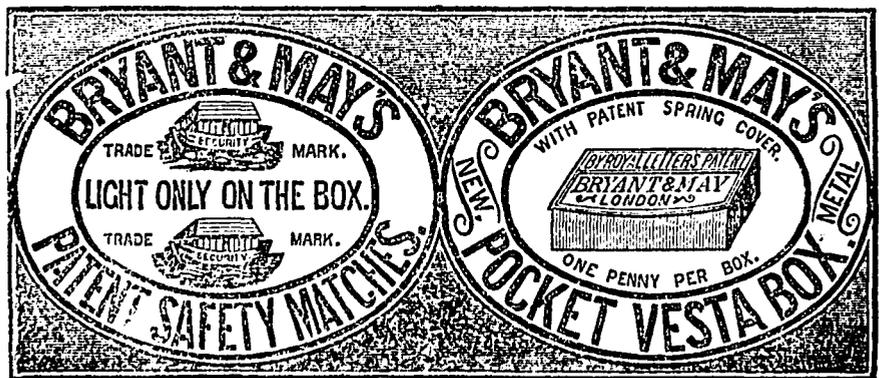
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The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

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