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Reviews.

Bailey's Series of Practical Masonry.

We have read these works with great care and attention, and can unhesitatingly pronounce them to be all that can be desired. To the officers for whose especial benefit they are penned, viz., the W.M., the Secretary, and the Senior Deacon, they must be truly invaluable, while all—even the most experienced Masons—will gain instruction from their pages. The minuteness with which every detail is studied by our American brethren has frequently been the theme of our praise, and we may now add that in Bro. Bailey system and order have found a most eloquent interpreter. These volumes should be in the library of every Mason who studies the true interests of the Craft.

Piper on Poultry, &c.

Messrs. Groombridge, the enterprising publishers, of Paternoster-row, have done good service by the publication of these excellent handbooks, which may verily be said to exhaust the subjects upon which they treat. No pigeon-fancier or poultry-keeper can dispense with the knowledge to be gained from Mr. Piper's recorded experience, while "Carving made Easy" almost reconciles us to an attempted manipulation of the formidable delicacies depicted in this handsome and useful little volume.

ORDER of ST. JOHN OF JERUSALEM IN ENGLAND.

The services in the Chapel Royal Savoy, in celebration of the festival of St. John the Baptist, took place on Saturday last, at eight and half-past eleven o'clock. The preacher was the Rev. George Raymond Portal.

The work of the Order in London during the past year was reported as follows:—

Patients Relieved and Visited.

King's College Hospital	84
Charing Cross Hospital	100

Diets Issued.

Charing Cross	1210
King's College	1100

The following stand over till next week:—Grand Lodge of New York, "Subordination in the Higher Degrees," Reply to Bro. Howard's Letter, Report of Banquet to the American K.T.'s at Glasgow, St. Andrew's Red Cross Conclave, No. 15, "The High Grades in Ireland," Notes of the Templar's Tour, and several reports of lodge meetings.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

VI.

We have traced the descent of the Anglo-Saxon race up to those peoples who dwelt in the countries bordering on the Euxine, and who, 500 years before the Christian era, were invaded by Darius Hystaspes; and who subsequently made a descent on the Roman Empire, and thence spread themselves throughout the greater part of Europe, including the British isles. The hasty glance which I have been compelled to take of their conquests and settlements, will not, as a more ample description would do, impress the mind with a sense of the vast benefits conferred on the nations by these migrations of the northern tribes. Herodotus, as we have seen, speaks of the Goths as a very superior people, in their moral character and habits, compared with the peoples by whom they were surrounded. And so speak all the writers who have devoted themselves to the study of the history of this branch of the Teutonic race. Their frugality, justice, honour, and chastity are preferred by a learned Roman to those of his own country; and their civil institutions were, as we should say, very advanced. Mr. W. F. Collier (Great Events of History) says, "In spite of their rude dresses of skin, and their clattering brogues, over which fell in clumsy folds their wide trousers, strapped round the ankle with a leather thong, we recognise in the Goths a race of men capable of high polish, and fitted for great deeds. They were honest and freehearted; and among them the Romans saw what they looked for in vain among themselves—modest and virtuous wives, each the centre and light of a home, where parents and children lived united in sweet domestic love. Let us thank God that many lands of modern Europe have inherited the good old Gothic home." Russell (Modern Europe) says they were "simple and severe in their manners, unacquainted with the name of luxury. Hardened by exercise and toil, their bodies seemed inaccessible to disease or pain; they sported with danger, and met death with expressions of joy. Though free and independent, they were firmly attached to their leaders. Nor were these their only virtues. They were remarkable for their regard to the sanctity of the marriage vow, their generous hospitality, their detestation of treachery and falsehood." Their institutions, too, were eminently adapted to foster and secure personal and political liberty. Their primitive government was a kind of military democracy, under a general or chieftain, who had sometimes the title of king. But the authority of these chieftains was extremely limited. They led the people in time of war, but, that over, they sank down to the level of other chiefs; or, at most, their authority consisted rather in the privilege of advising than in the power of commanding. In looking at their government and customs, we are strongly reminded of the Israelites, in the time of the Judges. "Wherever they seated themselves," says Sir William Temple, "they left a constitution, which has since been called, in most European languages, the States, consisting of three orders—noble, ecclesiastic, and popular—under the limited headship of one person, with the style of king, prince, duke, or count." Feudalism universally prevailed. The land was public property, for which services were due to the State—to the king as the representative of the State by the great holders of land, in the first instance;

and then, through them, by the subordinate holders; every one rendering his services to him who was immediately above him, until it reached the throne, which itself was supposed to be held by the grace of God, as expressed in the voice of the people. Robertson (Hist. Europe) says, "It was a fundamental system of feudal policy, that no free man could be subjected to new laws or taxes, without his own consent. In consequence of this, the vassals of every baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society; and granted their superiors such supplies of money as were proportionate to their abilities, or to his wants. The barons themselves, conformably to the same maxim, were admitted into the supreme assembly of the nation, and concurred with the sovereign in enacting laws, or in imposing taxes." According to the early policy of the Anglo-Saxons, each of their villages was divided into ten wards, or petty districts, called tythings or decanaries, as their leader was denominated a decanus or tything-man.

The Teutonic orders of knighthood were orders of men who, sacrificing personal ease and all expectation of personal gain, went forth to avenge wrong and relieve the oppressed; and cherishing the most courteous and chaste regard for women, and reverence for religion. With them, the sword was consecrated by religion, to be wielded by the most punctilious honour in support of morality. Nor was the Teutonic league less remarkable for the furtherance and protection of commerce. Spreading its ramifications throughout Europe, it brought together the productions of India, the manufactures of Italy, and the equally useful commodities of the North. It cleared the rivers and all other great thoroughfares of the predatory bands that had invested them, and made their alliance to be courted and their power to be dreaded by the greatest of monarchs. To them we owe also the guilds in town and city, in which those of the same craft or occupation associated together for mutual assistance and protection; several guilds being again combined in burgh-corporations, in which again we find the representative principle that characterised all their institutions.

Unlike the Celts and most other peoples, the reflective faculty of the Anglo-Saxons predominates over the imaginative. Deliberate and cautious, but progressive, they have steadily advanced in political, civil, and religious freedom. With them, discovery and invention have gone hand-in-hand; and the arts and sciences of civil life, as also the fine arts, which minister to the craving of the imagination, and so tend to refine and elevate the taste and manners, are by them being introduced into all the nations of the world.

"From such ancestors," says Sharon Turner, "in the course of twelve centuries, a nation has been formed, which, inferior to none in morals and intellect, is superior to all others in the love and possession of useful liberty; a nation which cultivates, with equal success, the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius. . . . The invasions of the German nations destroyed the ancient governments, and political and legal systems of the Roman empire, in the provinces in which they established themselves. . . . A new literature and manners, all productive of great improvements, in every part superseded the old, and gave to Europe a

new face, and to every class of society a new life and spirit." In this view of the character of the Anglo-Saxon race we have the concurrence of the French Roman Catholic Professor of History, the Abbé Milot (Pref. Elements of Hist. Eng.) After giving a summary of the principal epochs in English history, he observes: "Let us add the detail of those laws, successively established, to form a rampart of liberty and lay the foundation of public order; the progress of letters and sciences, so closely connected with the happiness and glory of states; the singularities of the English genius, profound and contemplative, yet capable of every extreme; the interesting picture of parliamentary debate, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that this history is unparalleled in its kind. In other countries, princes and nobles fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to men."

Wonderful, indeed, appears to have been the providence of God in the leading forth of this extraordinary people, who are destined to become the civilisers and saviours of the world. The hand of God is clearly to be seen in the history of the Anglo-Saxon race, whose antecedents, under the guidance of that same Providence, had made them the fitting instruments for this wonderful and beneficent work. Reviewing the history of this people, we are forcibly reminded of God's promise to Israel (Isaiah lx.) :—

That I may be glorified,
The little one shall become a thousand;
And the small one a strong nation:
I, the Lord, will hasten it in due time.

PROVINCIAL GRAND LODGE OF KENT.

The annual festival of the Provincial Grand Lodge of Kent was held in Dover on Wednesday se'nnight, for the first time during fifteen years, and, notwithstanding the unfavourable weather, was attended by nearly three hundred Freemasons—almost every lodge in the county being represented. The festival was held in the Refectory Hall at the Priory—a place peculiarly adapted for the purpose. It had been elegantly decorated with trophies of flags, &c., and at one end of the room there was a large design containing the inscription, "May Freemasonry flourish in all parts of the Globe." What with the regalia, &c., from Lodge 199 (Dover) the Refectory presented a very attractive appearance.

Viscount Holmesdale, the Provincial Grand Master of Kent, arrived in Dover by the mid-day train on the South-Eastern Railway, and was received at the station by Bro. Wilson, the Worshipful Master of Lodge 199, and Bro. Adamson, P.M. His lordship proceeded to the Refectory in a carriage drawn by two greys, with postillion, and he was received at the entrance of the Priory by the Provincial Grand Officers and nearly 300 brethren.

The business of the lodge was immediately opened with proper Masonic ceremonies, and was proceeded with. The following gentlemen were appointed Provincial Grand Officers for the ensuing year :—

Bro. Colonel Warde ... Senior Warden.
" Dr. Hunter, Margate Junior Warden.
" Thorpe, Ashford ... Treasurer.
" Ed. Wates, Gravesend Secretary.
" Hall, Canterbury ... Asst. Secretary.
" Wilson, W.M. 199 ... Sword Bearer.

The lodge, at which Major Dickson, M.P., was present, was adjourned whilst the brethren attended divine service at St. Mary's Church.

At half-past one most of the brethren who had assembled at the court, dressed in their regalia and various orders of office, headed by Lord Holmesdale, as the Provincial Grand Master, left the Priory, and marched in procession to

St. Mary's Church, where a special service was held. The centre portion of the church was reserved for the Masons, while the galleries and side aisles were filled with a general congregation.

The service was full choral. The Rev. Canon Puckle intoned the prayers in admirable style. The Psalms for the day were the 41st and 105th. Bro. the Rev. G. W. Sicklemore read the first lesson, and Bro. the Rev. Robinson the second. The anthem was Boyce's "Great and marvellous are Thy works," and was sung in splendid harmony by the choir. The hymn before the sermon, taken from "Hymns Ancient and Modern," was—

Come, gracious Spirit, Heavenly Dove,
With light and comfort from above.

Bro. the Rev. W. A. Hill, St. Peter's, Maidstone, and Provincial Grand Chaplain, preached the sermon.

The preacher took for his text the first verse of the 5th chapter of the 2nd Epistle of St. Paul to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, but eternal in the heavens." He commenced by saying that on this their anniversary festival, on this day of their solemn meeting, when the members of the mystic Order of Masons met together for counsel, to take stock of their position, and drew nigh together unto the sanctuary to offer up prayer and praise, to obtain the blessing of God upon their present and future work, they might improve the occasion by keeping prominently in sight the changes which might soon take place in the earthly state of some or of all present, and so look up above to the seat of those foundations, the mystic builder of which was God. The speaker then gave a lengthy detail of the wonderful creation and attributes of man, remarking what frail creatures we were in ourselves, and how liable we were for a sudden departure from this world. What he had just said would be realised, perhaps, by many there that afternoon. The keepers of the mortal house would tremble, the muscular arms would wither, and the David who, with a single stone from the brook, could hurl his pellet straight for the centre, would scarcely be able to raise a cup of water to his lips. Yes, the strong man, with energy and activeness, would gradually lose animation and vigour as he looked out of the window to see always a bitter frost; the landscape would be deadened in its beauty, imagination would vanish, and he would say to himself, "I'm old, and must shortly die." Let us, then, wait calmly, and serve our God while we had time, while we carried our heads erect, walking in the path of duty, with the admiration of wise men. Whatsoever we did, let us do it with all our might. The text set forth that while our body was our temporal home, and while the framework of our body was weak, we had a home above that consoled us for it. St. Paul was eminently qualified as a learned man to teach others. Having the gift of the Holy Spirit breathed upon him he could give double comfort to those who were in trouble. His preaching was a literal theatrical show of what power the Gospel had which he proclaimed to all the world. The chapter preceding the text was a remarkably graphic description of St. Paul and his companions, and what they underwent. The greater our trials were in this world so much greater would be our glory in the next—things that were seen were temporal, things that were not seen were eternal. St. Paul and his companions were not solicitous about their own houses, but they were desirous not to be found unfit for their spiritual life. Again, the human body was elegantly made. Don't let us speak meanly of the house in which our spirit was contained. No; it was wonderful. The entire frame of man was wonderful. The sight was admirably placed on either side of the face. No sooner were the windows opened than they took in everything with ease and rapidity. The foot had well been termed an admirable contrivance; nothing like it was to be found among other living creatures. As for the hand, there was no greater curiosity to be found in the world. Then look as well to man's heart and brain and muscles. David, the inspired Psalmist, when looking at his his body, could not help exclaiming, "How wonderful," &c.; and he had never looked into the wondrous structure of man the same as our anatomists of the present day had. He would ask, then, when looking upon ourselves did we not see to some extent the depth of the love of our Maker, and it caused us to exclaim, "Great and marvellous are Thy works Lord God Almighty." We therefore thought not meanly of our temporal body. But, admirable as it was, it was only provisional—it was only for a time. It was intended to fall—it must fall to ruins—to set free a bird from its cage, its tenants for an eternal world. Here, then, was there not comfort in the words of St. Paul? We gathered from his teaching that whenever that

change might take place, for us who remained faithful there was a house, not made with hands, built up for us eternal in the heavens. The preacher then likened our bodies to the tabernacle in the wilderness—on the constant move for a better land, and added, when the doorway was shut and the curtains drawn together, and our spirit taken home, there should come the reconstruction of our bodies by an Almighty hand. The house should be no longer perishable, but in a state for eternal and celestial life. At present the best of men wore garments of mourning; in heaven all would have robes of light, magnificent, clean, and fit for the noble society of that beautiful place. No few words from him could paint the picture of the glories there; nor did he intend to attempt it that afternoon. At that moment the human will should lose its proneness to opposition, and become one will subdued to God. Then should the spirit bow to its Heavenly origin—cleave to the eternal spirit of God, and the soul should become elevated and purified. We might see in prospect these individual changes—the drowsiness of age, sadness, weakness, and infirmities. All of these trials must come upon us. We must all appear before the judgment seat of Christ, to be each one judged according to the works we had done in the flesh. Let him then solemnly ask them in that ancient sanctuary, where they had been kindly invited to hold their service that day, what were the feelings of all present? Did a gloominess come over them? He hoped not. But to his Masonic brethren he would address a few special words. To those whose boast was that they were the true illuminators of the earth, who professed to be living stones in the Grand Temple above, and who had a craving after the highest influences of the Holy Ghost, he would put the question, "What was their state? Were they making progress or not?" They had heard the solemn charge and address made to them that day. They had heard the Bible solemnly proclaimed as the book in which they were told their duty to God, their neighbour, and themselves. They had been told to implore his aid in all their undertakings, and look up to Him in every emergency. He asked them whether they really felt these things, or passed through them as mere forms and ceremonies? Did they measure their religion by their morals? Did they see in all the Masonic emblems levels and squares, that ladder which was Christ, and which connected earth with heaven, and made the way for man's passage from earth to heaven? Did they try to give up the evil of their own hearts? Were they more advanced and more fit to meet their final end than they were at their last festival twelve months ago? If not, they were retrograding and going back. Let him convince them that, without personal holiness, they would never attain everlasting life. They must forgive him for putting such bold questions, because they had been asked in all affection towards them. Let them all turn to Him who died for all men. He entreated them to ponder the text, and make it their consolation. The good things promised us were not for the idler, but for the strenuous and diligent worker. In conclusion, he would say they had already made an appeal to the brethren in behalf of the holy cause of charity. He appealed to them again on behalf of the schools of that parish, as well as for their Masonic Charities. He knew they had in another place already contributed £200, but such a powerful body, with 33 lodges and 1447 members, must do more. He felt sure they would be true to themselves, and true to their keystone. May each one present hold fast to the faith, and win that crown that was laid up in store for the righteous.

The preacher then descended from the pulpit and returned to the altar.

The choir sang with great taste from "Hymns Ancient and Modern" the hymn

Pleasant are thy courts above,
In the land of light and love.

A collection was then made at the conclusion of the service, and nearly £20 was procured, which sum will be equally divided between the Dover St. Mary's School and the Masonic Charities.

After church, the procession was reformed and returned to the lodge, business being at once resumed. On the motion of Viscount Holmesdale, a vote of thanks was passed to the Prov. Grand Chaplain for the excellent and eloquent sermon he had preached that morning. Lord Holmesdale also proposed, and Bro. Dobson, Deputy Prov. Grand Master, seconded, a vote of thanks to the Rev. Canon Puckle for kindly granting the use of St. Mary's Church; and a vote of thanks was awarded to the President and Council of the Dover College for the use of the Refectory. Bro. Snow, P.M., submitted a resolution, to the effect that the thanks of the Prov. Grand Lodge be presented to Bro. Wates

for his valuable services as P.G. Secretary during a period of eleven years. The proposer of the resolution passed a high compliment upon Bro. Wates for the excellent and valuable services he had rendered to Freemasonry in Kent during the years mentioned, and expressed a hope that the token of acknowledgment it was suggested he should receive should be accompanied by some more useful testimonial. The motion was seconded, and carried unanimously. A grant of fifty guineas, proposed by the R.W.P.D.G.M., was given to the Boys' School, in order to make the Deputy Grand Master of the province a Vice-President, and a gift of £20 each to Bro. Norris, Tyler of Lodges 784 and 1026, and Bro. Knight, Tyler of Lodge 199 (Dover), the former brother having been a Mason for 58 years, and the latter 59 years; and the sum of £32 was also given towards the erection of a tablet to the memory of the late Bro. J. S. Keddell, P.M. 158. The original sum proposed for the tablet was £25, but the estimate was £32, and it was considered a greater mark of esteem that the lodge should pay the whole expense. Bro. Knight, it may be mentioned, richly deserves the gift awarded him. He formerly served in her Majesty's Packet Service, and was superannuated some years ago. He is very highly esteemed both in and out of the lodge.

The business of the lodge having terminated, it was closed in due form, and the brethren proceeded to the Royal Oak Hotel, at the Assembly Rooms of which establishment the breakfast had been served in the morning to about ninety gentlemen, and there the banquet now took place. Viscount Holmesdale presided, and as many as 173 brethren were present. The banquet, we believe, was an elaborate one, and reflected the greatest credit upon Bro. Phillipott, whose arrangements were excellent, and were much praised by the guests. He was ably assisted by Bro. George, of "The Angel," Charlton.

The first toast proposed from the chair was that of "The Queen and the Craft," which was followed by "The Prince and Princess of Wales, and the rest of the Royal Family." These toasts, we need scarcely say, were duly honoured.

Viscount Holmesdale next gave "The Health of the Marquis of Ripon, the Most Worshipful the Grand Master of England," and adverted to the services rendered by him to the country, which had so recently led to the Government conferring additional honours upon him. The noble marquis had not only, his lordship remarked, done the State some service, but had done great service to the Craft, by whom he was greatly esteemed and respected.

"The Health of the Earl of Carnarvon, Deputy Grand Master of England," was also given by the Chairman, who said that his lordship had acted for the Marquis of Ripon at an important time, and had always shown a disposition to do whatever might be required of him in the interests of Freemasonry.

Bro. Dobson proposed "The Health of the noble Chairman, Viscount Holmesdale."

Lord Holmesdale, in reply, said that, much as he prized the honour of filling the position he then occupied, he still thought that they might select some one who was far more capable for the post than himself. However, so long as they continued to repose confidence in him, he should be only too pleased to do whatever was in his power to promote the interests of Freemasonry. (Applause.) He adverted to the success of the meeting that day, and made several complimentary references to the excellent arrangements of the local committee, the suitability of the Refectory for their purposes, the large attendance of the Craft, and the satisfactory manner in which everything had gone off. He concluded by proposing "The Health of the Provincial Grand Officers."

Bro. Colonel Ward responded.

"The Health of Bro. Dobson, Deputy Prov. Grand Master," was given in very complimentary terms by Viscount Holmesdale.

Bro. Dobson responded in a characteristic speech.

At this stage of the proceedings Viscount

Holmesdale left the room, having to leave Dover by the 7 o'clock train.

Bro. Dr. Marshall, Past Prov. Grand Senior Warden, was unanimously voted to the chair on the departure of Viscount Holmesdale, and under his presidency the proceedings were continued.

"The Visitors," proposed by the Chairman, was responded to by Bro. Stock (Folkestone); and the "Masonic Charities" by Bro. Binckes, Secretary of the Masonic Boys' School—a gentleman who has laboured with considerable success in behalf of the charitable institutions connected with Freemasonry, and who, in the course of an eloquent speech, referred to what had been done in the past, described the present position of the three charities with which they were concerned, and advocated their claims to support.

The Chairman then gave "The Health of Bro. Wilson, the Worshipful Master of Lodge 199 (Dover)." Dr. Marshall observed that Bro. Wilson had attained his present high position in the Order in consequence of the confidence which the members of the lodge reposed in him. In every office he had held Bro. Wilson had given that strict attention to his duties which had led to his elevation, and which set so good an example to every member of the Craft.

Bro. Wilson having briefly responded,

Bro. Coram, P.M., proposed "The Health of the Assistant Secretary, Bro. T. A. Terson," and said that all who had observed the energy with which that gentleman had performed the arduous duties of his position had the very highest opinion of his future prospects in the Craft, and were convinced that his efforts had contributed in a large measure to the success of the day.

"The Ladies," proposed by the Chairman, and responded to by Bro. Richie, met with a favourable reception.

"The Health of Dr. Marshall" was proposed by Bro. Wilson, W.M., who said that he had the pleasure of serving with Dr. Marshall in various offices, and had always found him animated by a thorough Masonic spirit, and his being selected as Grand Senior Warden at the last provincial gathering was evidence of the attention he had paid to his Masonic duties.

Dr. Marshall having responded,

Bro. the Rev. T. B. W. Briggs gave "The Host and Hostess," and made a very eloquent speech with reference to the events of the day.

Miss Palmer, Mr. George Perren, and Mr. Ralph Wilkinson sang at intervals during the banquet, which came to a close about ten o'clock.

The arrangements and decorations of the Refectory Hall reflect the greatest credit on the committee who undertook this important duty. The musical arrangements for the church and banquet were entrusted to the care of Bros. H. S. Boyton and J. O. Rees.

The comfort of the brethren at the banquet was cared for by several brethren of Lodge 199, who very kindly acted as Stewards.

The accomplished vocalist, Miss Palmer, who travelled from Bristol to sing at this festival, was unfortunately detained on her journey, and did not arrive until several brethren had left the banquet.—*The Dover Telegraph.*

AN election for the Sheriffs of London and Middlesex was held at the Guildhall on Saturday last, the Right Hon. the Lord Mayor presiding. The choice of the Livery was in favour of Bro. F. W. Truscott, P.M. No. 1 and P.G.S., as senior Sheriff, and Bro. R. Young, P.M. Wisbeach Lodge, P.G.W. Cambridgeshire. The latter brother has appointed Bro. Thos. Beard, P.M. 101, as his Under Sheriff.

BRO. SEYMOUR SMITH, Organist of the Crystal Palace and other lodges, is announced to appear at the Sussex Hall, Leadenhall-street, E.C., on Wednesday, the 12th July, in a new musical and descriptive entertainment, for the benefit of a brother who is in distress from sickness and loss of employment. The Stewards invite the co-operation of Brethren and Companions to render the entertainment successful in a pecuniary point of view.

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

HOLLOWAY'S OINTMENT AND PILLS.—Wrongs and their Remedies.—When the safe treatment of disease by these purifying preparations is so simple, and the good results so fully known, it seems almost unnecessary to ask the ailing to give them a trial. The Ointment is infallible in curing skin diseases, healing ulcers, arresting inflammations, reducing enlargements, and removing almost all external maladies. In all affections of the joints, gout, rheumatic and scrofulous attacks, by which the health of many is daily drained away, Holloway's Ointment and Pills will afford indescribable relief. For bad legs, that frequent curse of old age these medicaments are a perfect remedy; they have healed thousands on whom the old system of treatment was worse than useless.—[Advt.]

GRAND LODGE OF ROYAL ARK MARINERS.

The summer meeting of the Grand Lodge of the Antient and Honourable Order of Royal Ark Mariners was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st June. The M.W.G.C. Bro. Morton Edwards took the chair, having Bros. J. O. Oxland, Inspector-General, as G.S.W.; F. W. Koch, Inspector-General, as G.J.W.; M. A. Loewenstark, G. Scribe; M. Emmanuel, G.S.B.; G. F. Henly and T. W. White, as G.T.B.; H. Massey, G. Steward; E. H. Thiellay, George Neall, J. Stevens, P.N.'s; Funkenzstein, G. Guardian; Laing, G. Warder; Verry, Clayton, and others.

After the G. Scribe had read the minutes, the report of the Grand Council was read. It stated that they had been unable to arrange with the Mark degree as several important points had been left out of the draft treaty submitted to this Grand Lodge by the Grand Mark Lodge, in pursuance of the projected attachment of this degree to the Mark, and the proposed details of which were arranged for at a meeting held between the representatives of the two bodies. They had no alternative but to reject the treaty, leaving it, however, for negotiations to be reopened. It also stated that the Order had greatly increased, and that its affairs were in a much more prosperous state than twelve months back.

Bro. Emmanuel moved, and Bro. Oxland seconded, that the report be received. (Carried.)

Bro. Emmanuel, though he did not approve of the language employed in the report of the General Board of Grand Mark Lodge with reference to the Ark degree, "a body styling themselves the Grand Lodge of Royal Ark Mariners," thought the matters in difference between the Grand Lodges could be easily arranged. He had no hesitation in predicting that this language would be altered, for it really was nothing more than a slip of the pen. The Grand Lodge of Royal Ark Mariners was really acknowledged by the Grand Mark Lodge, because its members were allowed to retain their clothing and their rank as present and past Grand Officers. He did not blame the Grand Mark Master so much as he did others, for when he explained to the Grand Master the objection there was to the phrase employed, he as much as gave him (Bro. Emmanuel) to understand that he thought those words ought to be altered. But the two Grand Bodies were certainly in opposition on another point. Grand Mark Lodge had issued a circular to lodges stating that henceforth warrants for working the Ark degree would be granted by Grand Mark Lodge to the lodges under its jurisdiction. Grand Mark Lodge had formed treaties of alliance with three other supreme bodies, and this Grand Ark Lodge would, depend on it, however they might try, have strong opposition, as four men were stronger than one; and the four orders together, would use every means, pleasant or unpleasant, to swamp this Grand Lodge. He asked, therefore, whether it would not be better to postpone the adoption of this report, and give time to see whether the differences could not be reconciled, and he thought every endeavour should be made to come to terms. He therefore moved the postponement of the adoption of the report.

Bro. Oxland, S.G.W., seconded the motion.

Bro. James Stevens would remark that the Ark degree would be much more likely to progress under the auspices of an established Grand Lodge like the Mark than by its own unaided efforts. There seemed to have been some extraordinary misconception between the governing powers of the two Grand Bodies. It had been distinctly understood that the two bodies would amalgamate. It was with such an expectation that he himself had joined the Ark degree, and he would not have done so otherwise. Now it would be wrong that he and others should not only be disappointed but placed in direct antagonism to the Order to which they had lately become attached. If the two bodies were opposed, the members were placed upon the horns of a dilemma, as they

could not pay fealty to both bodies. There was no desire on the part of Grand Mark Lodge to prevent a settlement, but it appeared to him that there were some small matters which had been allowed by members of the Ark degree to insert themselves to the disturbance of the arrangement, the basis of which was that both Orders should join together. The words which had been objected to, though injudiciously used, were not meant as a slur on the Ark degree. If in former times there had been as much wisdom among Masons as there was now, there would not have been at the present time so many independent jurisdictions. He was speaking now as a member of the Order—as one called to its councils—and as such he thought they should weigh every circumstance in the matter, but he could not help feeling that there were some little points which were obstructing the way to a settlement. (No, no.) He was glad to hear it; the impression he had was shared in by many others, and he thought it was a pity that trivial points should stop the way. He was anxious to see the Ark degree spread, and as Past Master of as famous a lodge as existed anywhere, he should wish it to be spread if this could be done consistently with his obligation to the Mark. Conciliatory measures, he thought, should be adopted, and he should with that view support the amendment.

Bro. Emmanuel said that if the report were adopted there would be no door left open for conciliation.

Bro. T. W. White asked whether the best course would not be to adopt the report, omitting the objectionable clause.

Bro. A. D. Loewenstark was not so much surprised at the views of Bro. Oxland and Bro. Stevens, but he was greatly surprised that Bro. Emmanuel should go so deep into the matter as to talk of this degree falling to the ground through Grand Mark Lodge granting warrants to work the degree.

Bro. Emmanuel had not said anything about the degree falling to the ground—he had said it was not possible for one man to stand against four, his meaning being that as Mark Lodges were so much more numerous than Ark, the former would make four members to the latter's one.

Bro. A. D. Loewenstark asked whether they were to be intimidated by the Grand Mark Masters, should they be threatened? Grand Mark was going in opposition to the Ark, because the Ark was working prosperously. Grand Ark Lodge had done more wonders since it had been established than Grand Mark could boast of doing during the five years of its existence.

Bro. Oxland would not for one moment sanction Grand Ark giving up its rights. But he thought that as far as possible the two bodies should come to an amicable settlement.

Bro. A. D. Loewenstark had no objection to that, but do not let them be intimidated. This Ark body was the only holder of the charter, and they had no right to be threatened in order to give up their rights to the Grand Mark Master. The Grand Mark Lodge had no thought of working the Ark degree until Bro. Morton Edwards revived it and re-opened the Grand Lodge of Royal Ark Mariners. When Bro. Morton Edwards asked him to take the degree he hesitated, and told him he could do nothing of the sort until he found what Grand Mark Lodge would do, for as a Grand Officer he must see whether his duties to the two bodies clashed. When he found the Grand Mark Master had taken the degree and was elevated with several of the Grand Officers of the Mark, by the Grand Commander, Bro. Morton Edwards, he no longer hesitated, for he believed in upholding the dignity of the one body he was upholding the dignity of the other. He maintained that Grand Mark Lodge had no right to extort—he would use that word—from Royal Ark Mariners, by such irregular means as they had tried, those privileges which were the Ark Mariners' own property. The draft treaty was sent in with insults, thrown upon the Ark Grand Lodge, and how could it be expected it would be agreed to?

Bro. Koch said that the treaty differed

materially from the terms originally agreed to at the joint meeting.

Bro. Stevens thought it right that the members should know in what respect the treaty had been altered.

The M.W.G.C. said that the meeting must be adjourned for that purpose.

Bro. Stevens asked why?

The M.W.G.C. said because the treaty was not in the room.

Bro. Stevens thought this extraordinary, as it would have satisfied the brethren.

The M.W.G.C., before putting the motion, would like to say a few words, as there appeared to be differences of opinion. This Grand Lodge was re-opened a little more than a year ago, and Grand Officers were appointed; and there was nothing in its management to call for interference on the part of another body. It had been in existence for nearly 100 years—the charter was a very valuable document, giving power to work the degrees of Mark Man, Mark Master, and many other degrees. Finding this to be the case, being a Mark Master, and not wishing to interfere with his duties to Grand Mark Lodge, he showed this to the Grand Mark Master, who stated that the G.M. Lodge wished to work the R.A. Mariner, and he had a good deal of correspondence on the subject with the G.M.M., which could be referred to if necessary, and it was agreed to that, if he (the G.C.) undertook to give up all claim to work the Mark, the G.M. Lodge would not interfere in any way with the R.A. Mariner Grand Lodge. Very soon after, it appeared that the Grand Mark were not satisfied to work on that basis, and the members of the G. Lodge of R.A.M. were induced to agree to a treaty by which all was to be settled. This treaty the G.C., on behalf of the R.A. Mariners, and the G.M., on behalf of the Mark Degree, signed and sealed respectively; and he (the G.C.) considered that all was settled, as it was brought up to the Grand Mark Lodge and carried. However, four months after, at the next Grand Mark Lodge, the G.M. Master advised that this treaty be thrown out, as some Ark Mariners claimed to work the degree also. As the Grand Lodge of R.A. Mariners was now improving its position, and in consequence of the hostile attitude of the G. Mark Lodge in reference to the degree, a meeting was held, and at that meeting it was settled that the G.M. Master should be elected as G.C. of R.A.M., and that a committee be appointed to settle differences between them, and his being enthroned as G.C. of R.A. Mariners. They met, and it was considered again that the preliminaries of a treaty were settled; but before this committee could meet, a letter was published in THE FREEMASON stating that the G.M.M. had nothing to do with the Grand Lodge of R.A. Mariners, and did not intend to have anything to do with it; and the Grand Mark Lodge issued a circular offering to grant warrants to Mark Lodges to work the Mark Degree, and stating that the Grand Lodge of R.A. Mariners had ceased to exist, when, in fact, it was nothing of the kind, for the joint committee was then about to meet and discuss the question of attachment. He (the G.C.) had offered that, although the Grand Lodge of R.A. Mariners had the right to confer the degree of R.A. Mariner on any Master Mason, it should not be conferred on any one but a Mark Master; but while matters were under discussion the Grand Mark Lodge were encroaching as much as possible, and he distinctly stated that the G. Mark Lodge never had the power to give the Royal Ark Mariner, and never would have, except through them, or as long as they kept in the field. But even recently, the Grand Mark Lodge had issued a circular to say that they would give the degree of Ark Mariner at half the price of our fees. The Grand Lodge of Royal Ark Mariners had existed for nearly a century before them, and in 1793, the charter says, H.R.H. the Duke of Clarence accepted the Grand Command of the Order. The Grand Lodges then existing sanctioned their proceedings, and they were living in harmony with them, and these powers had never been ceded.

Bro. Emmanuel objected to the letter of Bro. Portal, the G.M. of the Mark Degree, being

introduced, as it was before the joint committee on the treaty.

Bro. Stevens wished to know whether there was anything in the background which prevented matters being arranged? The M.W.G. Commander would excuse him, but had he not stipulated that he should be Past Grand Master of the Mark?

The M.W.G.C.: Certainly not.

Bro. Stevens was glad to hear it, as such a report had gone abroad, and it was only just to the M.W.G.C. that it should be contradicted. The belief was that some personal feelings, irrespective of the true interests of both Orders, had stood in the way.

The adoption of the report was then agreed to be deferred until the next meeting.

Bro. Oxland suggested that the draft treaty should be printed, and a copy sent to all the brethren.

Bro. Emmanuel proposed, "That a committee of three be appointed to meet the Grand Master of the Mark to arrange the differences, and in the event of these not being arranged, that the draft treaty, and the cause thereof, be laid before the Grand Lodge at next meeting."

Bro. Oxland seconded the motion, which was carried.

Bro. J. Stevens proposed that Bro. Morton Edwards, M.W.G.C.; Bro. Major Finney, R.W.D.G.C.; and Bro. J. O. Oxland, V.W.G.S. Warden, be the committee.

This was seconded by Bro. Koch, G.J.W., and carried unanimously.

The following are the principal of the Grand Officers of the year, the rest not being filled up yet by the M.W.G.C., who retains his position in consequence of the G.M. Master declining to fill the throne of the R.A.M.:

R.W. Bro. Major Finney	...	D.G.C.
V.W. " Oxland	...	C.S.W.
W. " Joshua Nunn	...	G.J.W.
" " G. Lambert	...	G. Treas.
" " M. A. Loewenstark	...	G. Scribe.
" " Rev. W. B. Church	...	G.S.D.
" " T. Cubitt	...	G.J.D.
" " T. W. White	...	G. Supt. of Cers.
" " John Read	...	G. Org.
" " G. F. Henly	...	G.T. Bearer.
" " C. Lacey	...	G. Guardian.
" " G. Neall	...	} G. Stewards.
" " J. W. Barrett	...	
" " E. H. Thiellay	...	
" " Funkenstein	...	
" " Laing	...	G. Warder.

The Grand Lodge was then adjourned, and the brethren proceeded to a first-class banquet, at which the M.W.G.C. presided. After the cloth was cleared, the hour being somewhat late, the usual toasts were briefly given and responded to, and the Warder's toast brought a very enjoyable evening to a close.

[With reference to the above, we are authorised by Bro. Cubitt (named as G.J.D.) to state that he repudiates all connection with the so-called G.L. of R.A.M., he having received the Royal Ark degree in the St. Mark's Lodge, No. 1, to which is attached the mother lodge of Ark Masons of England, and which has never owned Bro. Edward's authority.—ED. F.]

ALTON TOWERS HORTICULTURAL SHOW.—The first show of the present season is to be held at Alton Towers on Tuesday, July 4th, and it is expected to be one of the most successful shows yet held in these beautiful gardens, as the entries for flowers and vegetables are very numerous. The object of these shows is not generally known to the public. The movement was commenced for the purpose of encouraging cottage gardening amongst the cottagers and small tenants on the Alton estate, and the funds realised by the show are devoted to the prizes, the principal portion of which are awarded to the cottagers by Lady Shrewsbury on the afternoon of the show. Especial interest will be attached to the gathering on Tuesday, July 4th, from the fact that a party of forty-one American Knights Templar, who are now travelling through Europe under the personal arrangements of Messrs. Thomas and John M. Cook, are invited by the Earl of Shrewsbury to a reception at Alton Towers on the day in question. The party is composed of generals, statesmen, Doctors of Divinity, successful merchants, &c., &c., who are travelling through Europe as tourists. Their visit to Alton is of especial interest, it being on the anniversary of American Independence.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

St. Thomas's Lodge No. 142.—On Saturday, the 17th ult., this old lodge held an emergency meeting at Radley's Hotel, Blackfriars. Bro. J. L. Thomas, W.M., presided, supported by his officers. After the minutes of the last regular lodgy had been read and confirmed, a ballot was taken for a gentleman to be initiated, but owing to severe illness at the last moment he was unable to attend. Ballots were then taken for Bros. Captain Brenan (P.M. 263, Ireland), and C. I. Paton (S.W. St. David's, 393), who were duly elected joining members. The W.M. then appointed as Steward of the lodge, Bro. Haxell, who had been elected a joining member at last lodge, late of Maybury (969). The W.M. then said he had received notice from the proprietor of the hotel that the house was about to be pulled down, and that steps must be taken to find accommodation elsewhere. A committee was appointed for the purpose, and an expression of great regret was made at leaving such excellent quarters. The name of a brother having been proposed for joining, and that of a gentleman for initiation, the lodge was closed, and the brethren adjourned to banquet. Amongst the visitors were the V.W. Bro. John Hervey, P.S.G.D. and G. Sec. of England; Bros. Finney, 255; Naylor, 88; Goodliffe, 484, Ireland; Levander, P.M. 507; &c., &c. The usual toasts were given, and Bro. Hervey's name was mentioned in eulogistic terms by the W.M. in giving the toast of "The R.W. Deputy Grand Master and the rest of the Grand Officers;" and the G. Sec. in responding took occasion to say that though at all times it gave him great pleasure to visit the various lodges, yet never more so than when present at one like St. Thomas's, full of old traditions and having members truly imbued with the spirit of Masonry. The W.M., in responding to the toast of his health, did so in his usual happy manner, remarking that any one might be proud of ruling a lodge so ancient as this over which he had been called to preside. It was a happy and united lodge, and although it did not have many initiates, it could claim to have many joining brethren, which he thought, as they must first be visitors, spoke well for its character. He should, therefore, propose "The Health of the Joining Members," and said he hoped it would be a toast in the future. In naming them, he said it had given him great pleasure that evening to appoint Bro. Haxell to the only office at his disposal, although only elected a joining member from the Maybury Lodge at the last meeting; but not being present, he now coupled his name with the toast, which was most cordially received.—Bro. Haxell, in responding, said that he had joined them with great pleasure, particularly as he was proposed by, he might say, both by their Secretary and Treasurer, and seconded by the whole lodge. To be sure, the I.P.M. had reminded them that a joining member must first have been a visitor, but this was met by the Secretary's stating that he (Bro. Haxell) had done so for some six years past, and this alone was the drop of bitterness in his election, for now he felt that never again could he rise in his old character and return thanks for their visitors. However, the best thing they could do was to steadily invite visitors, and doubtless they would find one more worthy than himself for the task. Expressing his thanks on behalf of himself and the other joining members, and to the W.M. for his appointment to office, he concluded with a comic song he had written for the occasion, and which was received with shouts of laughter.—Bros. Hbbetson and Naylor returned thanks for the visitors, expressing the great pleasure they always felt at being in St. Thomas's Lodge, where they were at all times so cordially received. The Past Masters, Treasurer, Hon. Secretary, and Officers' healths having been drunk and duly responded to, the Tyler's toast brought a very enjoyable evening to a conclusion.

PROVINCIAL.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held on Wednesday, the 14th ultimo, at the Masonic-rooms, Athenæum, Lancaster. The chair of K.S. was occupied by the W.M., Bro. J. Daniel Moore, M.D., G.S.B., &c., who was supported by the following officers and members: W. Bro. John Hatch, I.P.M.; Bro. B. Mills, as S.W.; Bro. W. Fleming, S.W.; W. Bro. E. Simpson, P.M. and Sec.; Bros. E. Airey, S.D.; John Bell, as J.D.; J. Harrison, I.G.; Beeley, Tyler; R. Taylor and Sumner, Stewards; J. L. Whimpray, King, and Kelland, P.M.'s; Acton, Bailie, Bradshaw, and Heald. Visitors: Bros. Jesse Banning, W.M. 343; J. Harger, James Taylor, and James Bolton, of 1051. The lodge was formally opened, and the usual business transacted. The W.M. reported that on the previous Wednesday he had attended the Grand Lodge of England, on which occasion the M.W.G.M. gave a glowing description of the enthusiastic reception he had met with at the hands of our Transatlantic brethren. In accordance with the notice in the summons convening the meeting, the W.M. then gave a short address on the ballot in our lodges, explaining its forms, uses, and applications, together with remarks on the manner in which its employment was sometimes misappropriated. The address was listened to with great interest by the brethren, and a cordial vote of thanks was recorded. The ballot was taken for a candidate for initiation, who was then declared to be duly elected. At the request of the W.M., Bro. Jesse Banning, W.M. 343, raised Bro. James Taylor, F.C., to the degree of M.M., the same ceremony being undertaken by Bro. John Hatch, I.P.M., for Bro. Jas. Bolton, F.C., the traditional history being given by the W.M., and the working tools presented in a very effective manner by Bro. J. L. Whimpray, P.M.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

Roman Eagle Conclave, No. 6.—A regular meeting of this conclave was held at Anderton's Hotel, Fleet-street, on Saturday, the 24th ult. V.E. Sir Kt. C. H. Rogers-Harrison, 1st G. Herald, M.P.S., presided, supported by Sir Kts. Rev. W. B. Church, M.A., Viceroy; H. G. Levander, M.A., G. Historiographer, P.S. and Treas.; A. A. Pendlebury, K.G.C., Rec.; W. C. Lucey, M.D., S.B.; W. Carpenter, W. B. Hambly, A. C. Morton, W. Worrell, D. R. Adams, and T. L. Fox. Sir Kt. Bulmer was elected a member, after which Bro. Pedro J. Marin, of the Lodge of Sincerity, No. 174, was regularly admitted and installed a knight of the Order. The conclave was then closed, and the chevaliers adjourned for light refreshment, there being no banquet upon this occasion.

KNIGHTS TEMPLAR.

Mount Calvary or Early Grand Encampment of England.—This old encampment celebrated St. John's Festival on the 24th ult. The conclave met first at the Masons' Hall Tavern, Mason's-avenue, when Comp. Charles Jacques, of the Mount Sion Chapter, No. 19, was duly installed, after which the members proceeded to the Mitre Hotel, Hampton Court, where the banquet was held. The E.C. Sir Kt. W. Stone, 30°, presided with his accustomed geniality, and was supported by P.E.C.'s F. Binckes, 30°; W. Paas, 18°; J. G. Chancellor, 18°; J. Stohwasser, 18°; S. Rosenthal, 33°; and by Sir Kts. Colonel Burdett, 32°; Major E. H. Finney, 31°; John Hervey, 30°; E. Baxter; C. J. Morgan, 18°; D. M. Dewar, 18°; Raynham W. Stewart, 18°; R. Wentworth Little, 18°; E. H. Finney, jun., G. T. Carter, T. W. Distin, C. Jacques, and two or three other members and visitors.

INSTRUCTION.

A most interesting meeting—the first, we are informed, of a series which in the best interests of the Craft we hope to see imitated in every direction—was held in the East of London on Friday evening, the 23rd ult. The Doric Lodge of Instruction, under the able preceptorship of Bro. T. J. Barnes, has long held its meetings at Bro. Scurr's, the Three Cranes, Mile End Road, on Friday evenings, and on the same evenings the United Pilgrims Lodge of Instruction, under the no less able preceptorship of Bro. John Thomas, has met at Brixton. The members of the respective lodges have occasionally exchanged visits, but in an irregular manner, and the two chiefs having "put their heads together," resolved to carry out, if possible, a series of meetings which should be attractive and profitable to their brethren, and which began under most favourable auspices on the above-named evening.

Fifteen brethren of the United Pilgrims Lodge having pledged themselves to attend and respectively work a Section, the Doric Lodge met in force under the presidency of Bro. Cundick, the W.M. appointed for that occasion. There were present of the Doric Lodge of Instruction, Bro. Cundick, Barnes, Clayton, Verry, Mortlock, Scurr, Austin, John Stevens, Appleby, Berry, J. Davis, S. Davis, Benjamin, Fountain, Shorey, Lacey, Wildash, Kinnell, and others; and of the United Pilgrims Lodge of Instruction, Bro. John Thomas, Jas. Stevens, E. Worthington, H. Smith, M. S. Larham, T. H. Pulsford, Martin, Ross, J. Noke, Robards, Poore, Welsford, Geider, Frances (Sec.), Hodges, Lilley, Catherwood, Madden, Overall, Wright, and others.

Bro. Cundick, of the Doric, the W.M., was supported by Bro. Thomas, of the United Pilgrims, as S.W., and each of these brethren was surrounded by the members of his lodge.

After the usual openings, the business of the evening commenced, and the Fifteen Sections were most ably worked by members of the United Pilgrims Lodge, in the following order:—

- First Degree: 1st Section, Bro. H. Smith.
- " 2nd " " T. H. Pulsford.
- " 3rd " " H. Martin.
- " 4th " " J. Noke.
- " 5th " " B. Robards.
- " 6th " " T. Poore.
- " 7th " " M. S. Larham.
- Second Degree: 1st " " H. Ross.
- " 2nd " " James Stevens.
- " 3rd " " F. Geider.
- " 4th " " E. Worthington.
- " 5th " " H. F. Hodges.
- Third Degree: 1st " " T. Welsford.
- " 2nd " " H. Frances.
- " 3rd " " John Thomas.

The absolute perfection with which both the W.M. and the brethren worked may be gathered from the fact that the time occupied was less by half an hour than is generally considered necessary for that purpose.

The thanks of the two lodges were accorded to Bro. Cundick for his able services as Section Master, and the thanks of the Doric Lodge was enthusiastically voted to the brethren of the United Pilgrims Lodge of Instruction "for the truly fraternal feeling evinced by them in so promptly accepting the invitation to work the Fifteen Sections in the Doric Lodge of Instruction on this occasion." This was supplemented by the unanimous election of the fifteen brethren before named as honorary members of the Doric, and further by a special vote of thanks to Bro. John Thomas for his assistance in securing the success of this "novel and pleasing Masonic reunion."

Bros. Thomas, Frances, and Stevens replied on behalf of their lodge to these compliments, the first-named brother expressing his pleasure at the result of his agreement with Bro. Barnes, and the hope that the return visit of the Doric to the United Pilgrims would be as agreeable to that lodge as this had been to the U.P.'s, and Bro. Stevens hailing

the movement as a step in the right direction towards securing that uniformity of working which he had, in conjunction with others, so strenuously advocated, and the agitation in respect of which, as far at least as he was concerned, was not yet abandoned.

The lodge was then closed, and on the invitation of the Doric brethren, the members of the United Pilgrims partook of supper, and after hearty reciprocations of esteem and good-fellowship, took their places in the "break" which had brought them to the meeting, and drove away in time to reach their respective homes in the south of London before the "witching hour of night."

A more agreeable Masonic meeting we have never yet attended, and the practical usefulness of such a gathering is so self-evident that we feel assured the good example thereby set will be followed by our various metropolitan and provincial lodges of instruction. We shall be pleased to insert in our columns (as requested) a notice of the date fixed for the return visit of the Doric to the United Pilgrims, in order that other members of the Craft may have an opportunity of forming their judgment in respect of the movement.

MASONIC FESTIVAL at ULVERSTON.

On Tuesday last, the festival of St. John the Baptist was held by the Lodge of Furness, No. 995, at the Temple in Theatre-street, Ulverston, Lancashire. After the usual lodge business had been disposed of, the brethren adjourned to the Queen's Hotel, where they sat down to a magnificent supper, provided by Bro. Clayton. The table was most elaborately set out. Four large *épergues*, filled with the choicest hot-house flowers, graced the centre of the board, while bouquets and plates of fresh fruit were disposed tastefully at intervals. The bill of fare comprised every delicacy in season, as the following will show:—

- White Soup. Soup Julienne. Salmon.
- Roast Lamb, Roast Beef, Dressed Veal, Spring Chickens, Tongues, Ham, Pies,
- Boiled Lamb (caper sauce), Lamb à la Gretine.
- Puddings, Tarts, Cheese Cakes, Volouant, Creams, Jellies, Blanc Mange, Savoury Omelettes, Strawberries, Cherries, &c.

After the tables were cleared, the usual loyal and patriotic toasts were duly honoured—those of the Queen and Royal Family being especially acceptable to the Craft from the fact that Her Majesty is the daughter, niece, and mother of Masons.—Bro. S. H. Jackson responded for the Army, Navy, and Volunteers.—The M.W. the Grand Master of England (the Marquis of Ripon) and the officers of the Grand Lodge received very flattering attentions on the part of the Worshipful Master, Bro. T. Dodgson, who occupied the chair.—The R.W.P.G.M. Sir T. G. F. Hesketh, Bart, M.P., and D.P.G.M. Lord Skelmersdale, and the rest of the officers of the P.G. Lodge of West Lancashire, was proposed by Bro. Barber, P.M., in a humorous way, provocative of good feeling. He incidentally remarked that undoubtedly to dine Masonically was to dine correctly, for at all their assemblies they could boast that, with a refined and elaborate repast, they combined a rational and harmonious conviviality unattainable by any other body of men.—Bro. J. Case, P.M., in very complimentary terms, proposed the W.M. of No. 995, whose zeal, energy, and ability had astonished them all during his year of office.—Bro. Dodgson responded, modestly referring to his efforts for the good of Masonry.—The Wardens and officers of the lodge was proposed Bro. R. Pearson, who spoke in high terms of their efficiency, upon which the working of the lodge so much depended.—Bro. J. H. Matthews, S.W. responded.—The W.M. proposed the Past Masters, which was responded to by Bro. J. Case, P.M.—Other toasts and sentiments followed, the most noteworthy being the "Visiting Brethren," to which Bro. the Rev. W. A. Blake responded, "Musical Friends," and the "Host and Hostess." It is almost superfluous to state that the toasts were all received with that enthusiasm and *esprit de corps* known only to the initiated. The assembly broke up after spending a most enjoyable evening.

A choice selection of appropriate music was performed in the course of the entertainment in a manner most creditable to those who took part, and which elicited repeated bursts of applause and encores.

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

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United States of America.

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Births, Marriages, and Deaths.

MARRIAGE.

DARVELL—PAGE.—On the 21st June, at Christ Church, Kensington, by the Rev. J. D. Claxton, assisted by the Rev. E. S. Carey, the Rev. Sydney Darvell (P.M. Lodge 108), *M.A.*, of 1, Earl's-terrace, Kensington, to Charlotte, eldest daughter of the late Thomas Page, Esq., of South Town, near Great Yarmouth, Norfolk.

DEATHS.

BENDY.—On the 27th ult., at Twickenham, suddenly, Bro. T. Bendy, W.M.-elect 946; regretted by a numerous circle of friends.

PRICE.—On the 22nd ult., at the "Portugal," Fleet-street, Bro. Edward Price, of the Domestic Lodge, No. 177; deeply lamented.

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, JULY 1, 1871.

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

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

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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 *st.m.s.*

The GRAND LODGE of QUEBEC.

The recent recognition by the Grand Lodge of New York of the rights of Quebec is a great fact, and one which speaks more for the approaching success of the "Seceders," as they have been foolishly called, than all the rhetoric which could be employed in their behalf. With a prudence which we can quite appreciate, under the circumstances, many American Grand Lodges—and amongst others that of New York—have hitherto refrained from the adoption of any definite decision upon the Quebec question, in the fond hope that the quondam Grand Lodge of Canada—now more fitly termed, Ontario—would itself take the initiative of generosity, if not of justice, by holding out the right hand of fellowship to its younger sister of Quebec. But the

hope thus naturally awakened soon passed away in view of the cold, unfraternal attitude assumed by the leading brethren of Ontario at their last Annual Communication. By a large majority, they determined to re-assert their repudiated authority over the neighbouring province, forgetting in this illogical resolve that Nova Scotia and New Brunswick, which are also integral parts of Canada, already possessed independent Grand Lodges, and that the right of the Quebec Masons to a similar autonomy was equally unquestionable. The result has been, that the doubt and indecision which may have prevented immediate action on the part of several American Grand Lodges have at length entirely disappeared. Recognition has followed recognition in rapid succession, and the adhesion of the Grand Lodge of New York now places Quebec in hearty and cordial communion with more than three hundred thousand American Freemasons. We congratulate our brethren of Quebec, and especially their chivalrous leader, M.W. Bro. Graham, upon so important a result. We also congratulate them upon the patience, the forbearance—nay, the courtesy—which they have invariably shown to the Ontario brethren throughout a long and very trying ordeal. The germs of victory were perceptible to all but prejudiced eyes in those noble traits alone, for right and truth and justice can ever afford to wait in imperturbable majesty the coming of an inevitable triumph. Even as the really powerful swimmer cleaves the waters with scarcely perceptible stroke, so advances, silently but swiftly, the cause that is righteous and just and honourable. Nor in our congratulations to Quebec must we forget the pleasing fact that THE FREEMASON, at an early period in the movement for independence, welcomed the Grand Lodge of Quebec into the sisterhood of legal Grand Bodies with no mercenary warmth or insincere affection. It is not for us to boast of any peculiar perspicuity over our neighbours, but guided by the instinct of honour, and the dictates of common sense, we at once espoused the cause of Quebec, and we now rejoice to see it victorious.

Another source of gratification to which we may fairly allude is that our opinions on the subject reflected the opinions of nine-tenths of the English Fraternity, despite the incoherent babblings of certain ignominious scribes, whose pretentious prophecies of defeat are now remembered only to be derided. But it must also be borne in mind that as we were actuated by no venal hope, neither were we inspired by any partisan venom. Looking at the conflict from a distance, unconnected, save by the common tie of brotherhood, with either one side or the other, we were enabled to form an impartial judgment, and from that judgment, when formed, we have never wavered.

The verdict of America has now been substantially delivered, for New York, with its seventy-five thousand members decides

the scale, and it is a verdict which not only confirms our views, but ratifies for ever the independence of the Grand Lodge of Quebec. There may still be—we hope there are not—brethren in Ontario who may affect to pooh-pooh that verdict, and to reject the inexorable logic of events. To such men it were vain to address arguments, but to the great body of the Craft in that province we say that their recognition of Quebec must be immediate and unconditional; the time has gone by when it would have been a graceful act, but it is still a just one, and, moreover, a debt whose payment will brook no further delay. All English Masons are anxious that a thorough reconciliation should take place between the two rival Grand Lodges of Canada, and all desire to see the prosperity of the Royal Art assured by the adoption of such a noble and fraternal course.

The advice which we gave many months ago has acquired irresistible force by the march of events: "Let by-gones be forgiven and forgotten, and let every section of the Canadian Craft unite in the good work of disseminating the true principles of Freemasonry, and advancing thereby the real happiness of the whole human race."

THE PALESTINE EXPLORATION FUND.

WE have very great pleasure in again commending the labours of the zealous Palestine Exploration Committee to the support of the Fraternity. From the last "Quarterly Statement" issued by the Society, we learn that a new expedition will leave England early in the autumn, under the command of experienced engineer officers, and that the co-operation of the American Association, in the general progress of the work, has been happily secured.

The results of the Palestine explorations, so far, have been so varied and so important that the whole civilised world will regard with interest the renewed work of discovery, but we may add that funds are urgently required to enable the Society to continue and complete an exact survey of the Holy Land. Freemasons, being especially interested in aught that tends to illustrate the venerable traditions of the Craft, will, we trust, respond liberally and at once to the appeal now being made for aid, and thereby associate the name of the Order with an undertaking which reflects the utmost credit upon the learning and perseverance of all who are engaged in the sacred research. Next week we will give a few extracts from Bro. Captain Warren's interesting paper entitled "The Plain of Philistia."

WE regret to learn that the Earl of Zetland is suffering from a severe attack of illness. In common with the whole Craft, we hope soon to hear of his lordship's restoration to health.

WE beg to call the special attention of our readers to the advertisement of the Summer Fête of the Boys' School, when, if they attend, we can promise them a real treat.

Multum in Parbo, or Masonic Notes and Queries.

BRO. BUCHAN AND HIS CHALLENGE TO BRO. HUGHAN.

I shall be most happy to give reasons for my statement that the "true history of Freemasonry in this country is the history of an operative body."

No one has a right to make assertions in a public print without being prepared and willing to furnish evidence in support of his opinions so expressed, and I therefore accept the challenge for proof which Bro. Buchan has thrown out. *Let me, however, first understand what I am called upon to prove.* Is it that the Freemasonry of and since 1717 is a descendant of operative Freemasonry, and, in fact, was a revival of the operative body of former centuries? I have before objected to the term "our Freemasonry," and do so now, as it is not specific enough.

The foregoing question, if answered by Bro. Buchan in the *negative*, will be affirmed by W. J. HUGHAN.

Let me suggest three letters on the question: Bro. Buchan, as the *negative* supporter, to write first, as he is the *challenger*; and therefore unless his objections are stated, I can only say *ditto* to what I have already advanced.

THE RED CROSS OF CONSTANTINE.

I am obliged to "Lupus" for his courteous explanation, but regret to find that the information at his command is so meagre. The jewel of the Red Cross of Babylon is a seven-pointed star, with a circle in the centre enclosing a cross; around the circle is the legend "Magna est veritas, et prevelabit," and the ritual of the degree is essentially Jewish. We must, therefore, seek for another solution of the query: Was the old Masonic Red Cross Order over which H.R.H. the late Duke of Sussex undoubtedly presided, and which was as unquestionably a Christian order, identical in essentials with the present Red Cross Order of Constantine, which is a Christian organisation; or can it be traced to a different origin, involving a different ritual and ceremony? However, as I have been requested to examine certain papers connected with the present Red Cross Order of Constantine, I hope soon to make known the results of my investigations to all interested in the question. NEMO.

THE HIGH DEGREES.

The only information I feel disposed to give, in print, has possibly not reached you, as it has not appeared. Regarding the 1722 mention of the K.H., I must remind "333" that I merely mentioned the assertion of Dr. Leeson for it; I suspect the authority, for this reason—that the degrees seem identical with the reformation of Paschalis' rite of 1754 by St. Martin.

JOHN YARKER.

THE GRAND CONCLAVE OF K.T.

This treaty is almost sure to be reversed next Grand Conclave, to meet in December. It is stated in Lancashire, most positively, that Bro. Wm. Birch, a member of Grand Conclave Committee, Registrar of Lancashire, and a leading member of the Palatine Rose Croix, suppressed the *agenda* papers sent to him for distribution. They reached no hands in Lancashire. If this is not so, Bro. Birch can contradict the statement in your paper; if it is so, it will form a subject for enquiry elsewhere.

LIBERTAS.

EARLY USE OF THE WORD "COWAN."

I promised my friend Bro. William Carpenter to search for the earliest records of the Craft that mention the word "cowan," and the following is the result of my hurried examination:—In the *Freemasons' Magazine*, vol. 15, page 90, Bro. D. Murray Lyon states that "The Court of the Massoun Tred of the Ludge Kilwyning, holdin in the upper chamber of Hew Smythe, at the croce of Kilwyning, the xx. of Decr., 164 . . . Item, they hev ordanit that Hew Mure

sall not work with ony Cowane in tymes cuming, under the pain of xlb. monie;" and this worthy historian also presents another quotation, dated xix. Dec., 1646: "The glk day Hew Mure in Kilmarnock was discernit to pey to the box ten lb. monie of unlaw for working with Cowans, contrarii to the Acts and Ordinances of the said Ludge," and one dated January 28th, 1647: "Guhilk day, Robert Guhyt, masoune in air upoune oath disclymed all working with the Cowains at any tyme."

The word "cowan," then, according to *operative* masonry, signified what is now called a *clandestine* or irregular mason; in other words, one who had obtained a knowledge of the craft without conforming to the general laws of the order, as to serving an apprenticeship of seven years, being elected a "Freeman," and such like. Notwithstanding, however, such irregularities, "Cowans" were sometimes permitted to work with recognised craftsmen under certain restrictions. Bro. Lyon furnishes some most interesting evidence on this point from the minutes of the "Ayr Squareren Incorporation." The first instance refers to a Fellow Craft Cowan, and the remainder relates to Master Cowans:—"Feb. xxiii, 1593: Glk day George Gibsoun, indwallar of this burgh, meanit himself to the deakin and the craft concerning his weaknes and povertie, declairing to thame he nicht nocht pay muckill, bot wald doe his deutie so far as he nicht to pay that thing he nicht for his fredome to the craft. The deakin and craft foirsaid havand compasoun upon him, hes entert the sd. George to work as brother and fallow of craft in the toun. All work he can work excep hewin work, hewing and laying exceptit. For the glk libertie the sd. George hes payit to the deakin and craft instairlie the soume of fyve pundis and ane pitcher of aill. Guha hes maid his aith to be leill and trew to the craft, as use is." April xxi, 1671: ". . . Farder, the sd. Deacon and tred gives libertie to the sd. William Smyth to work cowan wark, he heving noe libertie by thir presents to work hewen work of the mason tred." Oct. xxiii, 1677: ". . . James Kenadie was admittit and receavit freeman with the tred, with libertie to him to work wright work and cowand work, and not to work any hewin wark; and hes maid aith as befoir to observe the actis and statutes of the tred." Nov. xi, 1688, William Mardock was admitted in like manner, and at the same time Robert Hunter, "Wright and Cowand, was received journeyman with the Tred."

These instances will suffice (out of many we have from Bro. D. Murray Lyon) to illustrate the use of the word "cowan" in the sixteenth and seventeenth centuries. W. J. HUGHAN.

THE EARL OF CARNARVON ON MONARCHY.

At page 348 we find the Right Honourable the Earl of Carnarvon, Deputy Grand Master of England, observing: "In conclusion he advised them to cling to our old institutions, and foremost among them all, the ancient and hereditary monarchy." Allow me to add the following as a comment upon this:—"Freedom of thought is always greater under a monarchy than under the rule of jealous and narrow-minded citizens, and it was unknown in the ancient republics. The Greeks accomplished great things without it, thanks to the incomparable force of their genius; but we must not forget that Athens had a complete inquisition." W. P. B.

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

At page 377, "An Edinburgh Member of the Order" tells us: "The *facts* related to every one on his admission are, that 'King Robert Bruce, immediately after the battle of Bannockburn, founded the Royal Order of Heredom of Kilwinning, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master.' Now, this, instead of being a fact, or 'facts,' is simply neither more nor less than a little recently-manufactured legend, in which the names of 'Robert Bruce' and 'Bannockburn' have been made use of in order to impose all the more readily upon Scotsmen, and give *clat* to the proceedings.

The story about the "chair" is also another little trick; clever, no doubt, but none the less a trick for all that.

The Grand Lodge of Scotland was instituted in 1736, as its documents prove, but where is there any evidence of the existence of the "Royal Order," then? far less to boast of such an imaginary antiquity as A.D. 1314.

X. Y. Z.

Original Correspondence.

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

VISIT OF AMERICAN FREEMASONS TO EUROPE.

(To the Editor of The Freemason.)

DEAR BROTHER EDITOR,—Your most excellent article on the above subject will be endorsed by the Craft throughout Great Britain and Ireland. London is the centre for a grand reception to be given to our friends—say at the Freemasons' Tavern, in July. Whatever you at the "head quarters" of the Craft may decide on, will have the support and cooperation of the country Craftsmen; and I feel sure many would do their best to be present on so interesting an occasion.

We shall be delighted to hold out the right hand of fellowship, and give them all a right hearty welcome to our country, and as American Masons—the representatives of United States' Grand Lodges, and gentlemen bearing the "tongue of good report," and also well known at home as skilful Craftsmen—we shall rejoice in any way to promote their happiness and comfort while they sojourn among us.

W. J. HUGHAN.

June 24, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—However anxious we may be to greet the American Knights Templar who are at present in this country, not only as brother Masons but also as members of the Religious and Military Confraternity of the Temple, I fear it is out of the question that they can be received into any regular encampment in England.

In your impression of June 24, you give a report of a body styling itself the "Girvan Encampment of Knights Templar," meeting at Glasgow, who has, "as the only encampment in Scotland that holds regular monthly meetings," invited the Transatlantic brethren to visit them, &c. This invitation, apparently has been accepted by the American Knights, who by this visit recognise and acknowledge the Girvan Encampment.

Now, on reference to the "Cosmopolitan" Calendar, we find the only bodies of Knights Templar who hold of the Grand Priory of Scotland are the Priory of the Lothians, the Priory of Ayr, and the Priory of Glasgow (*now dormant*), and we do not find the self-styled Girvan Encampment. Nor is it a legal and regular body, but one of a highly spurious character which has never been in connection with the Grand Priory of Scotland or with the Chapter General of the Order. We understand there are many illegal encampments in Scotland, for the most part in the neighbourhood of Glasgow, who confer the degree so called, for eighteen pence or half a crown.

There is also a *clandestine* encampment at Aberdeen, styled the "St. George Aboyne," which works under a charter of Fr. Alex. Deuchar, G.M., and which separated from the Grand Priory in 1845 or '46. This encampment is of a very different standing to the spurious bodies in the West of Scotland, and numbers in its ranks several of the most earnest and worthy brethren of Aberdeen. Among others, we may mention the Prov. G.M., the D. Prov. G.M., P.G.S.W., &c., &c. We understand this encampment will shortly give in its allegiance to the Grand Priory and become regular, the want of recognition by the Grand Body being the only bar to this encampment being accepted as legal.

The pseudo-encampments in the West of Scotland are of a very different character, and their members of another calibre altogether. Nor can they ever be acknowledged, nor can any of the so-called Sir Knights be received in an English encampment or a Scottish Priory until they pass the ballot and are regularly installed as Royal Arch Masons.

We are therefore much surprised that the American brethren should not have been better guided than to be allowed to make this first step a *faux pas*. We sincerely trust the report may be non-confirmed, but should it be true, we call upon the Knights

Templar of Scotland and England to decline to admit the Americans as Knights Templar, however they may welcome them as Master Masons or R.A. Companions.

Apologising for thus intruding on your space,

I am, dear Sir and Brother,

Yours fraternally,
FRATER † CAROLUS.

WHAT IS THE SUPREME GRAND COUNCIL OF THE 33°?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The S.G.C. of the 33°, sitting at Golden-square, London, arrogate to themselves the claim to supersede all Masonic authority above the Master Mason's degree in this country. They totally ignore the time-immemorial Conclaves of Templars and their privileges, and in their published by-laws have placed them under ban.

For such extensive assumptions the S.G.C. 33° ought to have unimpeachable title of the validity of their own rite. I propose in this and some following articles to investigate their claims and titles. In the present letter I will confine myself to that claim which they draw from the alleged statutes of Frederick the Great of Prussia; as the S.G.C. 33° have recently advanced this basis by publishing a copy of the original Statutes in Latin and English.

There is *no external evidence whatever* in favour of these statutes, and they bear upon their face the evidence of forgery, and are dated May 1st, 1786.

The first view that strikes one is the impossibility of the astute Prussian king ever having sanctioned, in unknown mediocrities, the power to create Knights, Princes, and Sovereigns, for a few guineas. This itself is fatal to all favourable conjectures upon the subject; but we have the most express testimony to rebut even the fancy of such an absurdity.

Mirabeau, in his "Histoire de la Monarchie Prussienne," shows that Frederick was never even Grand Master of the Craft. "L'Histoire Secrete de la Cour de Berlin," 1789, vol. 1, p. 215, shows that Frederick was imbecile on the 1st May, 1786, and had been dying for five months. These following authorities show that Frederick was never a member of the fancy degrees of the "Empire of the East and West," which it is well known had spread to Berlin soon after their invention in 1738, and that, though Frederick was cognisant thereof, he yet disapproved of the same:—Vassal, "Essai historique sur l'Institution du Rit Eccossais," &c., Paris, 1827, p. 19; Lenning, "Enclopedie"; "Hermes," vol. 1, p. 296, 1212; Chemin Dupontes, "Memoire sur l'Eccossisme"; Clavel, "Histoire Pittoresque," p. 206 (*et passim*); Schlosser, "History of the 18th Century"; Mitchell, "History of Masonry," p. 116; Albert Pike, "Address to the Grand Lodge of Louisiana," 1858; Findel (various articles); Folger, "History of the A. and A. Rite," New York, 1862.

The so-called Frederick Statutes [Frederick Dalcho?] are first heard of from Charleston, after 1802. What relations had Frederick of Prussia with Charleston, that his doings were known only there? All other countries, be it noted, have accepted the A. and A. Rite from Charleston, which derived it from the 25° and 29° of the *Empire of the East and West*, introduced into America by Bro. Morin, a travelling Jewish merchant. Let any man imagine, if he can, that Frederick of Prussia would have authorised such an agent to create "Sovereign Princes"! Take the Statutes themselves: at pages 38 and 39 of the recent edition of the English S.G.C. 33°, are four signatures and five blanks; at pages 46 and 47, the signatures are the same, but given in different order, with the same number of blanks. The explanation which is propounded for our acceptance of this mysterious identity of names and blanks, with diversities of position, is that the blanks have been produced by the attrition of sea-water and other perils of the elements! But the waves of ocean must have been very discriminating to efface the same signatures where the blanks exist, and to leave the same names surviving, although the order in the two cases is varied! It is unnecessary to draw conclusions, as the dullest intellect may judge such facts.

Thus far one of the claims: they have others which shall be investigated hereafter. This letter will sufficiently show that one of the most important of their positions is based upon forgery and fraud, and there is plenty of further proof if it is required.

Fraternally yours,

Manchester.

JOHN YARKER.

(To the Editor of The Freemason.)

DEAR SIR,—I am informed that members of lodges in Holland use short swords or dirks as part of their Masonic clothing in lodge. One such presented himself at a lodge in Liverpool recently, and was admitted after being duly vouched for. As a matter of courtesy, the Master did not ask him to leave his sword with the Tyler outside the lodge. The question now arises, as a matter of practice,

should such a case occur again, is the Master of a lodge bound to refuse a foreign brother admission, unless he takes off his side arms?

The old sections in the first degree says that the candidate was deprived of m—ls that he might bring nothing offensive or defensive into the lodge, as the principles of Masonry forbidding the one render the other unnecessary.

The modern edition of the sections is much to the same effect, viz., that he might bring nothing offensive or defensive into the lodge to disturb its harmony.

Does the above only apply to candidates, or is it equally applicable to members and visitors?

The favour of a reply in THE FREEMASON will oblige,

Yours fraternally,
Liverpool, 26th June, 1871. W.M. 724.

[In the earlier part of the last century English Freemasons wore their swords in the lodges, and the custom is still observed abroad. It is now tacitly prohibited in England, and visitors presenting themselves armed should be told that weapons are inadmissible in a Society dedicated to peace and fraternal affection.—ED. F.]

(To the Editor of The Freemason.)

SIR,—I would feel obliged if you, or any of the brethren, would inform me if it is customary, at the installation of a W.M., where a banquet is held and the usual loyal and Masonic toasts are proposed, to leave out the retiring W.M. and officers?

I am, dear Sir and Brother,

A SUBSCRIBER.

[No. It is usual to couple the Immediate P.M.'s health with the toast of the P.M.'s during the year.—ED. F.]

(To the Editor of The Freemason.)

SIR,—Will you kindly give me an answer to the following question? At the ceremony of installing the Master of a lodge, is the lodge raised to the third degree before the Master Masons retire; or only in the presence of the Board of Installed Masters and the candidate for the chair?

I am, Sir, faithfully and fraternally yours,

P.M. 1151.

Lostwithiel, Cornwall, June 28, 1871.

[The lodge is always opened or resumed (as the case may be) in the third degree before the M.M.'s retire.—ED. F.]

P o e t r y .

MASONIC SONGS TO POPULAR AIRS.

No. 1.—AIR, "Maggie's Secret."

In the days of old, when Earth was young
In all its golden prime,
When "the Light" in its earliest dawn was flung
O'er the rippling waves of time;
Then man and man on the Level met,
And parted on the Square;
Ere class distinctions their barriers set
Around them everywhere.

As time rolled on, each passing age
New laws brought into play,
And we learn from History's ample page
How they strengthened, day by day,
Till man against man employed his skill
On a brother's fall to rise,
And those who had wrought the greatest ill
Were lauded to the skies.

But still through all, one golden link
Kept union with the past,
And made them pause in their course to think
As its light was round them cast;
It joined them to days that had long gone by,
It softened their passions down,
It chased the angry glare from the eye,
And turned aside the frown.

We Masons know that that golden chain
Our ancient Order binds,
And brings those bygone times again
To gladden doubting minds.
For when in Lodge our brethren meet,
They on the Level stand,
And the humblest Mason takes his seat
With the noblest in the land.

Then here's to the Craft, that binds us all
In a union strong and true;
Let every Mason respond to the call,
As Masons are wont to do.
May its power increase from day to day,
"Accepting" and making "Free"
Good men and true, and let each say,
From his heart: "So mote it be!"

Dublin.

J. H. W.

WHAT IS SPURIOUS MASONRY?

The following is the letter to which we referred last week; it is necessary to add that we are not in any way responsible for the accuracy of its statements:—

DEAR SIR AND BROTHER,—On another page of this communication we beg to exhibit to you a copy of a circular referring to us, which has recently been addressed to the Irish Prince Masons; and, in doing so, we presume we are only carrying out the wishes of the authors of it by giving the paper every publicity.

We think we shall sufficiently answer the imputations cast upon us by giving a brief notice of the history of the rite to which we have the honour to belong, and under which, at the Jerusalem Chapter of Antiquity, Manchester (1786), we received the higher Masonic degrees; and afterwards by examining the claims of the system which has set itself in opposition to it. In referring to the authority under which these degrees are worked in Ireland, we shall endeavour to avoid the use of a single term which could be thought offensive, notwithstanding the fact that the circumstances of the case would justify us in employing strong language when speaking of those who, in their zeal to maintain the exclusiveness of their Order in this country, have in a manner forgotten their obligations to us as Master Masons, and have spoken of their brethren in words, not only harsh—not only unmasonic—but in some cases (we state it with regret) in a way that was ungentlemanly—an unpardonable offence, indeed, in those who, as Irish Rose Croix Masons, claim to be "gentlemen" *par excellence*.

In exhibiting the claims of the rites now practised in England, there is no necessity to go beyond the establishment of the Grand Lodge in 1717, and it is quite certain, from undeniable evidence, that the ancient English or (1) York rite has been in uninterrupted operation ever since. There is printed evidence in 1721 (2), 1724, and 1744 to show that a system of high-grade Masonry at that period prevailed, but was, perhaps wisely, repudiated by the modern Grand Lodge (3). The work of 1721 alludes to the higher mysteries of Christian Masonry, in Rosicrucian symbolic language, the pamphlet of 1724 to "the fifth order," and the work of 1744 to "three steps above Master Mason, (4) further stating that these were practised at York, London, and Dublin.

There existed in London in 1743, a "Provincial Grand Lodge and Chapter" of "Heredom—Rosy Cross," which at that date granted warrants claimed to have existed from "time immemorial," (5) and to have been instituted as an order by those Templars who fought for Bruce at Bannockburn. Upon this assumption of an antiquity of five centuries, the "Royal Order" claims to have originated the degrees of Rosæ Crucis, or Rose Croix, and this, and various other facts, connect these orders with the Templars, though the Rosæ Crucis embrace traditions from the ancient Theosophic brotherhood of the Rosy Cross. It is well known that the English Order of Templars could be traced back to the beginning of this century to the year 1740, and the close connection but separate nature of the Templar and the Kadosh, even at that time, can be proved. (6) The oldest document we have is a London one mentioning the following degrees:—Symbolic 3, Master Architect 1 [P.M.], Royal Arch 1, Rosæ Crucis, or Triple Cross, 1, HRDM TP 1, Kadosh Palestine, 1, Red Cross, Physical, Philosophical, and Moral.

On the Continent of Europe, the Chevalier Ramsay, 1728, advocated his own peculiar rite of seven degrees, and received, prior to 1736, the patronage of the Jesuit Chapter of Clermont, with which the exiled King James II. had been connected. In 1740 the Templar Order was practised by Field-Marshal Von Marshall and Baron Hunde ("Privy Councillor and proprietor of many estates"), crossed over to the French army at Brabant in 1743, and was there received a Templar (7). The Kadosh is said to have been established at Lyons in the same year.

In 1745 Prince Charles Edward Stuart was made a Scottish Templar at Holyrood, and in 1747 he granted to brethren in Arras, in France, a charter (yet in existence) as "King of Great Britain and in that quality S.G.M. of the Chapter of Heredom known under the title of Knights of the Eagle and Pelican, and since our misfortunes as Rose Croix" (the symbol of the Pelican feeding its young was used upon the banner of his father, the Chevalier St. George, in 1715). (8) Baron Hunde afterwards became Commander of the "seventh province of the order" (9) under the Stuart Prince, and propagated in 1754 a rite consisting likewise of seven degrees, of which we have 5th Rosy Cross, 6th Templar, 7th Professed Knight [Kadosh].

These facts are quite sufficient to prove the authenticity and antiquity of the Ancient Templar Rite of Seven Degrees; and we are expressly in-

formed in the 32° of the modern "Ancient and Accepted Rite" that the Masonry of the Crusaders was confined to these seven grades, the last three of which were worked under the government of an Arch Chapter; but it was not until the year 1753 that the Ancient Masons in London started a separate organisation for the Arch degree of K.S. during the dormancy of the York Grand Lodge, which in 1780 resumed the working of the Templar. At this latter date the Camps of Bath and Bristol for a Grand Confederation under a "Charter of Compact," still existing, and bearing the seals of the Knights Rosæ Crucis, Templars, and Kadosh, and the Lodge of "St. George of Observance" at London practised a similar rite to that of Baron Huncle, and applied to the Royal Order of Scotland in 1782 for recognition in the degree of Rosy Cross.

In 1758, Pirlet, a tailor, and Lacorne, a dancing-master, invented a new and unauthorised rite of 25°, enabling them to confer the titles of Knights, Princes, Sovereigns, and even Emperors!! under the pompous designation of the "Empire of the East and West"!! The Sovereign of the Order, Chaillon de Joinville, gave a patent in 1761 to a Jewish merchant, Bro. Stephen Morin, to propagate the rite in the West Indies, where it was decided to adopt the uncertain name of "Knights of the (10) White and Black Eagle" (Templar colours) prior to the promulgation of the Statutes of Bordeaux in 1762, a Templar Order being interpolated between it and the Rose Croix. This new rite, there is no doubt, was formed upon the excellent principle of universal tolerance, but this tolerance introduced by Jewish brethren has altogether disappeared in this country. Bro. Stephen Morin granted a certificate in 1767 to Bro. Franchen, who founded a chapter, then of 29°, at Albany, New York; thence the rite reached Charleston, where, in a circular of 1802, issued by Bro. Dalcho, the K.H. is the 29° (11). It is, therefore, plain that it was subsequent to 1802 that the *undoubtedly forged Statutes* of Frederick the Great of Prussia were concocted. The present Supreme Council of Charleston honestly admit the fraud, which is proved by numberless authorities quoted by impartial historians (12). After 1802, one, Bro. Abraham Jacobs, a pedlar of degrees, travelled over America, and settled at New York in 1801, where he conferred by certificate the first 18 degrees upon Bro. J. J. Gourgas, clerk to a Dr. de la Motta. This Gourgas afterwards showed a patent in his own handwriting, signed by De la Motta, of the remaining 15 degrees, which enabled him to establish a schismatic Council; and in 1846, he being then a clerk on a boat trading with Liverpool, established the S.G.C. 33° of London, which continues a system of self-election, and gives the 33 degrees to any Master Mason.

We have seen that the old Templar Rite of seven degrees continued to be lawfully and regularly practised in England between 1721 and 1782, when it numbered at Bristol that eminent Mason Bro. Thos. Dunckerley, who was elected Grand Master of H.M.—K.H. in 1790, at which time was ranged under his banner (amongst many others) the following conclaves. *Then* practising seven degrees of chivalry, which Bro. Dunckerley stated had existed as chapters of the rites, time out of mind; these were:—*Observance*, London; *Redemption*, York (whence, through the York Grand Lodge emanated, in 1786, the *Jerusalem* Conclave, Manchester); *Baldwyn*, Bristol; *Antiquity*, Bath (13). About this time the Irish Masons also conferred the Rose Croix degree under Templar authority (14), but to this we shall further on more particularly refer.

The official reports of Bro. Dunckerley, between 1790 and 1795, place the *Rosæ Crucis* degree *before* or *after* the Templar indifferently; but whilst giving the Templar epochs of the different degrees, he states that "the origin and history of the seventh degree, or Knights Kadosh, may not be written," and no minutes were allowed. This last degree (K.H.) is a Templar history, and was called the "Commander's Degree of *Ne Plus Ultra*"; and as the Grand Conclave in London was until 1850 composed solely of Commanders, it styled itself in all its circulars the "Grand Conclave of the Royal Order of H.R.D.M.—K.D.S.H.—*Ne Plus Ultra*."

The "Seven Steps of Chivalry," including Royal Arch, Templar-Priest, Palestine East and West, Rosæ Crucis, Kadosh, with other Commanderships, passed in 1796 to Baron Raneliffe; in 1806 to H.R.H. the Duke of Kent (acknowledged in Dr. Dalcho's circular as head of the K.H.); in 1809 to Judge Waller Rodwell Wright; and 1811 to H.R.H. the Duke of Sussex—who, after 7817, ceased all interest in the rite, and called no meeting of Grand Conclave. This want of government led the ancient premier conclaves to range themselves under a "Royal Grand Council of Ancient Rites, time-immemorial," the only *untainted* possessors of the high grades in the world; and under this body was, and still is, practised all the superior degrees of Masonry, and as far back as 1822 the 90° of the Order of Mizraim.

The state of affairs which we have described existed down to 1846, when Drs. Goss (*alias* Crucefix), Leeson, Nash, and Oliver, applied to the before-mentioned Bro. Gourgas to establish his rite in England. All these four brethren had received their high grades from the Templar Conclaves: Drs. Goss and Leeson were members of the "Cross of Christ" Conclave, London, and received the Rose Croix and N.P.U. 30° from Bros. Goldsworthy and Emly at a small tavern in Clerkenwell (15); Dr. Oliver from the *Redemption*, Hull; and the learned and worthy Dr. Nash from the *Baldwyn*, Bristol. (Bro. Nash was afterwards expelled by his *confreres* of the 33° for continuing his connection with his own ancient chapter!) It is evident that these four learned doctors could only have introduced the spurious rite of Bro. Gourgas by a breach of their O.B. as Templars, but this was of little account with ambitious men.

The doings of these destructive brethren met with no approbation from the Premier Conclaves, which had ancient power to confer all the degrees, and when the *Antiquity*, Bath; *Baldwyn*, Bristol; *Redemption*, York; *Observance*, London; *Jerusalem*, Manchester; and the ancient and regularly-continued chapter of H.M.—K.H.; after much delay and controversy were induced to unite themselves with Grand Conclave; they reserved to themselves all their original rights and privileges. Their system authorises the Templar Commanders to preside over all other degrees, and these dignatorial offices include the K—H., Grand Prince and Keeper of the Ancient Royal Secrets, Grand Inspector, &c., &c.

It was to afford these ancient conclaves relief that the Grand Conclave of 1850 passed the following law, Dec. 14th, 1866:—

"That in the case of any encampment of Knights Templar holding a warrant granted prior to 1791, and which warrant gives power to confer degrees not connected with the Order of Knights Templar and Knights of Malta, a warrant of confirmation shall, on proper application, be granted by the M.E. and S.G.M., assuring to such encampment all the powers it possesses under the original warrant, so far as the Orders of the Knights Templar and Knights of Malta are concerned, *leaving the members holding such original warrant the discretionary exercise of the powers therein contained*, so long as they are kept separate and distinct in every respect from the Order of Knights Templar and Knights of Malta."*.*.*

It is in accordance with this law that the loyal Templar high grade chapters have unanimously confederated under the Council of Ancient Rites, and continue now, as in time past, to confer the Rose Croix degree on all worthy Templar Masons, no matter from whence they come; but in confining the degree to those brethren, and the K—H to Past Eminent Commanders, it will be seen that they require a higher qualification for their honours than the S.G.C., which emanated from New York, for under their jurisdiction any Master Mason could have the 33°; and in the Scottish rite of thirty-three degrees neither the Royal Arch nor Templar is included.

We have shown the claims of the Royal Grand Council of Ancient Rites, and have proved its undoubted authority to confer the Chivalric and Philosophical degrees, which were worked in the Masonic world at the end of the last century, and we shall now very briefly refer to the systems under which, for some ninety years past, the higher grades of Masonry have been conferred in Ireland.

The first Prince Mason's Chapter in Ireland of which we have any authentic information is that which is now known as the Kilwinning, but which formerly claimed to be the Grand Prince Mason's Chapter, and which, in accordance with its title, asserted until a comparatively recent period its authority to issue warrants to hold subordinate chapters of Rose Croix. This body had no warrant, but acted according to the inherent right which was in the Templars possessing the Rose Croix to confer it on others. With the assistance of an expelled member of that chapter the "Original" was formed, and the bitter feuds which resulted from its formation will be fresh in the memory of many of the brethren who receive this circular. In 1825, Fowler, Bryant, and McGill received from Charleston a warrant to confer the 33 degrees of the Ancient and Accepted Scottish Rite (16); but this warrant was a dead letter even as recently as 1862, for in that year we find the constituents of the Council of Rites to be of the most mongrel character, embracing "representatives" from the 33°, 32°, 31°, 30°, 28°, 18°. *Rite of Mizraim* (17), &c.; and the chaos in which the degrees were so faintly shown by the anomalous position in which our Most Noble Grand Master was placed by being, at one and the same time, the head of three rites, which had, in their spirit and traditions, nothing in common—the Ancient Craft Masonry, the A. and A. Rite of 33 Degrees, and the

Order of Mizraim of 90°. Since then, the possessors of the degrees above the 18°, *as such*, have ceased to be members of the Grand Council of Rites; and the Sovereign Grand Inspectors General of the 33° have confined their exertions to the supervision of the degrees above the 18° which are worked in this country, namely, the 28th and 30° (18). The principle of excluding all but Templars from the Rose Croix is utterly opposed to the statutes of the Rite (19) under which this Council pretends to work, as are, indeed, a variety of rules which are set down in our Ahiman Rezon for its government; for, according to the regulations of the Charleston Council, provision is made for having in its Supreme Body brethren who do not profess the Christian religion, and such brethren are excluded altogether from the Rite here. Indeed, so lame and impotent has the action of its supporters been in Ireland, that the older Prince Masons here know nothing whatever of the degrees between the 3° and 18°, if we except the degree of Knight of the East and West, which they received with imperfect ceremony at their encampments of H.K.T.

In England, the S.G.C. 33° act at least logically in giving the degrees to any Master Mason without requiring Royal Arch or Templar qualifications; but in Ireland the Sovereign Grand Inspectors General have been unable to grasp the authority enjoyed by the sister councils, in consequence of the Grand Chapter of Prince Masons having retained the full power which it possessed over the Rose Croix prior to the American warrant being obtained by Fowler and his *confreres*. In fact, this so-called A. and A. Scottish Rite has been unable to establish itself in this country with the degree of firmness which might be procured for it, one would think, by the eminently aristocratic supporters of it, had their acquaintance with the system been more than a name; and although all the degrees from the 4th upwards are energetically worked in the United States, they are unable here to work a single one introductory to the Rose Croix. So that it is a simple absurdity for Bro. Deering to speak of "chapters of Prince Masons and other bodies under their jurisdiction," for no such bodies exist. The truth of the matter appears to be that Rose Croix Masonry in Ireland exists only as the Templar offshoot which it really is, and the connection between it and the S.G.I.G. of the 33° is merely nominal, so that it would be an act of common honesty to have it attached to the only body it can naturally be allied with—the Grand Conclave of H.K.T. If the members of the higher grades here maintain the contrary, and say that the Prince Masons' Degree can only be conferred by permission of the Council of the 33°, let them then see that it is worked according to the statutes and rules of the body from which they claim to have derived their authority, for it is not in their power to sanction any regulations which contradict those of the mother Council; and most of the principal Rose Croix laws are in direct opposition to them—as, for instance, the requiring of qualifications which are not known in the Rite, forbidding brethren to seek the degrees (20), &c.

We, however, emphatically assert that the Rose Croix Degree is the heritage of the Templars; and that the Ancient and Accepted Rite, first of 25 degrees, then of 29 degrees, and lastly of 33 degrees, is a spurious Templar offshoot of 1758, which, at Charleston in 1802, was organised under the "authority" of forged statutes on a fraudulent basis; and that the only legal possessors of the Ancient Degrees of Rosæ Crucis, K—H, Grand Inspector, Prince of the Royal Secret, &c., in England, are the chapters working under the Royal Grand Council of Ancient Rites and the establishment of the Supreme Council of the 33° at London in 1846, by a venerable quack and others, was an unprincipled interference with an older existing rite which had sprung from a pure and lawful source.

We have, with extreme reluctance, penned this defence of our position; and we can assure you that if we had not been wantonly attacked we should not have troubled ourselves about a matter in which, either from ignorance or apathy, the Masonic Body in Ireland seem to have little interest. At considerable personal sacrifices we have warmly supported Freemasonry in this country, and have taken no mean part in the working of its degrees; and it has ever been our anxious desire to live in peace, love, and harmony with our brethren; but we could not permit a slur to be cast upon us, or upon the illustrious Council of which we are members, without resenting it, and every endeavour to defame our Masonic name shall be met as it deserves, whether the attempt be made by the Grand Prince Masons' Chapter of Ireland, or the "Holy Emperors" of Molesworth-street, Dublin, or of Golden-square, London.

Certain omissions in this circular were, from the nature of it, unavoidable, and we must accordingly again return to the subject. Meanwhile we have said enough to show at least that our censors would have acted with more prudence had they kept

before their mind that homely proverb: "Those who live in glass houses ought not to throw stones."

We remain, dear Sir and Brother,
Yours most fraternally,
THE SEVEN ALLUDED TO IN BRO. DEERING'S
CIRCULAR.
Dublin, June 20th, 1871.

NOTES.

(1) "The York Rite is the mother of all the other rites; from it they have separated as so many schisms; it is the most ancient, the most simple, and most scientific; and so far as my knowledge of the other rites extends, with the principal of which I am sufficiently acquainted, I may be permitted to say that it is the only one in which the true system of symbolic instruction has been preserved."—Dr. Mackey, 33°, Charleston.

(2) Bro. Matthew Cooke, 30°, intends to republish this printed work, which in all probability originated the charges of a connection between the Freemasons and the old Rosicrucians, subsequent to 1794.

(3) The Grand Lodge of England, by its statutes, declares that all ancient Masonry is included in the Craft and Royal Arch degrees; and the consistency with which it has discountenanced the multiplicity of other degrees, by refusing to recognise the Grand Bodies belonging to them, accounts for its prosperity and strength.

(4) This work was by Dr. D'Assigny, and extracts have been printed by Bro. W. J. Hughan.

(5) *Vide* the published minutes of the Order in the "Freemasons' Quarterly," 25 years ago.

(6) The Priestly Order of the Temple is believed to be the Cromwellian Kadosh, and has similar points to the other. It is suggested that in the original form of the ancient Orders, the Priests were the Preceptors of the Templars, the Kadosh of the Rosæ Crucis, and the Princes of the Royal Secret of the degree of Palestine, or East and West—all which degrees, Bro. Dunckerley states, were epochs in the Temple Order.

(7) Gadick's "Freemasons' Lexicon," Berlin, 1818.

(8) "Notes and Queries."

(9) Laurie's "History of Freemasonry," last edition.

(10) Statutes of the Ancient and Accepted Rite, New York, 1862.

(11) A very old certificate of the English Council of Rites, time-immemorial, omits "Prince of the Tabernacle," proving it to be the latest invention.

(12) The best single work is Dr. Folger's "History of the Rite," New York, 1862. The S.G.C. of London have recently printed these forged statutes as the basis of their power, and have thereby laid themselves open to the moral and legal odium of the fraud. Bro. McClenachan, 33°, Boston, in his official ritual of the Scottish Rite (New York, 1868), says: "On the 1st May, 1786, the constitutions of the Supreme Grand Council of the 33rd and last degree were *alleged* to have been granted at Berlin." Bro. A. Pike, 33°, Charleston, says in a published speech: "Frederick the Great never had anything to do with the higher grades."

(13) Possibly ranked by the importance of the cities, having no guide to dates.

(14) Archdeacon Mant says that any three Templars, possessing the Rosa Crucis, had power anciently to confer it.

(15) This Bro. Goldsworthy constituted the "High Greenwood Chapter," Todmorden, which again constituted the "Rochdale Chapter."

* * * We beg to express our indebtedness for the compilation of the foregoing facts to a distinguished Masonic student, a Past Grand Officer of the English Templars, who writes under the *nom de plume* of "Libertas."

(16) For the information of brethren who may be unacquainted with the matter, we give, from Mackey, the names of the thirty-three degrees. They are:—1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason (these degrees are conferred in a symbolic lodge, and differ only in a few points from the same degrees as conferred in a lodge of the York Rite); 4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Provost and Judge; 8, Intendant of the Building; 9, Elected Knight of Nine; 10, Illustrious Elect of Fifteen; 11, Sublime Knights Elected; 12, Grand Master Architect; 13, Knight of the Ninth Arch; 14, Grand Elect, Perfect, and Sublime Mason; 15, Knight of the East; 16, Prince of Jerusalem; 17, Knight of the East and West; 18, Sovereign Prince of Rose Croix; 19, Grand Pontiff; 20, Grand Master of All Symbolic Lodges; 21, Noachite, or Prussian Knight; 22, Knight of the Royal Axe, or Prince of Libanus; 23, Chief of the Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Prince of Mercy, or Scotch Trinitarian; 27, Sovereign Commander of the Temple; 28, Knight of the Sun; 29, Grand Scotch Knight of St. Andrew; 30, Grand Elect Knight K—11; 31, Grand Inspector Inquisitor Commander; 32, Sublime Prince of the Royal Secret; 33, Sovereign Grand Inspector General.—It will be seen that the Mark Masters' degree, the degrees of the Royal Arch, and the Templar degree do not belong to the Rite; but nineteen Masons out of twenty are ignorant of this fact, the knowledge of which would have prevented them sanctioning, in Grand Lodge, the unnatural alliance between that body and the Supreme Council 33°—an alliance the parallel of which is not to be found in any Masonic jurisdiction in the world.

(17) In the Rite of Mizraim the legend of the Third Degree is unknown, and H. A. B. is represented as having, on the completion of K. S. T., returned to his mother and family, and spent the remainder of his life in ease and opulence. In the Rite we find the following degrees:—Supreme Commander of the Stars (52), Washer (55), Bellows Blower (59). The 45°, 46°, 51°, 65°, and 66° of Mizraim are respectively identical with the 16°, 18°, 28°, 30°, and 31° of the Scottish Rite of Thirty-three Degrees.

(18) There is no accommodation in the Masonic Hall for conferring this degree, and it is a mystery to us how the brethren can receive it there.

(19) "Not more than one Supreme Council can exist in each nation, and it must be composed of nine members, called Sovereign Grand Inspectors General, five of whom at least must profess the Christian religion."—"Lexicon of Freemasonry," Dr. Mackey, 33°, Charleston (London, 1869).

(20) "All applications for the degrees of Knight of the East and West and Prince of Rose Cross must be in writing, with the fee for the degree accompanying the same, and shall be recommended by at least two perfect Prince Masons."—"Constitutions of the Ancient and Accepted Scotch Rite," Wm. M. Cunningham, M.A., 32° (Philadelphia, 1864).

(21) The Knights, or Emperors, as they styled themselves, of the East and West, were, as we have seen, the inventors of the Scottish Rite of 33 Degrees, and the present holders of the 33° call themselves "Holy Emperors" (!) A member of the Grand Conclave, probably attaching considerable importance to the 17° on this account, is endeavouring to have it removed from the Templar jurisdiction, and placed high up on the ladder of the A. and A.S.R. Perhaps it will be the 34° after a time.

GRAND CHAPTER OF FREEMASONS OF IRELAND.

Most Excellent Sir and Brother,—I am directed to call your particular attention to the following resolution, which was unanimously adopted at a special meeting of the Grand Chapter, held at Freemasons' Hall, on Wednesday, May 31st, 1871:—

"It having come to the knowledge of the Grand Chapter of Prince Masons that several brethren on the registry of Ireland had received certain degrees purporting to be Masonic, and amongst others the Rose Croix Degree, in a body or assembly styling itself the Jerusalem Chapter of Antiquity, and meeting in Manchester; and the Supreme Council of the 33° for England and Wales having officially intimated to the Supreme Council of the 33° for Ireland that said body or assembly is illegal, and not in connexion with, or recognised by, said Supreme Council for England and Wales; the Grand Chapter hereby declares that it does not recognise said Manchester body as Masonically legal, nor acknowledge any degrees conferred by it; and hereby cautions all chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any brethren claiming to have obtained any Masonic degrees in said illegal Manchester assembly.

"All Prince Masons are likewise prohibited from holding any Masonic intercourse with such brethren with reference to such degrees so illegally obtained."

By order,

L. H. DEERING, Secretary General.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The Special Court of this Institution was held on Thursday, the 29th ult., at Freemasons' Hall, Bro. J. Symonds, V.P., in the chair. There were present:—Bros. J. R. Sheen, J. Nunn, Major Creaton, A. H. Tattershall, F. Walters, J. Terry, B. Head, W. Young, R. W. Stewart, W. Hale, J. Rucker, and C. H. Patten.

It was carried *nem. con.* that the infirmary be built from the main building; also that the House Committee be the committee for carrying out business, subject to the approval of the General Committee meeting in September.

The usual vote of thanks was given to the chairman.

After the Special Court, the General Committee met, Bro. H. Browse presiding. Also present: Bros. B. Head, Major Creaton, R. W. Stewart, J. Nunn, E. Cox, J. Symonds, W. Young, J. Terry, J. Rucker, F. Walters, W. Hale, J. F. Corben, and E. H. Patten.

Minutes of previous meeting were read and confirmed, minutes of House Committee read for information, and the minutes of Audit Committee were confirmed.

Five candidates were added to the list, which now amounts to twenty-nine, out of which number sixteen only will be elected in October, which will be an increase from 100 to 106.

A vote of thanks to the chairman closed the meeting.

"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."

THE AMERICAN K.T. TOURISTS.

Truro, Cornwall, June 26, 1871.

DEAR BROTHER EDITOR,—I enclose you the following sketch of the reception of the American brethren by the Freemasons of Belfast. All honour to the Craftsmen of the North of Ireland for so nobly welcoming our visitors. I trust that this, their first public reception, will be an earnest of what awaits them in England and Scotland.

W. J. HUGHAN.

GRAND BANQUET AT BELFAST.

The deputation of Knights Templar representing the Allegheny Commandery, No. 35, Pennsylvania, now on a tour through Europe, were entertained to a grand banquet by the Masons of Belfast on the occasion of their visit to that town. The banquet took place in the Ulster Hall. Masonic banquets in Belfast are usually of a most successful character, but on the present occasion it would seem that the brethren had determined to outshine all their previous efforts, and provide an entertainment in every way creditable to the members of the Craft in the town and worthy of the American brethren who were to be their guests. Though the notice was very short, the arrangements were most perfect, and the desire of the local Masons to join in the fraternal greeting to their Transatlantic brethren may be judged from the fact that at the banquet every lodge in the town was represented. The hall presented a really magnificent appearance. Plants and flowers tastefully distributed and interspersed with Masonic devices of various descriptions produced an effect at once pleasing and interesting. The hour announced for opening the proceedings was half-past seven, and at that time all the seats set apart were fully occupied by the brethren, all dressed in Masonic costume, which added an additional element to the attractive appearance of the hall.

The following is a list of those present:—

Guests' Table.—Sir Charles Lanyon, P.G.R.C.; W. H. Slack, Generalissimo, H.K.T. 35; C. M. Jenkins, Capt.-General; Wm. Hamilton, Em. Com.; E. Orme, R.M., H.K.T.; Judge Sholis, H.K.T. 35; W. E. Macartney, H.K.T. 12, Dublin; H. D. Keymer, H.K.T. 35; Commander Scott, R.V., H.K.T.; Thos. Palmer, H.K.T. 35; J. Hilton, H.K.T. 109; W. S. M'Kee, H.K.T. 35; Dr. Wm. M'Gee, P.G.R.C.; Rev. J. J. M'Illyar, Prelate 35; Hon. H. W. Barry, H.K.T.; Marcus Gage, H.K.T.; Judge Heath, H.K.T. 35; Dr. Pirrie, K.H.; J. K. Ritter, H.K.T. 35; Edward Coates, H.K.T.; Robt. Neill, H.K.T. 109; J. Mooney, H.K.T.; M. Riley, H.K.T. 35; John G. M'Gee, P.G.R.C.; James Young, R.A.; F. A. Matthews, H.K.T. 431; J. W. Smyth, H.K.T. 431; W. H. Devore, J. C. Hutchins, W. A. Short, S. T. G. Morsell, Rev. W. V. Tudor, D.D., J. Dickson, J. G. Bowen, R. H. Taylor, J. N. Knapp, T. J. Clepper, A. M. Rabo, C. L. P. Boice, A. Godfrey, John J. Fisher, W. Hasson, C. H. Sheppard, H. Church, D. A. Cook, Rev. S. R. Gardner, Homer Laughlin, Dr. J. L. Acomb, W. H. Thompson, J. M. Cuning, Dr. T. L. Neale, Jas. F. Graham, George W. Parker, John C. W. Bailey, F. W. Glover, Cooper, and Cook.

Lodge No. 7.—Bros. James Hamilton (R.A.), W. H. Dixon (R.A.), John Emerson (P.G.R.C.), James Girwood (K.H.), Jas. Alex. Henderson (P.G.R.C.), Thos. Valentine (P.G.R.C.), Henry Kirk (R.A.), J. Lanyon (R.A.), Thomas R. Walkington (R.A.), G. Heyn (P.G.R.C.), A. D. Lemon (R.A.), W. B. Plunkett (R.A.), and James Valentine, R.A.

Lodge No. 10.—Bros. W. R. Anketell (R.A.), J. H. Macaulay (K.T.), George K. Smith (K.T.), and Lieut. H. Belt, R.A.

Lodge No. 22.—Bros. James Thompson (R.A.), Dr. Smith, M. B. Thompson (R.A.), Thos. M'Keown (R.A.), Martin Corry (M.M.), Joseph Gibson (M.M.), James Logan (M.M.), J. M'Raë, John Kennedy, Alexander Gearey, G. Crymble (R.A.), John Rodgers (R.A.), A. B. Adams, Wm. M'Coyle, John Baines (R.A.), James King, and S. J. Crymble, R.A.

Lodge No. 31.—Bros. Dr. Brown, J. Mawhinney, A. Mawhinney, John Mooney (R.A.), Dr. M'Gowan, and A. George.

Lodge No. 36.—Bro. W. H. N. Davis.

Lodge No. 40.—Bros. J. Andrew, John Boyd, Archd. Reynolds (P.M.), John Clarke (W.M.), John Addy, D. F. Spiller (P.M.), John F. Warden, Robt. B. Frazer, J. Strratt, John Lemon, Henry Pinn, and T. B. Johnson (P.M.)

Lodge No. 51.—Bros. John Templeton (H.K.T.), Wm. Dale, W. Young, and Rev. — Frackleton

Lodge No. 54.—Bros. Charles Lilley, Joseph Holland (H.K.T.), Robert M'Farren, John Cochrane, and Thos. Lyons.

Lodge No. 59.—Bros. John Ireland (H.K.T.), and Henry M'Cashin (R.A.)

Lodge No. 68.—Bro. Captain Wilkie.

Lodge No. 88.—Bros. J. D. Burnside, James Hogg (R.A.), William Kennedy, James Scott (H.K.T.), Thomas Fisher, Joseph Cooper, Murray, James Denison (R.A.), James Hogg, Charles Black, John Scott, George R. Reid (R.A.), T. Rogers, J. Kennedy, J. Scott, H. Taylor (R.A.), William Finlay, William Carter, and C. C. Wilson.

Lodge No. 97.—Bros. James Ferguson (R.A.), James Ferguson, E. M. Erskine, W. P. Rainey, J. Macowan, George Johnson, Hugh Price, H. M. Erskine, James Boyd, Simpson, Shaw, Morrow, Murphy, Skinner, Har-

vey, Thomson, W. Lowey, J. R. Read, T. Baile, Todd, Taylor, Freeman (R.A.), Nesbitt, James Callwell, James Morrison, James Moat (R.A.), W. Craig, W. Ireland, W. Agnew, J. H. Boyd, W. J. Jury, Professor Brown, Samuel Law, and J. M'Kenna.

Lodge No. 106.—Bros. Q. Quinn, James A. Armstrong (H.K.T.), G. Galloway, and Thomas Ginn.

Lodge No. 109.—Bros. R. J. Hilton (H.K.T.), John M'Connell (H.K.T.), James M'Connell, R. J. Howard (R.A.), John Martin, Hugh Moore, William John Hanna, D. Allen, Rev. H. N. Creeny, and Robert Neill (H.K.T.)

Lodge No. 111.—Bros. Matthews (H.K.T.), Means (R.A.), Simpson (R.A.), Wm. Orr (R.A.) Washington Orr, Henry James Hill (R.A.), J. Hulland, O'C. Shaw (H.K.T.), William Martin (H.K.T.), S. Erskine (R.A.), C. C. Wheeler (H.K.T.), Jas. H. Neill (H.K.T.), W. Campbell, Thomas Patten, M. Linden (R.A.), John Ward (R.A.), P. O. Rickard (R.A.), David Woods, A. Wilson, Samuel Wilson (R.A.), Wm. John Hill (R.A.), Geo. Reid, R. Birch (R.A.), S. M. Kinghan, and G. L. Birch.

Lodge No. 125.—Bro. John James Wilde.

Lodge No. 134.—Bro. Robert Armstrong.

Lodge No. 154.—Bros. John G. M'Gee (P.G.R.C.), James M'Gee (H.K.T.), J. Overend (H.K.T.), John A. Taylor (H.K.T.), W. H. Ward (H.K.T.), John Ritchie, jun. (H.K.T.), John Boyd (H.K.T.), R. F. Dennison (H.K.T.), W. Batt (R.A.), Henry Seeds (P.G.R.C.), Samuel H. Gowan (H.K.T.), and James R. Magee (R.A.).

Lodge No. 158 (Dublin).—Bro. John Roberts.

Lodge No. 178.—Bros. James Wilson and Mussen.

Lodge No. 195.—Bros. J. M'Kibbin, R. Humphrey, Joseph Taylor, John Wright, J. P. Todd, and James M'Neill.

Lodge No. 248 (Roscommon).—Bro. R. B. Irwin (P.M.).

Lodge No. 759.—Bro. N. A. Campbell.

Lodge No. 272.—Bros. E. Rice, H. White, John Adrain, Samuel Ledley, A. Gaffkin, John Hanna, James Adrain, D. Moore, R. M'Clamont, N. Ferguson, S. Sinclair, W. Gibson, Henry Hanna, W. M'Cullough, W. Foster, M. Cappel, Dr. Ball, Dr. Beck, M. Wallace, and John Dysart.

Lodge No. 278.—Bro. Robert Kelly.

Lodge No. 431.—Bro. John W. Smyth.

Lodge No. 491 (Bombay).—Bro. Alexander Campbell.

Lodge No. 609.—Bros. James Evans, R. Campbell, James M'Cracken, John Woods, W. Braithwaite, Wm. Dale (P.M.E.C. Columbus Encampment, Londonderry), and James H. Macauley (H.K.T. Palestine Encampment, Dublin).

The chair was occupied by Bro. Sir Charles Lanyon, D.P.G.M.

Dinner, which was supplied by Bro. M'Cracken, Steward Masonic Hall, was served up at half-past seven o'clock in excellent style, and was of a most sumptuous and *recherche* description.

Grace having been said by the Rev. Bro. Freckleton, Chaplain, the company sat down to the good things provided. These having been partaken of, thanks were returned; after which,

The Chairman rose to propose "The Health of the Queen." He said: One of the first duties of a Mason is loyalty to his rulers. When she who governs in this country has enthroned herself in the affections of her people, it must add increased zest to the pleasure with which I give you, and the enthusiasm with which I am sure you will receive, the toast of "Our Most Gracious Queen." (The toast was drunk amid great enthusiasm.)

The Chairman then rose and said: I am glad to have the opportunity of introducing this evening a toast which will, I am sure, meet with a hearty reception at the hands of all. We have now the pleasure of entertaining many distinguished brethren, the subjects of a nation with which we are intimately connected, and to which we are socially and commercially bound by the strongest ties of mutual interest and regard—feelings which will, I trust, ever promote—nationally, as well as fraternally—peace, love, and harmony between us. Brethren, however much we may differ in questions of constitutional government, I sincerely trust that no other differences may ever arise between us, or, should they unfortunately occur, that they may be settled by the pen of the diplomatist, and not by the sword of the warrior. (Cheers.) We have just joined in drinking the toast of the Queen, and now our American brethren have, by their cheers, testified their sympathy with us in our love and affection to ruler. I now beg to give you "The President of the United States, and prosperity to that enlightened nation." (This toast was also enthusiastically received.)

Bro. Gardiner (Illinois), in acknowledging the toast, said he must first thank the brethren for the attention that had been paid them. It seemed to be the aim of all the brethren to do nothing except to pay attention to them, and to give them a most cordial and fraternal greeting. He thanked them for the hearty response which had been given to the sentiment of the President of the United States. They felt proud of such a reception to the toast of their President, and specially were they proud because they felt that the honour had been done him as the representative of the American people. They all spoke of him, as the chairman had done, as the

representative of a great nation. As a man, they loved him; as a statesman, they honoured and cherished him. Speaking of the President as the representative of the people, he might remark they did not come there to boast. They had neither the wish nor desire to raise themselves above other nations. (Hear, hear.) They simply said, as true patriots all the world over, that they loved their country, and honoured their people, and they would endeavour to promote what is good and correct what is evil. They could not forget what they owed to this country, and while passing over its mountains and valleys, and crossing its rivers, they could say it was here our father or our grandfather lived. When they would return to their own country, they would inform the brethren of the heartfelt sympathy and kindness which had been extended to them here. (Hear, hear.) In America they might not be finally settled, and might not have all their machinery at work, but he hoped soon to see all perfect; and for what had already been done in cutting down forests, building cities, and establishing governments, they should not forget how much they were indebted to the thousands and tens of thousands—hundreds of thousands, he might say—that had gone from England, Ireland, and Scotland to help them. He hoped the time was not far distant when all their States and governments would be settled, and they would be prepared to reciprocate the kindness they had received from this country. He would say for himself and his brethren that they had received both enjoyment and instruction from their visit to Ireland; and when they would go back to America, they would say to that President and that people who had been honoured that night that they had found across the water brethren of whom they could never speak ill, and would return to their homes with more love, more honour, and more respect for the land they had visited than they had when they left their homes. He hoped the two nations would ever continue knit together in the bonds of international friendship and goodwill, and in what already existed in that respect Masonry had no small share. One thing he could say about the President of the United States that they could not say of their Queen—he was a Mason. (Cheers.)

A Voice: Her son is one. (Cheers.)

Bro. Gardiner said he was glad to hear it, and hoped they would work together to promote harmony and peace between the two nations. (Cheers.)

The Chairman then proposed "His Royal Highness the Prince of Wales, Past Grand Master of England," and "The Grand Masters of England, Ireland, and Scotland, Earl de Grey, the Duke of Leinster, and Earl Dalhousie," both of which were received with Masonic honours. In proposing that of the Prince of Wales, the Chairman expressed a hope that His Royal Highness would, on his visit to Ireland, afford them the honour of entertaining him as a brother Mason. (Cheers.)

The Chairman then said: I have now the pleasure of introducing the toast more immediately connected with our social meeting of this evening. We have here met together for the purpose of entertaining those of our American brethren who have come on a visit to this country, and I am delighted to see so large an assemblage of the brethren of Belfast to give them a sincerely hearty and enthusiastic reception. Had time permitted a longer notice to have been given of their intended visit, I am sure that even larger numbers from the country districts would have attended. [Addressing the Excellent Commander.] We welcome you, and your companion Knights Templar, to our town. We welcome you, not only as brethren of our most ancient Craft, but specially happy are we in welcoming you as American brethren—citizens of that great nation between which and this country (specially this town) there are so many intimate associations. It is not, however, my province here this evening to dilate upon these points, agreeable as it might be to refer to the commercial enterprise and interests which connect this part of the country with yours, or to the names of many of your merchant princes and illustrious countrymen connected by family and friendly ties with many in the North of Ireland. My special business is to bid you welcome as brother Masons, and more particularly to give expression to those feelings which bind us together—feelings which have been so eloquently expressed by one of your own illustrious philosophers and authors that I do not think, on the present occasion, it would be out of place to quote them. In speaking of Freemasonry, he says: "Its good effects are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have softened the asperities of the tyrant, they have mitigated the horrors of captivity, they have subdued the rancour of malevolence, and broken down the barrier of political animosity and sectarian alienation." On the battle-field, in the solitude of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, most distant regions, and

most diversified conditions, rush to the aid of each other, and feel special joy that they have been able to afford relief to a brother Mason. Brethren, if this be a true description of the value of Masonry in promoting peace, love, and harmony, we ought to be proud of calling yourselves by the name of Masonic brethren. As such, it has been our great happiness to entertain you this evening, and I now beg to give the toast of "Our American Brethren, especially the guests who have honoured us with their company," coupled with the name of Bro. J. J. M'Illyer. (The Chairman then sat down, having been much applauded throughout.)

Bro. the Rev. J. J. M'Illyer, who was warmly received, responded. On the part of the Masons of the United States, he returned his most sincere and hearty thanks. In coming from the United States in the character they assumed, they felt they would be in some measure the representatives of Masonry in that country, and since they had landed on these shores they had realised this most fully. He might explain that this visit was not the result of a consultation, but entirely originated with Mr. Jenkins, who was General of the Commandery. There was more in this visit than a simple representation of Masonry, or an interchange of Masonic feelings and Masonic greetings, for it showed in a marked manner the privileges and benefits of Masonry. They looked upon Masonry as having God for its author, the world for its field, and heaven for its asylum; and that in it were bound up principles for the fraternisation of the whole world, and that would make them all feel that they were brethren and worshipped one God. As children bore the resemblances of their fathers, so Freemasonry bore the stamp of its Originator and Creator. There was no other system that would cause men to harmonise so thoroughly as Masonry, for in it there was but one opinion. He knew nothing to compare it to better than the bow that spans the heavens with its seven prismatic colours, each making the rest more beautiful. Freemasonry was calculated to bind together all things on earth, and make them one in God. He was not going to make a speech on Freemasonry, but his heart warmed when he met a body of Freemasons anywhere; and they felt satisfied in coming to this country that they would receive kindness from brother Masons, no matter what tongue they spoke or where they lived. Masonry had a history that would endure for ever, and he believed the interview of that night would mark an era in it. He believed that that visit would be an introduction to other, and more gigantic, visits of Masons, and that the example set by the men of Alleghany would be followed by others, both in this country and America. He would say that their visit had been superintended by the providence of God, for they had been guided to take a passage in the Oceanic, and everywhere they had gone in the South and North they had met with the most cordial and friendly greeting. He hoped the visit would be returned, and that they would see some of those around them in the United States, and he promised that they would do everything in their power, and everything that Masonry promised, to make the visit as agreeable as theirs had been made in this country. Bro. M'Illyer concluded by proposing "The Provincial Grand Lodge of Antrim." (Loud cheers.)

The toast was drunk with Masonic honours.

The Chairman, in responding, said: On the part of the Freemasons of Belfast, I return your Excellent Commander, and to our American brethren generally, our hearty and sincere thanks for the manner in which you have toasted the Provincial Grand Lodge of Antrim. I may say that it has given us all great pleasure to have had the opportunity of entertaining you; as a proof of which I believe I may say that, of the numerous lodges in Belfast, there is not a single one unrepresented here. As for myself, I may say that the honour of presiding on this occasion has been one of the most pleasing duties which has devolved upon me as Deputy Provincial Grand Master. It is a matter of regret, however, that our Provincial Grand Master, the Marquis of Donegal, could not be present with us; but of this I am sure, that he sympathises sincerely in this tribute of brotherly love to you, sir, and your countrymen, on the part of the Grand Lodge over which he presides. (Applause.)

The next toast was, "Our poor and distressed brethren all over the world."

The proceedings shortly afterwards terminated.

Mr. Fred. Smythe, Mus. Bac., performed a number of popular selections on the grand organ in excellent style, and an amateur glee company sang a number of pieces of music in an effective manner, thus greatly enlivening and agreeably diversifying the proceedings of the evening.

The American brethren arrived in Belfast on the morning of the banquet, from Portrush and the Causeway. They took up their quarters at the Imperial Hotel, where apartments had been engaged for them. They visited the Brookfield and Linfield Mills, and were shown over those establishments by

the courteous managers. They afterwards visited the Queen's Island, and inspected Messrs. Harland and Wolff's ship-building yard. They expressed themselves highly gratified with all they had seen. The Knights subsequently drove through the principal streets, and seemed much pleased with the appearance presented by the town.—*Belfast News-Letter.*

METROPOLITAN MASONIC MEETINGS

For the Week ending July 8, 1871.

MONDAY, JULY 3.

Lodge 16, Royal Alpha, Willis's Rooms, St. James's. Installation of H.R.H. Prince of Wales.
 ,, 1319, Asaph, Freemasons' Hall.
 Chap. 28, Old King's Arms, 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. Gotthel, 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, JULY 4.

Colonial Board, Freemasons' Hall, at 3.
 ,, 167, St. John's, Holly Bush Tavern, Hampstead.
 ,, 1257, Grosvenor, Victoria Railway Station.
 ,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
 ,, 1261, Golden Rule, Great Western Htl., Paddington.
 ,, 1298, Royal Standard, Marquess Tav., Canonbury.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, 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, JULY 5.

Red Cross Conclave, St. Andrew's, 15, Masons' Hall Tavern, Mason's-avenue, Basinghall-street.
 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, JULY 6.

Lodge 10, Westminster & Keystone, Freemasons' Hall.
 ,, 822, Victoria Rifles, Freemasons' Hall.
 ,, 1155, Excelsior, Sydney Arms, Lewisham-road.
 Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, JULY 7.

Lodge 1305, St. Marylebone, Eyre Arms, St. John's Wood.
 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.
 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.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., 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.
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, JULY 8.

Lodge 1328, Granite, Freemasons' Hall.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

MARK MASONRY.

A meeting of the Northumberland Lodge, No. 118, was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st of June, at five o'clock. Present: Bros. M. Edwards, G.J.D., W.M.; George Neall, J.W.; A. D. Loewenstark, P.G.T.G., Treasurer; M. A. Loewenstark, P.M., P.G. Steward, Hon. Sec.; H. W. Binckes, Reg. M.; F. W. Koch, G. Steward; Verry, Thiellay, and Woodstock, Tyler. Visitors: Bros. G. F. Henly, T. W. White, and Funkenzstein. Bro. Craven having been already approved, was advanced to the degree of a Mark Master Mason. Bro. Clayton was balloted for, and also advanced. Bro. Larkin was advanced as a serving brother. The by-laws were passed and ordered to be printed. Bro. Harris was appointed as M.O.; Bro. Koch as S.O.; Bro. Verry as J.O.; Bro. Thiellay as J.D.; Bro. Clayton, I.G.; and Bro. Craven as Steward. The lodge was then closed in due form.

SOUTH-EASTERN MASONIC ASSOCIATION.—At the Marquis of Granby Tavern, New Cross-road, Deptford, on Saturday, 24th ult., another draw for a Life Governorship of the Masonic Charities took place. Bro. H. A. Stacey was declared the winner, who, in the most generous manner, transferred it to the ever-popular Bro. W. West Smith, who was pleased to select the Boys' School. This was the twenty-first draw, making twenty-one ten guineas paid into charities within two years from this association. Before its termination thirty more ten guineas are likely to be paid into the charities in less than thirty months. These associations are doing in a quiet manner a vast amount of good to our noble institutions—the Masonic charities.

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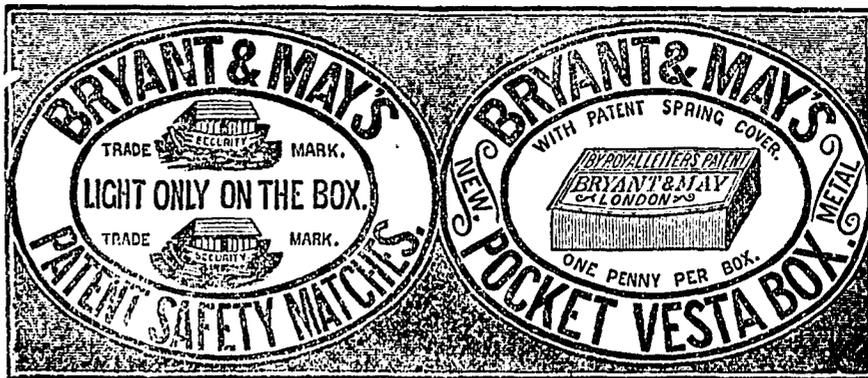
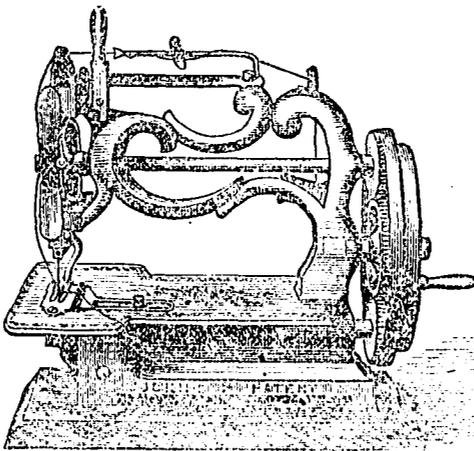
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