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FREEMASONRY & ISRAELITISM.

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

[I have to apologise for a very stupid blunder in last week's FREEMASON, in the substitution of one article for another. I generally manage to have one paper a-head, and by some inconceivable mishap I sent No. XI. instead of No. X. I now give this, however, as I deem it a necessary introduction to what will follow. My readers will therefore be good enough to ignore last week's paper, for a time, and accept this in place of it.]

x.

I believe I have exhausted, as far as a brief glance at the evidences can do so, the historical enquiry as to the origin of the Getæ, and of those great branches of the race known as Saxons and Angles, who peopled North Germany, with the Cimbric Chersonesus (the peninsula of Denmark—Dan-mark?) Holstein, &c., and who, when united in this our land, were denominated Anglo-Saxons—the favoured race which has carried its colonies into almost every part of the world, and, through those colonies, has extended the blessings of civilization and religion. Whether I have succeeded in making out a case in favour of this people being a portion—a considerable portion—of the long-lost Tribes, who, be it remembered, were never to be utterly lost, but were, like seed cast into the ground, to seem for a time lost, and then, under the influence of the early and the latter rain, and the vivifying influence of the sun of righteousness, were to spring forth, bloom, and bear abundant fruit, filling with it the face of the earth (Isa. xxvii. 6), and thus to be employed for great and glorious things in blessing the world, I must leave my readers to determine. If any have followed me through the evidences I have adduced in favour of that proposition, I venture to think that some impression must have been made on their minds, although I am far from thinking it has produced conviction. The proposition is of so novel and startling a character, and can scarcely fail of being so antagonistic to the minds and feelings of those who, for the first time, have been asked to look at it, that I expect comparatively few will, at this stage of our enquiry, admit that there is anything conclusive towards establishing the identity of

the Anglo-Saxons with the ten tribes. Be that as it may, I must ask the further attention and patience of my brethren, who should certainly feel an interest in an enquiry that gives even a faint promise of throwing light upon an historical question that has perplexed men's minds for centuries, and which promises, furthermore, to identify us and our fathers with a portion of the people whom the Great Architect of the Universe selected from amongst all other peoples, to maintain the great truth of the existence of the Divine Unity, of His moral government of the world, and of His gracious purpose to bring about and establish an universal reign of righteousness and happiness for the human race. Dean Stanley truly remarks, that "The sons of Israel are literally our spiritual ancestors; their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours." I hope to show that the sons of Israel are not only our spiritual ancestors, but our natural ancestors, also.

Leaving the historical ground of testimony, and such proofs as it affords of the soundness of my proposition, I now turn to another species of proof, not less conclusive, I believe, than that furnished by the records of history, or by those marks of descent which the Anglo-Saxons exhibit in their language, institutions, and manners. To my own mind, indeed, this species of proof carries greater weight than either, or of all combined, of those I have passed under review—I mean the proofs furnished by the sure word of prophecy, which involves the sure promises of God; for most of the prophecies of the future of Israel take the form of Divine promises—promises of grace and mercy towards the house of Israel, and, through Israel, to the world at large, including Jews and Gentiles—"The Lord shall arise upon thee [Israel], and His glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. . . . The abundance of the sea shall be converted unto thee. The multitudes of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. . . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee" (Isa. lx. 2-10).

I know that many persons not only have a great distaste for the study of prophecy, but a strong repugnance to it, having on their minds an impression that it is impossible to derive any good therefrom. This arises, no doubt, in great measure, from the diversity of interpretation that has been given of unfulfilled prophecy, some interpretations being quite antagonistic to others, so that all prophecy seems to them not only obscure and uncertain, but defiant of all interpretation. I believe there are prophecies which never will be thoroughly understood until after their accomplishment. They appear as if intended to furnish proofs of the Divine prescience, after they shall have received their fulfilment, rather than as predictions plainly to fix the time and circumstances of the things which are to occur, and in such manner that we may assuredly anticipate the precise occurrence and its set time. There are many prophecies, however, that

obviously invite consideration and inquiry, so that the mind may be prepared for the coming event, and are so plain and explicit in their form, that the event may be clearly foreseen, although the time at which it will occur may be left in darkness. Now, of this description of prophecy is that which I have just quoted as to the future of Israel, and its relation to the world at large, with many more of the like kind. If words have any meaning, we cannot, without doing great violence to them, set aside their literal meaning, and interpret them metaphorically or spiritually. It is an universally admitted canon of interpretation, approved by one's common sense, that the literal meaning is to be given to all words, unless there be an obvious reason for departing from it. The simplest and most natural meaning that flows from words may be relied upon as the sense in which they are to be understood. Symbols and metaphors, no doubt, abound in the prophetic writings. In many of the most magnificent prophecies they are obvious enough, as, when Isaiah, speaking in the name of the Mighty One of Israel, and depicting the future prosperity and glory of His restored people, says: "The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold." No one can take that for a literal description of what shall occur; but in such predictions as several I have quoted, the language is plain and the literal meaning obvious. Take another: "And it shall come to pass in that day that the Lord shall set His hand again, a second time, to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinah, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And there shall be a highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isaiah xl. 11-16). Many mistakes have, I believe, been made through interpreting such predictions as these metaphorically or spiritually; that is, in taking them in a spiritual sense, Israel standing, not for the literal Israel, but for the spiritual Israel, the church—the seed of Abraham by faith. As a Christian, I, of course, am satisfied that all who believe in the Redeemer are the spiritual seed of Abraham, and therefore that they are heirs according to the promise. At the same time, I as firmly believe, and with as good reason, that the promises and predictions which refer to the restoration and future glory of Israel will be literally fulfilled. Under the law, the promises were all of temporal good; under the Gospel, they are all of spiritual good; and a careful review of the Old Testament, by the light of the New Testament, leads to the conclusion, that both literal and spiritual Israel are to be blessed in temporal and spiritual things, and that there will be an union of the two, when the time of the fulfilment comes.

Here, however, I must observe that it is most important in the consideration of this subject, to note, in the prophetic writings, the distinction made between Israel and Judah; as in Isaiah xi. 12, among many other passages: "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners

of the earth." What is said of Israel can no more be properly applied to Judah than what is said of Judah can be properly applied to Israel. It has been well said that "the two houses seem to have been intended to fulfil considerably different purposes in God's economy of grace to the world. Of Judah was to come the one promised Seed, the Heir of all things; of Ephraim, or Israel, the multitudinous seed, so much promised to the fathers—the many brethren who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel—long, to appearance, lost—is to come forth, in the latter time, with overwhelming witness to the truth. Judah was the first fruits, gathered in the apostolic age; but Israel is the harvest, to be gathered at the Lord's return. Judah was privileged to carry out the Gospel to the north and north-west, to the many nations who have come of Jacob; and Israel is being employed in carrying it out thence unto all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen. Judah seems to be given no home, but that of his fathers; whilst blessings unto the utmost bound of the everlasting hills are promised to come 'upon the head of Joseph, upon the crown of the head of him that was separated from his brethren.' Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude that, although the land of Israel will be their common centre, they will, at the same time, be possessed of sea and land, unto the ends of the earth (Isaiah lx). But then, indeed, Israel and Judah shall have become one. They shall be one nation upon the mountains of Israel for ever" (Wilson. Lect. on Anc. Israel).

Now, bearing in mind this distinction between Judah and Israel, and accepting the prophecies and promises that are obviously spoken of Israel as to be fulfilled in them—that is, in the ten tribes, and not in Judah—that is, not in Judah as part of the chosen people, but in Israel alone—we shall have to examine them, and determine in what way and in what degree they identify the Anglo-Saxon race with Israel, to whom the prophecies and promises pertain. If we do this we shall see, or I much mistake, that not one prophecy or promise only, but many, have received or are receiving their fulfilment in the position, character, and works of the Anglo-Saxons—that they describe the position, character, and works of Israel in such a way that we can find nothing answerable to them in any other people on earth, but that we do find them in or amongst the Anglo-Saxons. The things predicted or promised are so obviously identical with what we know amongst this people, and this people only, that they produce a conviction in the mind that they must be the people of whom the prophecies and promises were originally written under the influence of the Holy Spirit. We know that there are many striking coincidences to be found in the course of human history—things turning up and so fitting together that, to many minds, they seem as if certainly connected together by some pre-ordained purpose, but we never find a number of these coincidences falling out as in a series or obvious succession. On the contrary, they are few and far between, and when the first impression which any such coincidence produces on the mind has subsided, we are generally able to disassociate the two occurrences, and to perceive their independence of each other. In the prophetic word touching Israel and its identification with the Anglo-Saxons, we have a different state of things. Here is not one prophecy or promise, only, receiving its obviously literal fulfilment, but many—not one striking characteristic, only, predicted of Israel, and finding its fulfilment in the Anglo-Saxons, but many; and in no other known people is anything of the kind to be found. Surely, there must be something more than fortuitous coincidences here, and I cannot but think that a dispassionate examination of them will lead to the conclusion, that the Anglo-

Saxon race is of that people of whom the Lord spoke to Abraham, when he said, "By myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16-18). In proceeding to examine these prophecies, and to identify them with Israel and the Anglo-Saxon race, I shall classify them, as far as they will permit of classification, under the following heads:—

1. Israel's Localisation.
2. Their Christianisation.
3. Their acquired possessions or settlements.
4. Their giving birth to nations and kings.
5. Their diversified works.

In the examination and exhibition of these facts and circumstances, and of their connection with the prophecies concerning Israel, it is likely that other points of the identity of the Anglo-Saxon race with the prophetic declarations concerning the ten tribes may suggest themselves. Should that be so, I shall bring them together under a sixth head.

BRO. THE REV. G. R. PORTAL.

The Earl of Carnarvon, D.G.M., has appointed the Rev. G. R. Portal, M.W.G.M.M., to the family living of Burghclere, near Newbury. The subjoined extracts from the *Surrey Times* will show the estimation with which our rev. brother is regarded in the county, in which he has held a living for fourteen years:—

"THE REV. G. R. PORTAL.

"The active and estimable rector of Albury will shortly remove to Burghclere, having been nominated to this living by Lord Carnarvon, to whom for some years past Mr. Portal has been chaplain. Speaking in the interests of the public, we deeply regret Mr. Portal's removal from Albury. He has proved himself something more than a village clergyman, his influence having penetrated Guildford and the surrounding district. As a member of the Guildford Board of Guardians he was known as one of the ablest and most efficient members of the body. Kindly in spirit, and ever with a good word in season, the interests of the poor and the suffering never sustained loss when he was present. As a member, and for some time as chairman of the Assessment Committee, his great business qualities were conspicuously manifested, and enabled him to achieve several important reforms in assessment procedure.

The Surrey Deposit Society, which has now attained such large dimensions is, as far as its introduction into Surrey is concerned, entirely the work of Mr. Portal's hands. The systematic zeal and energy he has displayed in promoting the interests of the Society are beyond all praise and the success which has attended his labours must be to Mr. Portal his best recompense. As an active member of the Council of the Surrey County School, he has rendered essential service to the development of that now great educational institution. Mr. Portal will be greatly missed in Western Surrey, and although we must affect to congratulate him upon his preferment, it is with the grimmest of countenances, and with the by no means reassuring reflection that we are losing in our district the services of one of the most hard-working and faithful of clergymen."

"A MOURNFUL FACT.

"The Rev. G. R. Portal has accepted the nomination of the Earl of Carnarvon to the family living of Burghclere, near Newbury. Great and widespread regret is expressed by the parishioners of Albury at the removal of their beloved rector. No clergyman could be held in higher love and esteem than is Mr. Portal, and the intelligence of his approaching departure has thrown a feeling of gloom over the entire village.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

"ORIGIN OF FREEMASONRY," &c.

No. 1.

Bro. Buchan having agreed with me as to the conditions for discussing the following question, viz., "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" (see FREEMASON, page 409, July 1st, 1871), and having also written his first communication in support of the *negative*, it is now my turn to write the first letter on the *affirmative* side. My reply must be short, because it is impossible for me to afford the time just now to present to Bro. Buchan, and the numerous readers of THE FREEMASON, anything like an exhaustive sketch of the evidences in favour of the above position.

As various articles have been written by me for several years, which have mainly tended to establish the operative origin of the *Freemasonry of 1717*, it is not my intention to reproduce the facts already adduced, but merely to confine myself in this communication to an examination of the reasons offered by Bro. Buchan for embracing the *negative*. In THE FREEMASON for July 15th (page 443), Bro. Buchan enters "into the *negative* view of the subject in the opening chapter of the Aberdeen Records." I have carefully read the article, and have found it most interesting. The most of the statements seem to me both reliable and valuable to the Masonic student.

(a) Bro. Buchan shows that the Aberdeen Records contain no reference to Masonic degrees until the eighteenth century. (b) The Aberdeen Lodge was an operative one A.D. 1670, or in other words "a trade and friendly society combined." (*Gentlemen, however, were admitted as members, so it was partly speculative but mainly operative*). (c) That the members kept their festivals on saints' days. (d) A fee was exigible on the *mark* being selected, although there was no *Mark Degree*. (e) Great care was taken of "the Book," or records of statutes, meetings, marks, &c. (f) The records of the lodge extend to 1779, but no word occurs about chivalric degrees in connection with Freemasonry, nor indeed of Grand Masters or Grand Lodges until long after 1670.

So far as our experience goes, this sketch of the first chapter of the Aberdeen Records is chiefly as the records of other old lodges, and therefore we find nothing antagonistic to our position, but quite the contrary, as all the lodges of the 17th century (and which exist now) were formerly operative societies, formed for the purpose of protecting and carrying on the "Measson Trade." Bro. Buchan states that the question is, "Can there be found any evidence of the existence of our system, with its three degrees, &c., before 1717?" If not, then we are told by the same brother that, "to talk of its revival in 1717 is simply a delusion and a mistake."

Now, we submit that Bro. Buchan knows very well that no records of lodges have been produced working the three degrees before 1717, and is also aware that we do not believe that the three degrees were worked as separate degrees before 1717; hence, unless there are some facts to be considered other than those connected with the degrees, the question of "revival" would not be to us worth considering. From 1723, when the first Constitutions were published by the Grand Lodge of England down to the present

time, the great majority of Masonic authors have believed in the "revival" of 1716 or 1717, and some of these were actual *participators* in the event itself. Therefore, for us to believe that "Freemasonry" of the 18th century was a *new creation*, and *not a reconstruction* of an ancient society of great antiquity, we are surely entitled to something more positive in the way of proof than mere negations, comparisons, and declarations. *The question* cannot be as to the evidence of the *three degrees* being worked *before 1717* to DISPROVE the "revival," seeing that several who do not believe in the former actually believe in the "revival of 1717," and Bro. Buchan being aware of my objection to the antiquity of *degrees*, should certainly furnish other proofs of his position than those resting entirely on facts about the *three degrees wherein we agree*, while we disagree about the "revival."

What facts has Bro. Buchan to offer which militate against the operative origin of Freemasonry, or which prove the falsity of the so-called "Revival of 1717" (solemnly declared to have occurred by certain brethren said to be present, of known intelligence, scientific attainments, and of a religious profession)? I am able to prove, as time permits (*a*), that several members who belonged to operative lodges *before 1717*, took part in the "revival" of that period, and organised the *first Grand Lodge*; (*b*) that other operative lodges which worked *before* this date continued to work after, and subsequently joined the Grand Lodge; (*c*) that other lodges of similar antiquity refused to be connected with the new arrangement of Freemasonry, and kept their members together for many years, permitted the visitation of lodges under the Grand Lodge *by their brethren* on a *reciprocal basis*, gradually ceased to be active, and, as lodges, finally decaying; (*d*) that some of the members of the first Grand Lodge visited other countries, formed other Grand Lodges (by the union of operative and speculative lodges), and thus, in process of time, became such a powerful organization that the old operative lodges either joined and participated in the admirable effects of the "Revival," or ceased to exist; (*e*) also, that notwithstanding the operative character of the early lodges generally, there are records *prior to the "revival"* of lodges *mainly* composed of *non-operative* members, who *never met* for operative but wholly *speculative* purposes, and one lodge of which class actually started their own Grand Lodge, chartered other lodges and another Grand Lodge, while some of the same class succumbed to adverse influences during the latter part of the eighteenth century.

Now, it seems to me that unless some very weighty arguments and facts are adduced to show that it was possible to so deceive the operative Masons of the second decade of the 17th century, that they would accept as a *revived, improved, and enlarged* organization of Freemasonry that which was neither a revival, reconstruction, nor an *improved* constitution, *but simply an entire new creation*, we shall be justified in refusing to give up our long-cherished belief in the general integrity, honesty, and truthfulness of our Masonic forefathers.

I most cordially thank Bro. Buchan for the instalment of "Aberdeen Records," which promise to be a most readable series of articles on that old lodge, but I fail to see wherein he proves that the Freemasonry of 1717 had *not* an operative origin.

W. J. HUGHAN.

MASONIC "DAMES."

BY BRO. D. MURRAY LYON,

One of the Grand Stewards in the Grand Lodge of Scotland, Pr. M. of Lodge Scarborough, Tobago, West Indies, etc.

Interest in the legendary interest of operative Masonry was a few years ago revived by the reproduction, by Bro. William James Hughan, of the Cole edition of the "Constitutions of the Freemasons," with an admirable epitome, chronologically arranged, of the MS. Constitutions. In his recent exhumation of unpublished records of the Craft,* the same eminent Masonic authority has fallen upon a copy of the MS. Constitutions that had been preserved by the York Lodge, bearing date 1693, and possessing peculiarities, the chief of which he thus describes and dilates upon:—

" . . . Before the Special Charges are delivered, 'The one of the elders taking the Booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given.' This reference is unquestionably to a *female* being admitted, and has caused no little surprise in some quarters. We do not, however, see anything to excite astonishment, because, as we have before stated, this manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the guilds, from which the crafts evidently sprung, admitted both sexes. . . . We are not prepared to advocate the opinion that the women, as with the men, were admitted into the *Mysteries of Masonry*. . . . There is [in the MS. in question] more than one reference to the 'Dame,' as well as the Master, especially in the 'Apprentice Charge,' the like of which we have not read before, and is a strong support of our views that women really did at times employ Masons as the Masters did. We believe, then, under certain conditions, in early times, women were admitted into the Masons' Guilds, as well as into others, and were generally the 'wives or daughters of Guild Brothers,' who did not, however, take part in its administrations or councils. Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the guilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women."

In other than Bro. Hughan's hands, the appearance in the manuscript under consideration of the noun "shee" might have been held as evidence that in the olden time it had been a custom of the Masonic Fraternity to initiate females. But the grounds are here too slender upon which to build such a theory, and Bro. Hughan, it will be seen, does not adopt it. The introduction of "shee" into this particular copy of the Constitutions appears to us to have been either through an error in the transcription of the pronoun "they," or from a desire to make the directions anent the manner in which the charges were to be given and the oath administered harmonise with what we conceive to be an interpolation of the word "dame" in conjunction with that of Master. Taken in connection with the context, the substitution of the article "the" for the adverb "then," is unquestionably the fault of the copyist. We are of opinion that the introduction of "shee" proceeded from the same cause, for even had "dame" been in the original, there would have been no necessity for converting *they* into *she* in the sentence referred to, seeing that the injunction given to apprentices as to their duty to the "dames" in whose employment they might be, in no way implies that it was the practice for these dames them-

* "Masonic Sketches and Reprints. I. History of Freemasonry in York. 2. Unpublished Records of the Craft. By William James Hughan, P.M. No. 131, Truro, etc. With Valuable Appendices, containing MSS. from the British Museum, etc., never before published. New York: Masonic Publishing Company, 626, Broadway, 1871." An English edition of the same work had been published in 1870 by George Kenning, Little Britain, London.

selves to be initiated. The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions are due in great measure to the mistranscription, ignorance, or whim of copyists.

The reference that is made in certain clauses of the manuscript of 1693 to an entered apprentice's obligation to protect the interests of his "master or dame"—*i.e.*, mistress—clearly indicates that at that time it was lawful for females in the capacity of employers to execute mason work. A similar custom obtained in Scotland, where widows and, failing sons, daughters of freemen masons were, under restrictions which varied in different localities, allowed to exercise the privileges of burgesses in the execution of mason-work. In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose deacon had been a party to the St. Clair Charter of 1628, "Enacted that every freeman's daughter shall pay in all tyme coming to the deacone and this tred for hir fredome the soume of aught pound scotts with ane sufficient dinner, and this ordnance to stand in force in all tyme to come. The stranger quho maries hir to have the benefite off this allenerly."

In the case of female members of Scottish Incorporations, the "freedom of craft" carried with it no right to a voice in the administration of their affairs. Neither was their presence required at their enrollment, although their entry money was double that of members' sons.

The records of Mary's Chapel, so far as we are aware, afford the only instance of a Scotch lodge acknowledging the lawfulness of a female occupying the position of "dame," or mistress, in a Masonic sense, and from the following minute of the Lodge of Edinburgh, it will be observed that it was only to a very limited extent that the widows of master masons could do so:—

"Edr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamilton deacone and John Harvywarden, and remanent masters of the mason craft, in corroboratione of the former practise which was of use and wont amongst them, it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes or to employ jurneymen in any maner or way, but if such work as ancient customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the sd widows be ofered unto them, then and that caice it shall be leithsome to them to have the benefite of the work, providing alwayes that they bespeake some freeman by whose adyve and concurrence the worke shall be undertaken and the jurneymen agreed with, quhich freeman is hereby charged to be altogether inhibited to participate of the benefite arriessing from the sd work, under the paine of doubling the soume reaped and arriessing to them by the sd work unjustly and to the prejudice of the sd widoues, and contrare to the intent of the masters mette for this tyme; and lykewise to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumventione of the said widoues. Written and subscribed by order and with consent of the deakon, warden, and masters by Ar. Smith, Clerk."

WE have received a copy of 20th Annual Report and Balance-sheet of the Birkbeck Building Society, which proves that popular institution to be in a very satisfactory condition. The gross receipts since the formation of the society have nearly reached eight millions sterling, while those of the past year amount to 1¼ million, showing an increase over the previous years of nearly £200,000. The present available profits for the distribution of bonus in the year 1873 amount to £52,837 18s. 8d. The number of members and depositors at the present time exceed 22,500.

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, II. Lamplough, 113, Holborn-hill.—[Advt.]

The "GOOD OLD DAYS" of UNIVERSAL
FREEMASONRY in ENGLAND.

"This assembly was collected in Exeter, for the love of God and for our soul's need, both in regard to our health of life here, and to the after days . . . Now we have agreed that our meeting shall be thrice in the twelve months . . . and let each gild-brother have two sesters of malt . . . And if any one neglect his contribution at the proper day let him pay twofold. And if any one of this brotherhood misgreet another let him make amends with thirty pence. Now we pray, for the love of God, that every man hold this meeting rightly, as we have rightly agreed upon it. God help us thereunto."—*Anglo-Saxon Agreement of the Gild of Exeter.*

Here we have proof as plain as need be of an assemblage, twelve hundred years ago, in the ever-faithful city on the Exe, of a Fraternity who met together for the promotion of their temporal and eternal welfare, but who did not forget the good cheer and the funds, who were not unmindful of comfortable and brotherly words, and who ended the declaration of their objects (from which the above quotation is taken) with a solemn prayer that "so mote it be." Nor was this, by any means, the first of such assemblages in England. There is evidence of their existence in books which contain the oldest relics of English laws, and some authorities contend that portions of the statutes of Alfred and Athelstan, which relate to such concourses, are based on customs handed down from the sacrificial feasts of the ancient Teutonic nations, or on the whole Sabine *curias*. Certain, however, it is that, at a very early period, these associations claimed a beginning "from time whereunto the memory of man runneth not," and that their universal existence is treated as a matter of well-known fact. Penzance, Cornwall, recently saw the gathering together of the brethren who have best and most completely preserved for us the spirit of the ancient English combinations. There were days when the famous gilds were so prevalent that it was taken to be a matter of course that every Englishman and English woman belonged to them. In the following paper I shall refer principally to a period of about five centuries ago; and if it can be shewn that at the middle and end of the fourteenth century our ancestors and ancestresses were almost all of them enrolled in societies having many points in common with modern Freemasonry, the heading of this article, startling as it may appear at first sight, will be found to have a good foundation. Our materials are gathered from Turner and Kemble, as to Anglo-Saxon usages; and from Herbert, as to some of the London companies. Should there be occasion or space to speak of places of assemblage or of costume, Parker and Fairholt, on architecture and dress respectively, will befriend us. But principally is our debt due to that deeply-interesting book—"English Gilds," by the late Mr. Toulmin Smith and Miss Lucy Toulmin Smith, his daughter.

Mutual self-help and manly independence led to those Saxon gilds. They were sworn brotherhoods between man and man either for religious, political, or social purposes; but whatever the main object sought, all had the same general characteristic of fraternal aid. Religious observances, and a feast and morn-speech in a gild-house, were common to both social gilds and gilds of crafts. By them no wrong was done to any one, and no public responsibilities of individuals were interfered with, so the King's license was not necessary for those who banded themselves for "brotherly aid and moral comeliness." While the gilds were lay bodies and existed for lay purposes, priests might belong to them and often did so. But the chaplain was occasionally not thought so much of as the poorer brethren. If the funds got too low to maintain both the man who said prayers and the men who wanted bread, bodies were first attended to and souls left to other means of help. If there were no chaplain, however, few of these widespread societies neglected some provision for services at church, for the decent burial of members, for fetching the body by the brethren, for attendance at the last rites. It was usual for all the brethren and sisters to go to church on the day of their general meetings. Of five hundred of these gilds not five but were formed equally of men and of women—wives as well as single women. (This last point is not put as one of resemblance to modern Masonry; Miss St. Leger, Lord Doneraile's daughter, being an accident—as a Masoness—and not an institution.) Chaucer describes the brethren who joined in the pilgrimage to Canterbury. A haberdashe, a carpenter, a webber, a dyer, &c., were all clothed in aivery of a solemn and great fraternity. Fresh and new was their gear; their girdles and their pouches were wrought with silver; each of them looked a burghess worthy to sit on the dais of a guildhall. Persons of all ranks, even of the highest in the kingdom, became members of these fraternities. The Corpus Christi Gild at York had 14,850 enrolled brethren, and the Trinity Gild at Coventry

had Henry the Fourth and Henry the Sixth on its books—two facts which show the wide area covered by some of these institutions, and the equality, blended with respect for those who could command it, enjoyed within the lodges of those days. Each member, on admittance, took an oath of obedience, and was received lovingly, with a kiss of peace, by the brethren. "And then drynke aboute; and, after that, departe for that nyghte." There were fees for admission; payments "to the light" for a feast; contributions on the death of a brother or a sister; levies when help was needed for a poor brother in distress; the regular payments were, generally, so much a year or so much a quarter; and of the contents of the common pyx, or chest, the stewards gave a faithful account annually.

Once a year, at the least, these societies met. The brethren and sisters were summoned by an officer—not by advertisement, as in these days, we may easily suppose. Their meetings were called "morn speeches," and at them those who wished had the opportunity for "spekyngges tokedere for here comunc profyte," and much business was despatched in the choice of officers, admission of new brethren, reading over the ordinances, &c. Then they worshipped together, gave their alms, and feasted one and all "for the nourishing of brotherly love." The brethren and sistren, clad in their hoods or livery, assembled at the church, bearing the lights which formed a universal part of their rites—in the sacred edifice to make the prayers enjoined by their rules and to consecrate by acts, faith, and worthy deeds that brotherly love and peace which they were sworn to cherish. In some processions numerous lights, music, and sometimes flowers and garlands of leaves, were used. "Symbolic shows," too, had a part in the pageant. The larger towns had spacious places to assemble in, but there was a hall of some kind in almost every parish and village. It was frequently a timber building near the church, sometimes over the lych-gate, at the entrance to the churchyard. Some of the more wealthy members doubtless occasionally invited the association to meet in the "great house-place" of their mansions. With such facts as are before us it is not difficult to imagine some such scene as this—the streets and dresses alone are different to those we looked at the other week; the essential characteristics are the same in the 14th and 19th centuries.

WHICHUM.

THE SUPREME GRAND CHAPTER
OF ENGLAND.

The usual Quarterly Convocation of the Grand Chapter was held on Wednesday, the 2nd August. The attendance was very numerous, about sixty companions being present.

The minutes of the last convocation being confirmed, the business of the evening was proceeded with—which we published last week. The charters were granted, except for chapters to be held at Hampton and Pettars Bar, Grand Chapter confirming the views of the Committee expressed in the report.

Comp. Matthew Cooke's motion was brought forward by himself, but he failed in obtaining a seconder, and thus the subject could not be discussed.

LONDON INTERNATIONAL EXHIBITION.—The Marquis of Ripon presided on Wednesday last at the Privy Council Office, over a meeting of the General Purposes Committee appointed by Her Majesty's Commissioners for the Exhibition of 1851, to carry out the current series of Annual International Exhibitions. There were also present the Marquis of Lansdowne, Sir Stafford Northcote, Sir Francis Sandford, Mr. Edgar Bowring, Mr. Cole, Mr. Thring, and Col. Scott, R.E., Secretary.

THE closing of the banks on the 7th inst., under the Bank Holidays' Bill, will doubtless lead to an almost general holiday. The Stock Exchange will be shut, the committee having recently added the first Monday in August to the fixed holidays of that establishment, as well as Lloyd's, the Jerusalem, the Corn and Mincing-lane markets, and the offices of all the leading companies and private firms. In Liverpool there will be no produce or cotton markets, and both the Underwriters' and the Exchange Rooms will be closed. Strong efforts are also being made to induce the authorities to close the Custom-house. A strong hope is expressed that before the following bank holiday, on the 26th of December, an arrangement will be come to in favour of closing all Government establishments, and thus make the holiday a thoroughly complete one.

PROVINCIAL GRAND LODGE OF
SOMERSET.

The annual meeting of the Grand Lodge of Somerset was held at Crewkerne, and was a complete success. The Prov. Grand Master, the Earl of Carnarvon, was expected to be present, but almost at the last moment a telegram was received to the effect that his lordship was unable to come owing to the lateness of the debate in the House of Lords on the previous evening. Deputy Prov. Grand Master, Captain Bridges, of Bridgwater—upon whom devolved the duty of conducting the proceedings—presided.

The lodge was held at the Town Hall, which was admirably arranged and decorated. About 120 attended. Only two lodges out of the whole province failed to answer the roll-call. There were a few visitors from Dorset, Devon, and Wilts. The lodge room and its approaches were beautified with groups of very fine plants in bloom, ferns, &c., lent from Mr. Scott's nurseries.

The Provincial Officers for the ensuing year were invested as follows:—

Bro. J. W. Shum, P.M. 53	... P.G.S.W.
" H. Strawson, W.M. 814	... P.G.J.W.
" Rev. R. H. Bigsby, 1222	... } P.G. Chaplains.
" Rev. E. W. Gordon 53	... }
" E. Turner Payne, P.M. 53...	P.G. Treasurer.
" Capt. R. P. Floyd, W.M. 41	P.G. Registrar.
" R. G. Else, P.M. 291	... P.G. Secretary.
" J. H. Farley, W.M. 329	... P.G.S.D.
" W. Thompson, W.M. 976	... P.G.J.D.
" J. H. Smith, W.M. 261	... P.G.S. Works.
" Mitchell, P.M. 41	... P.G.D. Cers.
" J. Hurd, W.M. 1199	... A.P.G.D. Cers.
" Colonel Gwyon, 53	... P.G.S.B.
" Dr. Sweete, 1222	... P.G. Organist.
" J. B. Soper, W.M. 135	... P.G.P.
" E. L. Hill, W.M. 906	... Assist. P.G.P.
" L. H. Ricketts, 1199	... }
" Captain Phayre, 53	... } P.G. Stewards.
" S. Bragg, J.W. 1197	... }
" B. Cox, 1222	... }

A donation of five guineas was voted to the Crewkerne Hospital.

Amongst the brethren present in lodge, besides those who have been named as appointed to P.G. offices, were: Bros. the Rev. R. J. F. Thomas, P.M. 329, P.G. Chaplain of England; W. B. Butler, P.J.G.W.; F. R. Prideaux, P.G. Secretary; F. Vizard, P.M. 1222, P.G.S.W.; W. F. Galpin, P.G.D.C.; E. T. Inskip, P.G.S.B.; W. C. Brannan, P.G.O.; J. Vincent, P.G.S.; G. Parfit, P.M. 976; W. Thompson, W.M. Royal Clarence; E. L. Hill, W.M. 906; J. H. Macfarlane, W.M. 1296; J. Budge, P.M. 814, P.P.J.G.D.; J. R. Ford, W.M. 53, P.P.G.R.; J. Knott, P.M. 1197; T. W. Molton, P.G.A.D.C.; W. D. Balfour, 49 Ancient Dundee, Scotland; M. C. J. Harris, P.M. 814; J. B. Ireland, P.M. 814; J. Baker, P.M. 135; S. Jones, P.M. 112, P.G. S. Devon; J. Murlis, P.G.J.W.; W. Sharp, W.M. 1197; E. White, P.P.G.S.W.; Dr. F. H. Woodforde, P.P.S.G.W.; S. G. Mitchell, P.M. 335, P.P.J.D. Wilts; Rev. George Thompson, W.M. 1168, Sherborne; W. Reed, P.M. 261; S. Toms, P.M. 706; C. Dyke, W.M. 665; L. H. Rugg, P.P.G.S.W. and P.G.S.D. Dorset; W. S. Gillard, P.M. 1163, P.P.G.D. Dorset; B. Atwell, P.M. 976; E. W. Bridge, P.M. 814, P.P.G.D.C.; C. Yescombe, P.G.S. Dorset; F. Cox, P.P.G.S.W.; C. F. Gibbs, P.M. 1197; J. H. Ryall, P.M. 329; S. Cross, P.M. 329; H. Raymond, P.M. 329; C. Blake; W. Hewish; G. Rugg, S.D. 814; J. W. Lye, J.D. 814; &c., &c.

A magnificent banquet was served in the George Hotel Assembly Room, and about a hundred brethren sat down, under the presidency of the Deputy Grand Master, the P.G. Wardens (Bros. Shum and Strawson) occupying the vice-chairs. The viands, fruits, and wines were the theme of general admiration. The banqueting-room was handsomely decorated, and the guests warmly praised the Crewkerne brethren and Mrs. Marsh for the elegance and liberality of the provision made for their entertainment.

The following is the toast list:—"The Queen and the Craft" was proposed by the Chairman, who also gave "The M.W.G.M. of England, the Marquis of Ripon." The Chairman also gave successively, "The Prince of Wales, P.G.M. of England;" "The Earl of Carnarvon and the rest of the Grand Officers, Past and Present," which was responded to by Bro. R. G. F. Thomas; and "The Earl of Carnarvon as R.W.P.G. Master of Somerset."—Bro. Rugg gave "The Health of Captain Bridges and the rest of the Prov. Grand Officers," which the Chairman acknowledged.—Captain Bridges gave the health of the "Visiting Brethren," which was acknowledged by Bros. Jones and Dyke.—"Parrett and Axe Lodge," proposed by the Chairman, was responded to by Bros. Strawson, W.M., and Galpin, P.M.—The Chairman gave "The Masonic Charities," which was acknowledged by Bro. Payne, P.G.T. The Tyler's toast,

MARK MASONRY.

FESTIVAL AT THE CRYSTAL PALACE.

The annual summer festival in behalf of the Benevolent Fund of Grand Mark Lodge was held on Friday, 28th ult., at the Crystal Palace, Sydenham, when a full attendance of brethren and ladies testified to the interest which is taken by the members of this ancient degree in the prosperity of Grand Lodge. The chair was taken by Bro. J. C. Parkinson, G.J.W., and among the other brethren present were the Grand Master (Rev. G. R. Portal), Colonel Burdett, George Elliot, M.P., Rev. D. Shaboe, Rev. Thos. Robinson, T. Meggy, O. Hansard, Fraser Rae, F. Davidson, R. Spencer, Eugene Cronin, S. Rosenthal, R. J. Spiers, F. Binckes, H. W. Binckes, Magnus Ohren, Joseph Wright, Glover, W. Roebuck, Hanson, Dibdin, M. Ray, T. Wynne, L. Bigg, H. Massey, &c.

The banquet was served in beautiful style by Messrs. Bertram and Roberts, under the superintendence of Mr. Coates.

After the usual loyal toasts, Bro. Parkinson, who addressed the company throughout as "ladies and brethren," remarked, in proposing "The health of the Grand Master of the Mark Degree": History is not wanting in salient examples of able Churchmen who have also been leaders in secular life—of ministers of religion who have also been powerful officers of state. In Freemasonry, the theory and sound practice of which embrace the broad elementary truths of religion, and which is yet an organization rejoicing in secular aims and conferring temporal benefits, there is, I think, a special appropriateness in the fact of a clergyman being elected by the free votes of his brethren to fill the leading place among them. (Hear, hear.) I believe we have no less than ten clergymen of the Church of England among our company to-night; and it seems to me that we see the two sides of Freemasonry blended very happily when we find ministers of religion busying themselves with its working details, and that those reverend brethren afford to the outer world convincing proof that there is nothing in our Order which is inimical to man's highest and holiest interests. (Cheers.) In the Reverend Grand Master of the Mark Degree, we have a brother greatly gifted with the ruling or administrative faculty; one who learnt the art of governing in the cold shade of opposition, and who did not forget the precious lesson when the opportunity came for him to wield power. Our Grand Master brought, moreover, to the discharge of his high trust a mind skilled in controversy, stored with classical knowledge, and exercised in the most sacred of functions—that of assuaging the sorrows and guiding the aspirations of the human soul. Need I add that our Grand Master came to us possessed of a strong will, ardent convictions, indomitable courage, and a goodly stock of shrewd, hard common sense? These be promising qualities out of which to evolve a prosperous reign, and as your mouthpiece, and in your name, I beg to thank our Grand Master for his judicious and constitutional rule, and at the same time call upon you to drink bumpers to his health. (The toast was enthusiastically received.)

The G.M., in reply, said that he had endeavoured, while holding his high position, to conciliate, as far as possible, every one whom he had come in contact with. But what had given him as much pleasure as anything else during his Mastership was the knowledge that he had been the first to inaugurate these happy meetings at which the ladies and the brethren sat down together to banquet. Whether the practice might profitably be extended to Masonry he would not attempt to say, but it was at all times pleasant to think that such happy reunions, took place in Masonry. (Applause.)

Brother Colonel Burdett replied for the Grand Officers.

In proposing "Success to the Mark Benevolent Fund," Bro. Parkinson said: Ladies and Brethren, I now pass to the toast of the evening, and in asking you to drink it heartily, I propose to explain briefly why we are here, who we are, what we claim, and to what we aspire. It has been asked, What is Mark Masonry? What does the Mark Degree mean? Is it something different to Freemasonry? Is it opposed to Freemasonry? These problems are, happily, very easy of solution. This Mark Degree, the existence and usefulness of which we celebrate to-night, is composed exclusively of men who being Freemasons already, and having the ritual, the traditions, the objects, and the privileges of their order deeply at heart, associate together under a distinct banner, but without abating one iota of their loyalty to the supreme rulers of the Craft, without renouncing a single privilege, and certainly without jeopardising a solitary landmark, (Laughter and cheers.) But for the better comprehension of the position of Mark Masonry and its relation to that general Freemasonry to which all Mark Masons necessarily belong, I will venture to draw upon an experience I acquired in a recent tour in the East. There, in ancient Egypt, that land of

mystery and old renown, side by side with hoary monuments of antiquity, lying the yellow sands wherein these have for thousands of years found a resting-place and a home, their original purposes doubtful, and the very names of their authors forgotten—runs the most famous of canals. In that strange country the enterprise of man has, as you know, pierced the desert and turned a peninsula into an island. Over the arid waste, where the camel and the ibis, the Bedouin and the jackal, have held uninterrupted sway through the long grey centuries, argosies from every sea now make stately progress. Science has triumphed, the waters of two oceans are united; and the benefits to humanity and to civilisation will be incalculable. Let this Suez canal, then, stand for general Freemasonry, bearing on its broad bosom rich freights, knitting the nations of the earth more closely together, bringing about a more cordial understanding between those separated by time and space, and performing the god-like function of promoting peace on earth, good-will towards men. But running side by side with this glorious artificial sea, is another and smaller stream, created by the same agencies, reaching the same points, of service to the same mariners, and marking its progress through the sandy way by a line of tender foliage always beautifully fresh and green. This bears the attractive title—a title in which fancy traces some of the poetic imagery of the East—of the "Sweet Water Canal," and consists of a pure and refreshing stream, which was brought through the desert artificially when the works of the more important canal were being carried out, and which brought smiling vegetation, luxuriant gardens, and the goodly fruits of the earth in its train. If we adopt an image not unfrequently used by the theologian, and speak of the world as a desert—if we claim for general Freemasonry the beneficent powers and objects of that link which has made East and West one—then we may, I think, fairly regard Mark Masonry as the smaller stream, running peacefully side by side with its more powerful neighbour, interchanging benefits, never obtruding itself, but still welcoming heartily all who choose to partake of its refreshing waters. The Mark Benevolent Fund, which we are celebrating now, upon which the presence of so many fair ladies sheds a benign influence, and particulars of which will be read to you by our Bro. Binckes, is the line of tender foliage, marking the benefits conferred by this degree on those who have been overtaken in the desert, and who, parched and weary, are sorely in need of sustenance and help. (Applause.) We hope, by your favour, to increase our means of usefulness this evening, and I will just add that what this fund gives it gives quickly. There is no waiting, no inquisitorial sifting of necessities; but directly we are satisfied that a brother is deserving and in need, we render him all the assistance our means allow. Ladies and Brethren, confident of your sympathy and support, I give you "Success to the Mark Benevolent Fund." (Loud applause.)

Bro. Binckes also advocated the claims of the Fund, and announced that the Stewards' list amounted to more than £100.

Bro. Spiers returned thanks on behalf of the Grand Stewards of the Festival.

Bro. Magnus Ohren, G.M.O., proposed "The health of the Ladies." He said that he felt a feather had been placed in his cap by the toast the Chairman had done him the honour to entrust him with—a toast which should make the heart of any Mason beat with pride to have to propose it in the presence of so many of his Masonic sisters—"The Ladies," who had that day attended in such large numbers to grace their festive board. He believed the Grand Mark Festival had become popular with the ladies from the fact that they could sit at the banquet table with their husbands and friends, with all the pleasure and enjoyments of a private party. Some brethren might think they were but toasting their wives—theirself—but they must remember they were toasting them collectively, wives and sisters. He would also assure the ladies that the Masons present—particularly the Mark Masons—were delighted to meet them on that occasion, and he trusted they would be able to attend many such happy gatherings.

The toast was received with much applause, and was ably responded to by Bro. Ray on behalf of the ladies.

During the evening the company were entertained with some charming singing by Miss Alice Fairman, who was assisted by some amateurs of considerable ability—kind volunteers for the occasion.

The musical arrangements were under the superintendence of Bro. F. Davidson. The dinner and all the arrangements met with warm encomiums.

THE ANNUAL FESTIVAL OF THE DOMATIC LODGE, NO. 177.—In our report of this festival last week it was stated that Bro. Foulger, the Immediate Past Master, proposed the first toast, "The Health of H.M. the Queen." This is incorrect; it should have been Bro. J. Walford, the W. Master.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

South Middlesex Lodge, No. 858.—An "Emergency" was held at Beaufort House, Walham Green, on Thursday se'nnight. The W.M., Bro. Wellsman, presided, and the lodge having been opened in the three degrees, Bros. Singleton and Egan were raised to the sublime degree of M.M. Bro. Radcliffe, Treas., then took the gavel, and passed Bro. Crane to the degree of F.C. The W.M. having resumed the chair initiated Mr. Thomas Ward, Assistant Secretary of the London Free and Open Church Association, and Mr. William Blen Iell, Surgeon, into the mysteries and privileges of ancient Freemasonry. The lodge was then closed in due form, and the brethren adjourned to refreshment.

PROVINCIAL.

LIVERPOOL.—*Everton Lodge, No. 823.*—This body of "ancient free and accepted Masons" assembled for the duties of the lodge at the Temple, Hope-street, on Wednesday, the 19th ult., the chief business being the installation of the W.M.-elect, Brother T. D. Pierce. The attendance of brethren was unusually large, and amongst them were a large number of visitors. The lodge having been opened in due form, the minutes of the previous meeting were read and, after some discussion, agreed to. Bro. Pierce was subsequently installed W.M. for the ensuing year, the ceremony of installation being performed by Bro. Samuel Haynes, I.P.M., in a very effective and impressive manner. The following officers were then invested by the newly-chaired W.M.:—Bros. Jos. Holland, S.W.; William Boulton, J.W.; Wm. John Lant, Treas.; Joseph Sharp, Sec.; William Cottrell, S.D.; Thomas Shaw, J.D.; Wm. Wilson, J.G.; Alfred T. Lowe, S.S.; Jno. Houlding and T. Evans, J.S.; T. Ashmore, P.M., D.C.; H. Ashmore, Choirmaster; John Carter, Org.; The W. Master afterwards gave the first degree to three gentlemen in a manner which augurs well for the efficiency of his services during his year of office. In the course of the evening he also presented a very handsome P.M.'s jewel to Bro. Haynes, for the highly satisfactory and admirable manner in which he had fulfilled the duties of the chair which he had just passed, by which he had maintained the harmony, good feeling, and prosperity of the lodge.—In reply, Bro. Haynes thanked the brethren for their substantial remembrance of his services, and assured them he would continue to maintain and advance the position and well-being of the lodge.—Several gentlemen were proposed for initiation, and two applications for relief were granted. The brethren were then called from labour to refreshment, and during the merry gathering a number of loyal, patriotic, and Masonic toasts were given and responded to with great enthusiasm, the proceedings being greatly enlivened by the fine harmony for which the lodge is famous. Bro. J. Skeaf, W.M., presided at the pianoforte. We may add that the lodge during the past year has greatly prospered, increasing both in the "quantity and quality" of its members.

MIDDLESEX.—*Harrow Lodge, No. 1310.*—The final meeting of the session was held on Tuesday last at the Railway Hotel, Harrow. The W.M., Bro. G. Pym, with his accustomed ability raised Brothers W. Spells and W. Batchelor (1178). A P.M.'s jewel was voted to the retiring W.M., Bro. Pym. Bro. W. H. Green, S.W., was unanimously elected W.M. for the ensuing year, and Bro. John Coutts, G.P., was re-elected Treasurer. The Tyler's election was deferred until the installation meeting in May next. There were present, besides those named, Bros. W. H. Green, S.W.; E. Harper, J.W.; Coutts, Treas.; Fredk. Walters, Sec.; S. Homewood, S.D.; J. Harrison, J.G.; F. Harrison, W.S.; J. Smith, P.M.; W. Spells, J. A. Martin, E. Rawson, T. Brewer, &c. Visitors: Bros. G. S. Elliott (759), E. P. Hartley (778), W. Batchelor (1178). Refreshment followed labour.

ROYAL ARCH.

METROPOLITAN.

Britannic Chapter, No. 33.—The regular meeting of this chapter was held at Freemasons' Hall, on Friday, the 14th ult. Present: Comps. John Strapp, Z.; Jas. Clegg, H.; James Glaisher, J.; Magnus Ohren, E.; M. Wilson, N.; L. Crombie, P.Z.; Treas.: Church and Bannister, Visitors: Comps. C. Bushe (Chapter 29), John Robinson (452), Henry Bridges (261), and Sampson Peice (2). The chapter being opened, the companions proceeded to take the ballot for Bro. G. N. Strawbridge, of Britannic Lodge, No. 33, which was favourable. The audit report was then read and confirmed, showing a balance of £39 4s. 1d. The election of officers for the ensuing year was then proceeded with and resulted as follows: Comps. Glegg, Z.; Glaisher, H.; Ohren, J.; A. G. Church, P.S., who appointed as his assistants Comps. Turner and Padden. Comp. Speight was re-elected Janitor. A P.Z.'s jewel was voted to Comp. Strapp. The chapter was then closed and the companions adjourned to the Crystal Palace to dine, where they were joined by many other companions and a very excellent dinner was enjoyed by all present.

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Births, Marriages, and Deaths.

MARRIAGE.

BAMFORD—GREEN.—On the 22nd ult., at St. Stephen's, Byrom-street, Liverpool, by Bro. the Rev. H. Vernon, P.G.C., Bro. Thos. Beckett Bamford, of Merchants' Lodge, 241, to Mary Ellen, second daughter of Mr. Thomas Green, both of Liverpool.

DEATH.

BOWYER.—On the 29th July, at the Grange Steeple, Aston, Oxfordshire, R.W. Bro. Henry Atkins Bowyer, Lieut.-Colonel Oxford University Rifle Volunteers, aged 66, Prov. G. Master for Oxfordshire.

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, AUGUST 5, 1871.

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

THE ANTAGONISM OF MASONIC RITES.

A GREAT deal has been said of late about the antagonism of certain Masonic rites, and a vast amount of misconception appears to prevail upon the subject. A little calm consideration of the questions involved will, however, enable us to dispel many of those deplorable fallacies which tend to alienate many good Masons, and to destroy the harmony which should ever

prevail amongst the members of all branches of the Masonic system. In the first place, we may refer to the prolonged controversy which has filled the columns of THE FREEMASON respecting the origin and claims of the Ancient and Accepted Rite. The opponents of the Rite assert that its basis is not only unsound, but that in operation and results it is detrimental to the best interests of the Craft. They maintain that it establishes an *imperium in imperio* not to be tolerated in any country where a Grand Lodge of Symbolic Freemasonry exists. They contend that its administration is an ill-concealed despotism—obnoxious to the charge of injustice, corruption, and fraud. Such, in effect, is a summary of the bill of indictment brought against the Rite, and it cannot be said that we have overdrawn the picture. An examination of the evidence by which the arraignment is sustained will not, however, justify such a sweeping condemnation. It has been well said by Mackey, a learned American writer, that the York Rite of Symbolic Masonry is the mother of all rites, and that the others are so many schisms or deviations from that common centre. But at the same time, it must be remembered that even as the British Constitution, admirable as it may be, is not adapted for every race or nation under the sun, neither is the grand simplicity of the "Three Degrees" suited to the tastes of the Fraternity in every land. Accordingly, we find that at a very early period after the revival of Freemasonry in England additions, which it by no means follows were improvements, were made to the original structure. While all admitted that the groundwork was beautiful, some thought the edifice would look better if a few more ornaments were added to the frieze, while others sought to subdivide the main hall of the mansion into so many less capacious chambers. Ramsay is credited with the dubious distinction of being one of the first innovators. The idea of equality was undoubtedly repugnant to a mind which had been trained in the ultra-loyal school of Divine right; and among the proud *noblesse* of France, Ramsay found many disciples who would never have joined the Craft had he not opened to them the inner sanctorum of the chivalric degrees. It is therefore idle, at this time of day, to brand the promoters of the Ancient and Accepted Rite as knaves and impostors; because in reality the work had been begun long before their appearance on the scene, and the rôle which they undertook was simply that of organising a system out of the chaotic medley of degrees which had been previously invented. There is one point, however, upon which we cannot so readily acquit them. When the Inspectors-General of the Rite framed their famous Constitutions at Charleston in 1801, they deliberately palmed off upon the Masonic public an unfounded statement, that Frederic the Great of Prussia had instituted the 33rd degree, and had ratified the Constitutions

which were then promulgated. It is now acknowledged by the Charleston Council itself that the statement was untrue, and it is also known by all who have investigated the matter, that Frederic never took part in, or recognised, any but the first three degrees of Freemasonry. It is a popular error to fancy that English Masons discountenanced, until a comparatively recent period, the innovations and inventions of their Continental brethren. Long before the Rite of Perfection of twenty-five degrees was reduced into a system, several of Ramsay's theories had taken root in Great Britain and Germany. Beyond question, we may attribute to him the germ, and to his enthusiastic successor, the Baron Hunde, the development of the many Templar organisations which spread so rapidly throughout Europe. One hundred and thirty years ago it was a moot point among German Masons whether the Templars would not, like Aaron's serpent, swallow up all the other orders and rites of Freemasonry, and but for the schism caused by the establishment of the "Rite of Relaxed Observance," in contra-distinction to that known as the "Strict Observance," Templarism would probably have won the day. But although ultimately defeated and almost annihilated in Germany and Holland, it triumphed in Sweden and maintained its ground in England. There is abundant evidence to prove that the Grand Lodge of "All England," at York, favoured the Templars, and in other parts of the kingdom encampments were held down to the time of Dunckerley, who, with all the zeal of a convert, never rested until he had established a Grand Conclave for England and Wales. In like manner, although the degrees of the Ancient and Accepted Rite, or "Rite of Perfection," as it was then called, were not adopted in their entirety by the Masons of England, the most important grades, such as the Rose Croix and the Kadosh, were regularly worked in connection with the Order of Knights Templar. Some of Hunde's ceremonies were also preserved in the degrees of the Holy Sepulchre or Red Cross of Palestine, the White Cross or Knights of Malta, the Knights of St. John the Evangelist, the Knights of Patmos, the Priests of Melchisedec, the Knights of Constantine, and several others now known only by name, except to a few Masonic students.

These are facts which should be borne in mind by all who desire to understand the controversy as to the relative claims of the Supreme Grand Council 33^d for England and of the old encampments or chapters which appear to have conferred the Rose Croix and Kadosh degrees for many years according to the old system. The objection made to the Constitution of the Ancient and Accepted Rite, that it includes within its jurisdiction the first three degrees of the Order, is hardly tenable so far as this country is concerned—inasmuch as the members of the Council disclaim any interference with the powers of Grand Lodge.

The system of administration might, however, we are inclined to believe, be brought more in accord with the spirit of the times, for true progress is not incompatible with the careful conservation of all that is really necessary and just. We are far from saying that the present heads of the Rite are not eminently qualified for the dignified positions they hold; but the principle of self-nomination savours too much of the obsolete "close borough" system, and reminds one unpleasantly of the old Puritans who first resolved that the earth belonged to the saints, and, secondly, that they—the aforesaid Puritans—were the saints. We cannot do more than glance at the subject now, but in the interests of peace, and of that fraternal union which has ever been the strength and support of Freemasonry, we would urge upon all parties concerned the exercise of mutual forbearance in the discussion of matters appertaining to the Order. Above all, the use of personalities should be strictly avoided, as not only foreign to the point, but ungentlemanly and unmasonic. We have, unfortunately, within our pale a few reckless reprobates, destitute alike of honour or good sense, whose only weapon is abuse, and who cannot rise above the level of mediocrity unless goaded by malice and sustained by hate. To such men we have no remarks to offer, as they will never be allowed to pollute the pages of THE FREEMASON; but to our correspondents generally we appeal never to forget in the heat of argument that they are gentlemen and Masons—that the cause of truth is not advanced by sarcasms or jeers, but that all discussions and disputes on Masonic subjects, archæological, historical, or ritualistic, should be conducted in the columns of the Masonic press with the same decorum and *sans froid* that would be observed in the bosom of a Masonic lodge under the eye of a vigilant Master. But we trust that we have heard the last of the supposed antagonism of Masonic rites.

H.R.H. THE PRINCE OF WALES

The following appeared in a letter of the Special Correspondent of the *Daily Telegraph* on Wednesday:—

"I have now ascertained why the Review of the troops at the Curragh was suddenly changed to the Phoenix Park. It appears that there is yet another festivity looming in the distance. The Freemasons of Dublin have from the first been anxious to pay some compliment to the Prince, and with some difficulty they have at last succeeded in bringing about an occasion of doing so. His Royal Highness, according to my present information, will be installed on Friday evening in the Grand Lodge room of the Masonic Hall in Molesworth-street as Patron of the Freemasons of Ireland. The grand ceremony will commence at five o'clock, and much to the disappointment of the Freemasons, there will be a ceremony, and nothing more; for a dinner party and the Agricultural Ball interfere with any Masonic festivities. The officers of the Grand Lodge, the Provincial Grand Masters, and the Secretaries, the officers of all the Irish lodges, and the Past Masters from the Dublin lodges, will be present. The numbers will be necessarily restricted, for I am told the Grand Lodge room will hold about 350 people. The greatest enthusiasm prevails among the brethren, and no bit of news has recently given such universal satisfaction."

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.]

Multum in Parvo, or Masonic Notes and Queries.

BRO. NORTON'S CORRECTION.

I should have thanked Bro. Norton for his correction of an error in my short article on the Massachusetts Grand Lodge Proceedings ere now, but really I have had little time to spare of late for anything. I thank him now, however, and can explain the prefix of "Rev." to be a printer's error, as my description was the R. W. Bro. C. L. Woodbury.

W. J. HUGHAN.

Was John Wesley a Freemason? is a question that many have put again and again, and if you have room in the ensuing edition, I should be glad if some of your readers would settle the point.

MOIRA.

MASONIC DATES.

The York and French Rite Masons of the Old and New World, to the Christian era add 4,000 years, calling it Anno Lucius, or Year of Light; thus the year 1871 would read A.L. 5871. All official documents pertaining to the first three degrees of Masonry are thus dated. York Rite Masons begin the year with January 1; French Rite, March 1. Those practising in the Antient and Accepted Rites use the Jewish calendar, which adds 3,660 years, and call it Anno Mundi—A.M., Year of the World. They sometimes use the Hebrew year, beginning September 26, or 1st of Tisri; using the initials, A.H., Anno Hebraico, the Hebrew year.

Royal Arch Masons date from the building of the second Temple, 530 years before Christ. Anno Inventionis—A. Inv., in the year of the discovery.

Royal and Select Masons frequently use Anno Lucis. But they should date from the completion of Solomon's Temple. This would add 1000 to the Christian Era. Anno Depositionis—A. Dep., in the year of the Deposit.

Knights Templar date from the organisation of the Order, 1117. Anno Ordinis—A.O., in the year of the Order.

Those of the Rite of Misraim, add four years to the usual computation of the age of the world.

To find the date for the York Rite, add 4,000 to the present year; for the Ancient and Accepted Rite, add 3,760 to the present year; for the Royal and Select Masters, add 1,000 to the present year; for the Knights Templar, subtract 1,118 from the present year; of the Rite of Mizraim, add 4,004 to the present year.

HOW TO MAKE A MASON.

M.W. Bro. Samuel Lawrence, Grand Master of Masons in Georgia, uses the following well-considered language on this important topic:—"To take a candidate, and pass him hurriedly through the ceremonies of the degrees with the bare recital of the ritual lectures, and too often with a moderate modicum only of these, will serve to make a member of a lodge, but can hardly be expected to make a Mason. You place in his hands a key to a lock of most intricate contrivance, and many wards, and you fail to instruct him in the use of the key. What marvel that he never enters the door? The 'open sesame' has never been imparted to him. Something more is required. You must enlighten him on the principles of Masonry—its great moral beauty and final saving object. It will not do to say, 'O, he is already prepared in his heart;' for that heart, if you confine it to barren pasturage, will soon fall into leanness, and at length die out. No; you must clothe the body of Masonry with its garments of beauty, you must make it inviting to the eye and refreshing to the soul. This cannot be done by unaided human genius. Genius may array it in the most graceful or the most gorgeous habiliments, but without the light from within their hues will remain leaden and dull. And that light must be caught from the source opened in our first great light itself. The rays of Divinity must shine in, and out of, and over it, or it will be darkness, and not light."

A SHORT ANALYSIS

OF

Proceedings at a Conference on the Mark Degree,

HELD AT LONDON, APRIL 3RD & 4TH, 1871,

At which the Grand Lodge and Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Masters were represented.

(a) The report is most valuable and interesting.

The D.G.M. for Ireland, in wishing for the "first step,"† will never take a second, if the first is to be a *sine que non*, as the Grand Lodge of England, according to the opinion of most English Masons who have thought on the subject, will never recognise the Mark Degree. It went out of its way to adopt the Royal Arch in A.D. 1813, and it is likely will never again add to the "Three Degrees."

In Bro. Mackersy's lucid explanation of the present position of the Mark Degree is a reference to "certain degrees which occupy a position between the degrees of Master Mason and the Royal Arch" in Scotland and Ireland. This is correct with respect to the former, but not the latter. According to the last edition of the Constitutions for Ireland, no degrees are necessarily worked as intermediate to the two mentioned; and, what is more to the point, the Grand Chapter of Ireland does not in these Regulations declare the Mark Degree to be a prerequisite for Royal Arch Masonry, and their warrants do not provide for the working of the Past and Excellent Master Degrees.

We beg to draw attention to these important facts, as they will be found to affect the arguments very considerably of some of the worthy representatives.

Strange to say, this error is often made, and therefore we must beg most positively to state that many Royal Arch Masons under Ireland have not received the Past and Excellent Master Degrees, and some have not had the Mark Degree: so that Ireland is on a par almost with England in that respect,‡ these degrees not being generally worked in that country.

Bro. Mackersy (the esteemed Grand Scribe E. of Scotland) states that an Irish companion could attend a Scotch chapter without being requested to retire during any portion of the preparatory ceremonies, but an English R.A. Mason would have to leave; whereas the fact is, that both English and Irish members cannot be present during the whole of the ceremonies, unless otherwise instructed than their Constitutions provide for.

I take it, then, as established that the Grand Chapters of Ireland and Scotland are not identical in working, although they are virtually declared to be so in the Report.

Respecting the Bon-Accord Chapter, No. 70, of Aberdeen, a letter appeared in the 5 (d) *Freemasons' Magazine* for June, 1855, page 368, by the Z. of the chapter. Bro. James Rittie, in defending the action of his chapter, observed that the Grand Chapter of Scotland denuded itself of the right to grant Mark warrants on March 12th, 1848, by resolving "That the power of granting these degrees [Mark and Past Master] shall be vested in chapters only, as formerly declared by a resolution of the Supreme Chapter, dated 16th September, 1846."

How can this resolution be sufficient to justify the introduction of Mark Masonry into England by the members of No. 70 Chapter, Aberdeen? Certainly, such a position can never logically be held by the Mark Grand Lodge, who has all along objected to the invasion of England (Masoni-

* The pages refer to the "Report," published by authority of the G. Chapter of Scotland.

† Viz., Recognition of the Mark Degree by the Grand Lodge of England (Craft).

‡ The remarks of the worthy chairman on the second day of conference would lead one to believe that the Excellent and Super-Excellent Degrees were generally worked in Ireland, but such is not the case. The Mark is not a prerequisite for the Arch in Ireland, and the degrees of "Past Master" and "Most Excellent" are not worked at all under the authority of the Grand Chapter.

cally) by the Grand Chapter of Scotland. As a member of the Grand Chapter of Scotland, I object most strongly to any arguments founded on the supposed right of subordinate chapters to grant Mark warrants out of their jurisdiction. The Regulations of the Grand Chapter of Scotland, dated 1848, of course had only reference to its own jurisdiction. I therefore agree with the Grand Scribe E. (p. 5) that the above "was a step which no supreme body could tolerate."

The St. John's Lodge, No. 3 bis, Glasgow, certainly obtained the decision of the Grand Lodge in favour of its working the Mark Degree (and also for other lodges), and the Grand Lodge of Scotland (the Grand Scribe E. states) was "compelled to admit that the Mark Degree, as practised by them, was in point of fact a part of the Fellow-Craft Degree." Now, notice the words "as practised by them." It does not follow, then, that the Mark Degree is actually and always a part of the Second Degree, from this decision, but only that the Mark Degree, "as practised by the St. John's Lodge," was a part of the Second Degree.

It seems to me this point has been overlooked. There has not been sufficient evidence accumulated as yet to justify any one in positively asserting the original connection of the Mark Master's Degree with the Fellow-Craft. For every item of proof adduced to prove this apparent connection, I undertake to produce other evidences to establish the fact of the independence of the Mark Master's Degree, at least during the LAST, if not during the present century.

The following minute entered into between the Grand Lodge and Grand Chapter of Scotland is a case in point, viz., "That this degree [i.e., the Mark], whether viewed as a second part of the Fellow-Craft Degree, or as a separate degree, has never been recognised or worked in England, Ireland, or the Continent, or in America, as a part of St. John's Masonry."

We have, therefore, only to consider Scotland, and in confirmation of the superior position of the Mark Master's Degree to the Master Mason (superior as respects gradation in a Rite) even in Scotland, I would instance the Regulations of the "Operative Lodge of Banff," January 7th, 1778, which provide "That in time coming all members that shall hereafter raise to the Degree of Mark Mason shall pay one merk Scots, but not to obtain the Degree of Mark Mason before they are passed Fellow-Craft. And those that shall take the Degree of Mark Master Masons shall pay one shilling and sixpence sterling into the Treasurer for behoofe of the Lodge. None to attain to the Degree of Mark Master Masons until they are raised Master."*

This is the earliest minute I have as yet seen on the subject, and although many speak so much about the Mark Degree in connection with St. John's Lodge, Glasgow, no minutes of any importance or antiquity have been produced to prove such connection, and it is questionable after all whether an earlier minute than the one just quoted of 1778 can be found in Scotland.

I have no hesitation in saying that the St. John's Lodge, No. 3 bis (and in this respect it is but as all other lodges) never worked the Mark Degree before 1736. As a degree, it was unknown then in any country, and all that old minutes state simply confirms the ancient custom of "choosing the Mark."

The interesting observations of Bro. Kerr (representative of the G.L. of Scotland) do not prove the Mark Degree was known in 1598 in connection with "Mary Chapel" Lodge, Edinburgh. The name of the Fellow-Craft or Master, as also his mark, had to be inserted in the Book kept for that purpose, but no ceremony is ever mentioned, and the words Mark Degree, or anything approaching them, never occur, for the simple reason that, as a degree, the Mark Master was then unknown.

* This extract was made for me from the original minutes of this old chapter by Bro. Stenhouse Dairnsfather, of Banff, and so certified July 25th, 1857.

There are several records still preserved of the 17th and 18th centuries that illustrate our position, and abundant evidence has been accumulated to satisfy the most exacting that no degree whatever is alluded to in the ancient records of Craft Masonry for which Scotland is so famous, but all that can be claimed is that a mark was selected and registered, and a fee was exigible in consequence.

"Mother Kilwinning Lodge," Ayrshire, in the 17th century, charged four shillings as a fee for choosing the mark. In the Mark Book of the old Lodge at Aberdeen, dating from 1670, there is no trace of any ceremony in connection with the selection of the mark, nor is there in the minute books of Lodge "Journeymen," No. 8, Scotland.

In the Records of the ancient Lodge at Alnwick (Northumberland) marks are generally attached to the signatures from the first decade of the last century.

In the ancient Records of Haughfoot Lodge, Scotland, no mention is made of either the Third or of the Mark Degrees. These minutes commence 22nd Dec., 1702, and end 1763.

At a meeting of the old lodge at Brechin, Scotland, "27 day of December, 1714 years, being the anniversary of the Holly Apostle St. John," it was resolved "That each Meason shall insert his mark in this book, and shall pay thirteen shillings Scots, moe for booking their mark."

In all these records, and also in others, nothing has been found that alludes to either the Mark Degree or the Master Mason's Degree before 1716. The Fellow-Crafts simply chose their marks, which were registered on payment of the fee, and there the matter ended. The Masters being in official positions, and not members of a superior degree to the Fellow-Craft.

Bro. D. Murray Lyon, of Ayr (a great authority on ancient Masonry in Scotland), positively declares that "Up to within a short period of the abdication of St. Clair of the Protectorate of the Craft, there is a total absence from lodge records of any allusion to secret Masonic Rites other than what was embraced in giving the Mason's word." This same authority (who wrote the "History of Mother Kilwinning Lodge," and is now engaged in doing a similar important work for the "Mary Chapel," No. 1, Edinburgh) has stated it to be his decided conviction that there was no Mark Degree before 1736 in Scotland. In the remarkable award made respecting Lodge "Journeymen," and "Mary Chapel" of 1715 (a copy of which we have now before us) no mention is made of any degrees, but the "mason word" often occurs. We would gladly welcome a few words on this interesting subject from our old friend and brother, D. Murray Lyon, and we feel sure our readers would also.

I should be very sorry to hear of the Grand Chapter of Scotland acknowledging the Mark Master's Degree as a part of the Fellow-Craft Degree, especially as in the ceremonies of the latter throughout all last century the Mark Master is nowhere even alluded to or noticed in any way, so far as we can judge. It is only for those who think otherwise to produce a minute or record of a Mark Master's Degree in an old lodge, to disprove our statement. The Grand Chapter of Scotland is *de jure* the conservator of the degree in Scotland, and not the Grand Lodge.

Bro. A. T. Pierson says that "At no period since the revival of Masonry A.D. 1717 has the ceremony or ritual of the Fellow-Craft Degree, as practised anywhere assimilated to the ceremony or ritual of any of the degrees known by the name of Mark." This remark is to be found in "Traditions of Masonry," published by the Masonic Publishing Company, New York, and the statement is true of all America.

We have a record of the Mark Master's Degree when worked in Boston during the last century, which proves the lodge was originally held distinct from other degrees, and that on Nov. 28, 1792, it was united to those generally worked in connection with the Royal Arch. Several independent

Mark lodges were held in the United States during this period by Master Masons.

As a contribution towards clearing up the character of the Mark Grand Lodge 13 (h) about 1857 I submit the following from the "Masonic Observer" for that year:—

"At a meeting of Mark Masters held at Freemasons' Tavern, London, 30th May, 1857, presided over by Lord Leigh, Bro. Havers opposed the degree as neither ancient nor of value. *Bro. Smith in answer stated that the Mark degree flourished in the midland counties, and to the knowledge of living Masons has never ceased to work for the last sixty years."

"At the Mark Grand Lodge December 11th, 1867, Bro. Matthews, as an old member for sixteen years of the "Kent Lodge" of Mark Masters, Bro. Lazarus, for twenty-six years a member of the "Royal Cumberland" Bath, Bro. Barnard, who had the degree conferred on him fifteen years ago in a lodge whose warrant dated back into the last century, and Bro. Burdy who had the degree conferred on him in 1823," were all present, and testified to the Mark degree being worked in England for many years,

I have never yet seen a warrant granted 16 (h) by the "Ancients" during the last century to work the Mark degree. Some have claimed to be in possession of documents, but so far their pretensions have been unfounded. Such an important statement as the authorisation of the Mark degree by the "Ancients" should be supported by evidence, as an *ipse dixit* is of little weight, especially when the existence of such warrants is generally doubted.

Bro. Kerr's sketch of Masonry is a most valuable one. Undoubtedly, these ancient lodges were speculative as well as operative, although mainly the latter. John Earl of Cassillus, was Deacon of the Lodge of Kilwinning A.D. 1672, and Lord Eglinton in 1674. These, Bro. D. Murray Lyon declares, are the earliest instances yet found of non-professional architects or builders holding office in a Scotch Masonic Lodge. It has been often remarked (and even Bro. Lawrie has supported the statement) that Thomas Boswell, Esq., was Warden of the Lodge of Edinburgh (Mary's Chapel) in 1660. After an examination of the records, Bro. Lyon assures me such was not the case. He only attended once, and then was not the Warden of the lodge. This shows the need of care in the reception of statements which are unsupported by authentic quotations.

I challenge Bro. Kerr to prove that the Lodge 18 (j) of Journeymen worked the Mark Master's Degree in 1707. Bro. Hunter, who wrote the history of the lodge never claimed such a distinction for it, and in his excellent history of that lodge, which is to be found in the *Freemasons' Magazine* (Parts 3 and 4, A.D. 1858), in speaking of the Lodge of Edinburgh, No. 1 (of which No. 8 was an "offshoot"), the author observes: "A distinction is kept up between the Masters and individuals who held the rank of Fellow Craft and Apprentice, but nothing, so far as I have observed, is said about any ceremony being used at the advancement of a Fellow Craft to a Master Mason, or about any fees being paid for giving such a degree. It seems, indeed, doubtful if the lodge, from its commencement down to the formation of the Grand Lodge, practised anything more than the two degrees of Apprentice and Fellow Craft. The Masters referred to in almost every one of the early minutes are, therefore, likely to have been merely masters in trade, and not Masters in the sense in which they are now regarded in the Masonic lodges of this country. . . . Most of the Fellow Crafts took a mark, which is generally inserted in the books after their names, and which they no doubt engraved on their tools, and carved on the stones which they prepared. For obtaining a mark they paid a sum of money."

We readily admit that in early days the marks were taken by the Fellow Crafts, and thus Fellow Crafts had selected marks before they became

* Probably Bro. Basset Smith, of Birmingham, a well-known Mark Master.

Masters, but this fact does not prove that the Mark Master's degree was originally conferred upon Fellow Crafts, as the degree was unknown then, neither was the Master Mason's degree, so far as we know.

"Overseers" are so often referred to by Bro. 19 (k) Kerr that it would be well to give one excerpt from lodge records, dating before 1736, that mentions such an officer being appointed over Fellow Crafts! An instance is to be found in Bro. Lawrie's History of Freemasonry (2nd edit), pages 446-8.

According to Bro. Lyon, the Lodge of Edinburgh never worked the three degrees 21 (l) before the last century, and the minutes of all other lodges confirm his position. In fact, Masonic degrees were unknown before A.D. 1716, so that they are all inventions of modern times, and though some of them have actually continued ancient Masonry, the majority are wholly recent productions.

My opinion is, the Mark Master's degree 22 (m) belongs to the jurisdiction of the Supreme Grand Chapter in Scotland, and I have information on that point to prove its correctness, and to demonstrate that the Grand Lodge of Scotland has no business to control or be connected with more than three degrees. Even as late as the 26th May, 1800, the Grand Lodge of Scotland resolved to "Prohibit and discharge all lodges having charters from the Grand Lodge from holding any other meetings than those of the three orders."

I have a copy of a French work in 1745, 24 (n) which gives the "ancien mot de maître," as Bro. Rev. G. R. Portal describes. The degree of Royal Arch was instituted about A.D. 1738.

In conclusion, allow me to state that before 1717 there were no Grand Lodges, and therefore in that year the institution of a Grand Lodge was an innovation. About 1766 a Grand Chapter was formed by the "Moderns," although it appears they had no chapters at that time, but several members had received the Royal Arch of the "Ancients." The No. 2 Chapter was not warranted until 1769, the original charter for which I now hold. These bodies being instituted, however, was justifiable under the circumstances. In like manner the Mark lodges were justified in forming a Grand Lodge. They had individual lodges working before their Grand Lodge was instituted, some even during the last century, and in consequence of the Grand Lodge and Grand Chapter declining to incorporate the degree with their organisations, the Mark Masters were as a body without a head. Hence the constitution of these lodges into a Grand Lodge was as much a necessity as the Grand Lodge formed in 1717, and more so than the formation of the Grand Chapter about 1766. It seems, then, Masonically legal to form such a Grand Lodge, and that being the case, its members desire recognition by the Grand Chapters who support the Mark degree throughout the world.

The objection of the Grand Chapter of Ireland to recognise the Mark Grand Lodge has really no foundation in fact, because the Supreme Grand Chapter of Scotland is recognised by that body, although not recognised by the Grand Lodge; and what is more to the point, one of the bodies composing the Irish "Council of Rites," viz., The Supreme Grand Council for 33°, actually recognises the Supreme Grand Council for 33° of England, notwithstanding the Grand Lodge of this country does not. Now it is no more for the Grand Chapter (another of the bodies composing the authorized degrees) for Ireland to recognise the Mark Grand Lodge than for the Supreme Grand Council of the same country to recognise the Supreme Grand Council for this jurisdiction, seeing that in each case both are unrecognised by the Grand Lodge of England, and the arguments that would justify the latter certainly would also permit the former.

If the degrees of Excellent Master and Royal and Select Masters are worked it does not seem to me that the Mark Grand Lodge

ought to be the Conservator of them, but the Grand Chapter should be. As, however, the Grand Chapter cannot do so according to the "Articles of Union," it would be far better for these degrees to be worked under the Supreme Grand Council of 33° then for Mark Masters to seek to rule degrees superior in gradation to their own,

The Royal and Select Masters are simply copies of certain degrees under the Ancient and Accepted Rite, and they are not at all essential to Royal Arch Masonry. They had better be left alone, as they are not worth the trouble of incorporation with any rite in this country.

The success of the Mark Grand Lodge will be best insured by the members keeping closely to the ancient landmarks, and by refusing to incorporate into their organization any degrees of mushroom growth and questionable Masonic antiquity.

WILLIAM JAMES HUGHAN.

* The earliest Laws of the Royal Arch known (which I published in the first numbers of THE FREEMASON) refer to the Super Excellent as follows: Banff, Scotland, 7th January, 1765. "Any member who wants to attain to that part of Royal Arch and Super Excellent shall pay two shillings and sixpence to the public fund." It is questionable if the Mark Master's degree was known then.

SUMMER EXCURSION TO SEVENOAKS.

On Saturday se'nnight, Bro. George Kenning, of Little Britain, entertained his employes, ninety in number, to a very delightful trip by rail to Sevenoaks, Kent.

After luncheon, the company, as is usual with visitors to this favourite town, did not fail to visit Knole Park and its noble mansion, which is beautifully portrayed in the following lines:

See with majestic pride, the work of years,
It's reverend front the stately mansion rears,
Within whose ample space the eye surveys
The labour'd excellence of former days:
The model whose perfection art supplies,
Sculpture's light touch and Painting's deathless dyes.

The following historical account of the ancient structure and manor will not, perhaps, be unacceptable to our readers. The House is built principally in the Elizabethan style of architecture, and is situated on a commanding and healthy eminence near the town. The building itself covers a space of ground said to be nearly 3¼ acres. The principal portions of the mansion of "Knole" form a spacious quadrangle, built in the castellated style, with several square towers. The front of the building is not distinguished by ornamental details, but has an air of great plainness and simplicity. It would be in vain to attempt, in this short space, to describe the interior of the noble mansion so as to give our readers any just idea of its magnificence and beauty. Suffice it to say, a visit to Knole House will amply repay the most studious. The park is very extensive and beautifully varied in its features, with a luxuriant growth of timber, especially of oak and beech trees, for which the soil is naturally adapted. The girth of one of these venerable oaks is no less than 30 feet. Much assiduity and taste have been displayed in the arrangement of the plantations; the trees are not disposed in solitary clumps, but in broad and undulating masses, which rise and fall with the varying nature of the surface. From one point, viz., on gaining the summit of a hill near the House, a prospect of great extent bursts at once upon the sight—woods, heaths, towns, villages, and hamlets are all displayed in bright confusion, the eye commanding the greater part of West Kent, a considerable portion of Sussex, and a distant view of the hills of Hampshire. The manor and mansion of Knole were in possession of the Archbishops of Canterbury during the reigns of Henry the 6th, 7th, and 8th, but in the last of these reigns they were voluntarily surrendered to the Crown by Archbishop Cranmer. After passing through several hands, the estate was finally bestowed, in the reign of Elizabeth, on Thomas Sackville, Esq., afterwards Baron Buckhurst and Earl of Dorset, in whose hands it has continued almost uninterruptedly up to the present time, the present possessor being Lord Buckaurst.

After visiting Knole House, our party reassembled at the Rose and Crown Hotel, where they all partook of a sumptuous dinner, presided over by Bro. Kenning, and to which ample justice was done. The cloth being removed, the usual loyal and friendly toasts were given and drank with much enthusiasm. After a few songs, the company adjourned to the grounds, where they enjoyed themselves to their hearts' content with dancing and other amusements; adjourned to a social and bountiful tea, resumed their outdoor games, and finally returned to town highly pleased with the day's excursion.

Original Correspondence.

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

COMMITTEE OF ENQUIRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am very glad to see that your able remarks on this point have called forth a letter from "W.M." (p. 474). It is well known to me that, in certain foreign countries, a laudable custom has long been in force, by which the sponsor or next friend of the candidate has been held liable for the conduct of such candidate during the interval between his proposition and admission, and it has been found to work exceedingly well, ensuring earnestness and real purpose on the candidate's part.

Would it not be easy for lodges to frame a by-law to this effect? rendering it actually incumbent on the proposer or seconder to observe more attentively the general carriage of those seeking to enter the Fraternity. I know of more than one instance in which the proposer and seconder absolutely knew nothing whatever of the candidate, and in consequence it has led to circumstances greatly to be deplored. I could name an instance in which this occurred no later than a month ago, but as I am not wishful to injure the lodge in which the affair took place, it would perhaps be wrong to name that lodge; one, indeed, for which I entertain a sincere regard.

A regular form is issued out in French lodges to this end, and a similar one might easily be devised for this country. By the French provisions, two brethren are detailed off to make suitable enquiries—not, however, of a kind liable to endanger the candidate's worldly status—and to report generally upon such points as might guide the lodge in their ballot. This report is read in open lodge, previous to the ballot, and materially enhances the honour conferred upon the candidate at his initiation. No good man would at any time hesitate to undergo this preliminary ordeal, and unscrupulous or interested persons would thereby meet with a merited rebuff.

I will endeavour to find a copy of the French form, which, with slight and appropriate emendations, I am disposed to think would work very efficaciously amongst us in England. I have it not at hand, just now, but will seek for it.

I am, dear Sir and Brother, yours fraternally,
CRYPTONYMUS.

August 1, 1871.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In your impression of the 22nd July, a letter appears signed Frederick Binckes, in which that brother talks very learnedly about certain matters connected with the Order of Royal Ark Mariners. This, Sir, calls for no reply on my part other than, as a matter of courtesy to your readers and for their benefit, I beg to state that Bro. Binckes is not fully acquainted with the working of the Order over which I have the honour to preside, and therefore I do not feel justified, being of a very superior grade, and having privileges and immunities not enjoyed by the Mark degree, to reply to any questions propounded by those of inferior standing.

I will also state that the treaty signed by the duly authorised representatives of the Mark degree on July 6th, not having been ratified by the G. Mark Lodge on the 1st August, as stipulated in such treaty, the Royal Ark Mariner Grand Lodge is now an entirely independent body, and the degrees of the Order will from this date be conferred on all Master Masons in good standing who may desire to have them.

I am, dear Sir and Brother, yours fraternally,
MORTON EDWARDS, S.G.C. R.A.M.
Office of the Grand Lodge of Royal Ark
Mariners, 7, Gower-street, Bedford-square,
London, August 2nd, 1871.

SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reply to Bro. Yarker I have but two words to say. No one has a greater objection to personalities than I have, but some people are best fought with their own weapons. Fourteen years ago I had over £200,000 through my hands in one month. As to my statements generally, I have very good authority for all I have put in print; and it may perhaps interest Bro. Yarker to know that in consequence, no doubt, of his attacks on the S.G.C., over thirty good Masons have joined the Rose Croix under the A. and A. Rite in Lancashire alone within the last month.

Yours fraternally,
A MASON WHO BELIEVES IN
HIS O.B.

THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 468.)

ASKELON.

From our tents, pitched upon the brow of the cliffs overlooking the ocean, we commanded a splendid view of the ruined city; its walls thrown up in fantastic confusion half covered by the luxuriant growth of fruit trees or by heaps of drifted sand—strange contrast of fertility and desolation: useless it would be to attempt a more complete description than that given in Murray's guide, or the "Land and the Book." I shall content myself with touching on two or three points.

The city is four-and-twenty miles, as the crow flies, from the present ruin of Tinnath, whence Samson came to plunder the thirty change of garments for the payment of those who had expounded his riddle; though this is the only incident with regard to the whole city recorded in the Bible, yet it is impossible to visit these ruins at the present day without realising, perhaps more than in any other ancient city west of Jordan, the utter overthrow of power that has taken place, the desolation which reigns supreme; the walls of indurated sandstone, though now of small-sized stones, were once formed of massive blocks, as is seen by the remains here and there that have not been cut down for other purposes, or carried away to Acca or Saidon; great columns of granite seventeen to eighteen feet in length, and two to two and a half feet in diameter, project from the faces of the existing walls, used as thorough bonds, though hardly necessary, it seems, for the intensely hard mortar has united the stones into one solid mass, which has only again been broken by some great force—probably gunpowder. Examine these walls (photos. Nos. 257-259), great discs of masonry overlapping each other in confusion, and it is apparent that they have been overturned at no very remote period. Some of these walls may have been built by the ladies of England as an offering to their country and lion-hearted king ("Chronicles of the Crusades") during the Crusades.

The view (No. 256) shows us the sycamore fig tree, now loaded with its burden of fruit, the hollow fig, which, though refreshing when picked from the tree, is considered too inferior a fruit to be eaten by any but the poorest of the people. See how the trunk of the tree, acted upon in its early growth by the prevailing wind, the sea breeze has bent over the narrow pathway for nearly thirty feet, at a distance of eight to ten feet from the ground, offering a secure seat to any who, like the lowly Zacchæus, wish to have a view of all that pass that way.

In No. 256 we have a picture of the sea coast, with the surf breaking on the shore. Just outside that surf, as we were coming up from Gaza, we observed a large shark moving about, and on going down to the beach at Askelon at sunrise to have a swim, I saw two sharks loitering about within a few yards, apparently waiting for me, and not wishing to gratify their appetites, I dabbled in shallow water. These sharks are larger than any I have seen in these latitudes, and their appearance reminds us that this is the coast on which the prophet Jonah was disgorged by the great fish that had swallowed him up. A few miles further up the shore to the north is the Neby Yunas, the monument of Jonah's, which vies in tradition with another point near Saidon as his landing-place. The booths used in the gardens by the watchmen of the fruit trees also remind us of his history, for they are similar in construction to that gourd-covered booth he rested in outside of Nineveh.

Mentioning booths, I would draw attention to 1 Kings iv. 25: *And Judah and Israel dwell safely, every man under his vine and under his fig tree.* This, of course, is a poetical expression, but as at the present day, during a portion of the year, the natives actually do live under trees or in booths, it is reasonable to suppose that the same custom obtained among the Jews, and, in fact, we know it did obtain (Lev. xxiii. 42; Neh. viii. 14; 1 Sam. xxii. 6). And such being the case, it is probable that the names of trees giving the necessary shelter would be used in the poetical expression.

To live in booths shaded by the vine, by creepers, by dry bushes, is very common at the present day, but I am not aware that the fig tree is ever used as a shelter for man. On the contrary, its rank leaves have a most repulsive odour, the juice is supposed, when it touches the eye, to produce ophthalmia, and to sleep under its shade is said to be a certain receipt for the production of fever. In Spain, also, there is the same opinion; a fig tree near a house is said to be unwholesome, and to keep an animal under it for any length of time is supposed to produce madness or death.

About Askelon there are the most delicious apples, which were just now ripe, fully equal in flavour to any I have tasted elsewhere, but, in

keeping with so many of the Palestine fruits, they are sadly in want of proper treatment; they have dwindled down to one-half the bulk of an ordinary English eating apple. Dr. Thompson speaks of these apples of Askelon, but Dr. Tristram ("The Land of Israel," p. 604) suggests that he mistook the quince for the apple, and doubts whether apples grow in Palestine at the present day.

Although so little remains of ancient Askelon *in situ*, coins and bronzes are constantly being turned up by the plough and by the crumbling of earth during the heavy rains; and at this time agents come down from Jerusalem and buy up all that they can lay hands on, and sell at immense prices to pilgrims in the Holy City. I was able to secure on the spot some small bronzes of the Egyptian gods, Osiris and Isis, and also a very elegant mutilated figure of Hercules, and the remains of a fish god; the greater portion, however, of the bronzes are distinctly Egyptian, and similar to those in the British Museum; the coins found are generally Roman, or of the Crusaders, or Cufic.

5th June, 1867.—Askelon is ten miles from Ashdod in a straight line. We left the former at 8 a.m., and passing Abu Mushad, an eminence and tomb from whence the minarets of Gaza can be seen, we passed in a few minutes remains of buildings of Ibrahim Pacha, and among other objects a well 140 feet deep, with a staircase running down, around the side. Leaving Mejdal with its minaret to our right, we came on Hamâmeh at four miles situate on the edge of the sand-drift, the next village to be submerged. A Greek Christian came out to meet us, and insisted on our coming into his courtyard and feeding on water-melon, and then produced several articles for sale, among the rest a pot of well-preserved bronze Roman coins. We had not time, then, to strike a bargain, and on enquiring for them a few weeks after I learnt that a commissioner for a collector at Beyrout had carried them off. On leaving this village we kept the drift sand close to our left, and shortly passed a small masonry erection in which water is deposited by the people from the neighbouring villages for the benefit of passers-by—a very kindly arrangement in a dry land if they would only take the trouble to keep it clean. Passing now over a country tame and uninteresting, we arrived at Esdud (Ashdod) shortly after mid-day. I went from here to the sea beach, a distance of three miles, in search of any remains of the ancient city, but nothing could I see but endless mounds of drift sand, over which we stumbled ankle deep; on the shore itself are the ruins of a rectangular barrack of sandstone, similar to the walls of Askelon, and at about a third of the distance on the road to Jaffa. It probably was a station connecting the two cities; it measures about 120 feet by 50 feet, with semi-circular flanking towers at each angle, and two on either side. No ancient pottery or glass was observed about, but there were a few broken bottles of modern construction, which looked as if they had once held beer.

Ashdod itself is a mean Mahometan village, situated on a gentle eminence, surrounded with beautiful gardens and palm trees, but with no signs whatever of its ancient grandeur visible, if we may except the sarcophagus shown on photograph No. 263, supposed to be of an early type. The view of the Persian wheel (N'aura), driven by a camel, and of a palm tree, Nos. 264 and 262, were also taken in this village. To the west the sand rises high above the gardens, and each year swallows up a portion. In the centre of the village is the usual elevated mound of rubbish, here of a considerable height, ending in a conical peak—a good theodolite station, and there we proceeded at sunset, just the worst time for observing, as then the fellahin were returning from their daily labour. We were soon surrounded by the entire village, who in a half defiant, half good-humoured manner advanced to the attack, determined to capture our instrument, which they considered to be exerting some sinister influence over the country; luckily the mound was steep, and as they came up we pushed over the foremost upon those behind and managed to keep our position until the pole star was observed. I was obliged, however, to complete the observations next day when the men had left the village. The sheikh came in the evening and made his apologies for the uproar, and affected great penitence.

On June 6th and 7th the country to north and east was surveyed. About one mile N.E. of Ashdod the Wâdy from the Valley of Elah (now Wâdy es Sumt) effects its junction with another from the south which runs by Kuratiyeh. They are here the merest ditches, about 6 feet wide and 4 feet deep, and just now are quite dry. Their course was followed to the sea coast at a point four miles north of Ashdod, where they form lagoons of shallow water, supplied by the oozing up of water from the soil, and separated from the ocean by a bar of sand. Neby Yunas is built on an eminence at this point.

(To be continued)

Foreign Masonic Intelligence.

BOMBAY.

FUNERAL OF W. BRO. H. H. AVRON.

[From the *Bombay Gazette*.]

The body of Mr. H. H. Avron, late Superintendent of the Bombay Sailors' Home, was buried in Sewree Cemetery on Friday afternoon, when the unusually numerous attendance of mourners testified to the high respect and regard felt for the deceased.

Although it was rather an advanced hour when notice was sent round to the friends of Mr. Avron that the funeral would start from the Sailors' Home at half-past four o'clock the same afternoon, and that those who are Freemasons were invited to attend as such, the shortness of the summons did not prevent a very great gathering—so great, indeed, that we believe the funeral procession was larger than is ever remembered to have been seen before in Bombay. Nearly seventy carriages followed the hearse. The mourners were almost all Masons, and amongst the number were some Parsees. The brethren were habited in the costume of their Order, and, in accordance with ancient usage, wore sprigs of Acacia.

Arrived at the tank bordering the compound of Government House, the whole party alighted, and the coffin was taken out of the hearse. On the top of the pall rested the emblems of different degrees in Masonry to which the deceased had attained, together with the badge of truth and uprightness. The procession then moved up the hill leading to the cemetery. In front marched the Grand Tyler, with drawn sword. Then came the Past Master of Wor. Bro. Avron's Lodge, "Concord," supported on each side by a Worshipful Master. Next came the Chaplain, succeeded by the coffin borne by brethren, with the officers of the before-mentioned lodge as pall-bearers, the rear consisting of a long line of Worshipful Masters and brethren. On reaching the cemetery, the burial service of the Church of England was read by the Chaplain, Bro. the Rev. W. H. Harper (Chaplain of Lodge Truth, 944). At the conclusion of this most impressive service, the equally-solemn Masonic burial service was read by the Past Master of "Concord," and at the appointed passage the Master deposited his sprig of acacia in the grave, whereon the brethren generally threw theirs on the coffin. The symbolical white apron of the deceased was likewise deposited with the coffin, and the service was closed with the funeral honours due from the Craft.

We may add that W. Bro. Avron, at the time of his death, was Master of Lodge Concord, that he had ruled over several other Masonic bodies in Bombay, that in this part of the Masonic world he rendered great services to the Craft, services which will not easily be forgotten, and that are known, not only in India, but in America, with some of the most distinguished Masons of which he maintained a constant correspondence in connection with Freemasonry. Than W. Bro. Avron it would have been difficult to find a more earnest and thorough-going brother anywhere, and the untiring exertions he made for the good of the Craft must have been a heavy tax on the time and attention of a man whose ordinary occupation was one entailing a good deal of hard work daily.

Mr. Avron was a native of Bristol, and for some years followed a sailor's life. He held a certificate of competency as a Master Mariner. We regret to add that he leaves a wife and large family to mourn for him.

WEST INDIES.

[From the *Falmouth (Jamaica) Post*, June 27.]

It is our painful duty to record the death of Mr. John Anderson D'Souza, one of the most worthy and deservedly-respected of our fellow-parishioners in Trelawny, and the eldest son of David H. D'Souza, Esq., the principal of the extensive commercial establishment of D'Souza, Sons, and Lazarus. This melancholy and generally-lamented event took place at nine o'clock on the morning of Sunday, the 25th inst., the deceased having received during his illness of a few days the careful and constant attention of his medical and other friends, as well as that of the members of his family. But all human aid was unavailing, and he "walked the way of nature" in the 32nd year of his age, having sustained an irreproachable character in all the relations of life. It was his earnest request to have a Masonic funeral, and the request was complied with by the members of the Athol Union Lodge, who met at their lodge-room in this town, at half-past eight o'clock yesterday morning, in accordance with the requirement of a circular which was issued by the Master, Mr. John C. Lewis. The meeting was in every respect, as we have been informed, in the true spirit of harmony, and the usual formalities having been gone through, a procession was formed in the following order:—

Two Tylers, with drawn swords.
Entered Apprentices, two by two.
Fellow-Crafts, two by two.
Master Masons, two by two.
Two Stewards, with rods of office.
Junior Guard and Secretary.
Senior and Junior Wardens.
Bible-bearer.
Depute Master.
Worshipful Master.

The Body, with three mourners on each side.

The procession reached the residence of the deceased brother at ten o'clock, and the Masonic funeral service was read by Master John C. Lewis in a solemn and affecting manner. The Masonic apparel and jewel of the deceased were placed on the lid of the coffin, and the procession was again formed in the order already mentioned, preceded by the constabulary body, and followed by merchants, public officers, planters, and other citizens, two by two, numbering upwards of 300 persons, independently of other parishioners to the extent of 1,500 males and females. The windows of houses in the streets through which the procession passed were filled by respectable families, all of whom manifested poignant regret at the death of a worthy member of the community. At the parish church the body was met by the Rev. Earnest A. Stewart, rector, the order of procession having been reversed. "The Dead March in Saul" was played by the Organist, Mr. James Atkins, until the congregation, exceeding 2,000 persons, obtained seats in every part of the sacred edifice. The rector read the 90th Psalm, at the end of which a chant was sung by the choir, and was followed by the reading of St. Paul's First Epistle to the Corinthians, 15th chapter, commencing with the 20th verse. The choir then sang the 298th Hymn:—

"Beneath our feet and o'er our head
Is equal warning given:
Beneath us lie the countless dead,
Above us is the Heaven!"

The Organist played a solemn funeral march while the body was being removed from the church to the place of interment, where the concluding portion of the burial service was read by the rector. The Worshipful Master of the Athol Union Lodge then delivered a short and appropriate address to his assembled brethren, and thus closed the sorrowful ceremonies of the day.

The church bell tolled while the procession moved on to the church, the flags of all the vessels in the harbour were half-masted, and at nine o'clock the stores and shops in the town were closed in respect for the deceased, of whom it may be truly said he made many friends and never had an enemy. The large number of persons of all classes belonging to Trelawny and the parishes of St. Ann, St. James, and Hanover, who mournfully followed the remains of Mr. John D'Souza to their last resting-place on earth, afforded evidence of the fact that he lived esteemed and died regretted by all who were acquainted with his many excellent qualities. In commercial transactions he was a man of strict integrity; he bore the reputation of a fond husband and father, a dutiful son and affectionate brother, and a sincere friend; and to the poor and afflicted of his fellow-creatures, "he had ever a tear for pity, and a hand open as day for melting charity." We sympathise with his parents, wife, child, and other relatives to whom he was endeared, in their sad bereavement, and we trust that they will be sustained in their affliction by Him, "Whose Name is Love."

[From the *St. George's Chronicle*, July 1.]

A Masonic Ball, at Mount Moriah, came off with éclat on Thursday evening. Never, in our memory, has there been so successfully got up and carried through an entertainment of the sort. From an early hour of the evening, the parties invited began to arrive, and were received by the R.W.M., Mrs. Aird, and the Stewards: and at about 8 p.m. dancing commenced, and was kept up with scarcely any intermission until a little after midnight. We observed a large number of members of "Caledonia" present, and as all of the Craft in attendance were properly clad, the effect of the first entertainment of the description given in Grenada will not soon be forgotten. At supper—which certainly was most elegant and sumptuous—the company also enjoyed themselves; and, in discussing the good things provided, the time was spent in the full enjoyment of that rational festivity and social harmony which should always prevail—more especially upon such occasions—amongst those who "meet upon the Level and part upon the Square." After supper, the toasts proposed "from the chair," by the Worshipful Master, were "The Queen and the Craft," "Our Brother, the Prince of Wales, and the rest of the Royal Family," "The Grand Masters of England, Ireland, and Scotland," and last, though not least, "The Ladies." Dancing was resumed at 1.30, and kept up until gunfire. The meeting then separated,

all who had been present being, "happy to meet, sorry to part, and happy to meet again."

SOUTH AMERICA.

[From the *Callao and Lima Gazette*, June 28.]

There is no institution, however pure the motives that gave it birth, or however great the usefulness which it displays, that is not open to detraction. It has been eloquently said that, "It is a grovelling taste to delight in distinguishing great characters by their faults alone; in tracing an eagle's flight by its earthly shadow." As of men, so of institutions, which are the work of men—all are open to detraction. Among the many, perhaps none more so than Freemasonry, than which no society was ever founded with loftier objects and upon more honourable principles. Those who decry it are ignorant of its character, or who have the misfortune not to be able to appreciate it. The public newspaper is not a fitting medium to discuss the beauties of the noble Order which stands as the solid rock in the civilised world, against which even detraction is powerless, since its ever-swelling stream diverges into broken rivulets as it approaches in its course the iron shores that protect the beacon light to men.

There are many thousands of Freemasons in this important republic, and their number increases, we might say, daily. It is an Order that needs no defence, for it knows no crimes and heeds no fears. True, like all societies, it has its abuses, for "where's that palace whereinto foul things sometimes intrude not?" But the abuses of the Institution are not inherent in, but foreign to, the Order. It would be well for mankind if practical Freemasonry were to influence worldly transactions more than it does; if its sublime principles were more universally followed and its solemn injunctions more scrupulously observed.

To-day we willingly devote a portion of our space to chronicle the great celebrations which have taken place in Lima and Callao, since it is well that the administrations of the several lodges in the two cities, for the current year, should be known. It is a mistaken notion that such celebrations are in themselves Freemasonry, and that all that is good in the Order is to be found at the convivial board. It is not so. The banquet affords only the occasion on which the Order may be known by those who are not of it. Nor is it within the portals of the building consecrated to Masonry that the virtues of the Institution are displayed—it is within the human heart that the sacred altar is built; it is in the human breast where the principles are actively at work, and it is in the outward work of the true Mason that the beauties of the ancient Order are practically exemplified. Whether Freemasonry will make a bad man good is certainly problematical; but that it will make a good man better will not be denied by those who know its obligations and its powers. It is indeed the "organ of the moral world," and has a purifying and healthful influence wherever it is known—and where is it not known? It is the handmaid of civilisation itself; it is built on the foundation of charity, and should be judged not by the weaknesses of its followers—for all are human—but by the strength, force, and power of its principles and by the God-like attributes it possesses.

The advance of such an institution in any community must be satisfactory to those who can appreciate it, as we hope we can, and it will not, therefore, we trust, be deemed out of place by even the uninitiated that we should, on the recurring periods of festivities of the Brotherhood, devote a small portion of our space to the notice of an Institution honoured from time-immemorial.

GRAND CELEBRATIONS IN LIMA AND CALLAO.

On Saturday, June 24th (St. John's Day), in accordance with the ancient usages of the Order, the newly-elected officers for the present Masonic year were duly installed by the Grand Master of Peru, Senor Don Blas Alzamora, 33°, assisted by several members of the Grand Lodge. Similar ceremonies took place in Callao on the following day. The subjoined are the names of the lodges and their officers:—

Orden y Libertad, No. 2.—Worshipful Master, John Meiggs; 1st Warden, Arthur M. Wholey; 2nd Warden, Rios y Negron; Chaplain, M. St. Marie; Sect., Aurelio Alfaro; Treasurer, Gilbert Brandin; Master of Ceremonies, B. Prieur; Tyler, C. Maxton; Treasurer of Poor Fund, A. M. Leon.

Virtud y Union, No. 3.—Worshipful Master, Luis A. Leuthold; Senior Warden, J. Landever; Junior Warden, G. Echandia; Chaplain, M. Sologuren; Sect. J. Vizcarra; Treasurer, J. D. Luque; Master of Ceremonies, G. Clausen; Tyler, J. Fernandez.

Estrella Polar, No. 5.—Worshipful Master, J. Sanchez Silva; Senior Warden, Pedro A. Iribaren; Junior Warden, M. M. Salazar; Sect., M. Solor-

zano; Treasurer, J. A. Serdio; Master of Ceremonies, J. B. Saavedra; Treasurer of Poor Fund, Jose Casos.

Orden y Reforma, No. 7.—Worshipful Master, Ricardo Palma; Senior Warden, J. B. Fuentes; Junior Warden, M. Miranda; Chaplain, Aurelio Alfaro; Sect. J. Fuentes; Treasurer, M. Denegri.

Cosmos.—Worshipful Master, G. Hohagen; Senior Warden, C. E. Jones; Junior Warden, C. Davis; Chaplain, G. A. M. Mejer; Sect. N. Evans; Treasurer, Asker; Master of Ceremonies, J. Osborne; Tyler, Johnson; Treasurer of Poor Fund, D. Newman.

After the conclusion of the ceremonies of installation, upwards of three hundred and fifty brethren sat down at three separate grand banquets. Previously, however, the poor were admitted within the gates of the Temple, and the sum of one hundred and fifty soles was distributed amongst them. Several poor brethren and other applicants for charity were voted sums of money for their immediate wants.

The greatest harmony reigned amongst the brethren, and brilliant speeches were made upon the occasion. What added much to the solemnity of the proceedings was the reincorporation by a decree of the Grand Lodge of the symbolic lodge "Paz y Orden," that had from some motives not properly understood by its members become irregular, and was so declared; but the true spirit of Masonry was here manifested—the past was forgotten, and its erring brethren welcomed back to the fold.

The three banquets were under the respective direction of Aro. Rotalde, of the Hotel Morin, the second under Gatillon, of the Hotel Anglais, and the third under Bundichon, in the Calle de Mantas. As may be well supposed, the three grand caterers did their best to outvie each other, and they succeeded to the entire satisfaction of the brethren. The feast lasted until eight in the evening.

On Sunday another new lodge in Lima was installed by the Grand Master, under name of "Alianza y Firmeza." The following are the officers to whom the charter has been granted:—Worshipful Master, Dianisio Derteano; Senior Warden, E. Corrochno; Junior Warden, E. Plazolles; Chaplain, J. Nuvarro; Secretary, D. Ysquerdo; Treasurer, J. Mirandu; Master of Ceremonies, Bethancourt; Tyler, Belogron.

The installation was quite a brilliant affair, and after the ceremony a most sumptuous banquet was served to the brethren who assisted.

CONCORDIA UNIVERSAL (CALLAO).

The installation of the Worshipful Master and officers of the Lodge Concordia Universal, of this city, took place on Sunday, the 25th inst. On the occasion there was a very large attendance of the members of the lodge and visiting brethren. The ceremonies within the lodge, which are known only to the "free and accepted," were performed in a manner highly creditable to the Worshipful Master and those of the lodge who aided him. The following is the administration of the "Concordia Universal" for the current term:—Worshipful Master, Enrique A. Ziegler; Senior Warden, Lucio Richardson; Junior Warden, Frederico Rivera; Orator, Nicolas Chiuliza; Assistant Orator, Estervan Dañino; Principal Secretary, Gil. Antonio Toledo; Assistant Secretary, Pablo Bocanegra; Treasurer, Sylvano Cavalie; Senior Steward, Alejandro Marsan; Junior Steward, Alejandro Herran; Master of Ceremonies, Leopold de Caila; Assistant Master of Ceremonies, Luis Kiffer; Steward of Charity Fund, José Origio; Senior Deacon, Juan I. Pünkett; Junior Deacon, Frederico Jansohn; Inner Tyler, Eduardo Lee; Outer Tyler, Vicente Molina.

The brethren retired from labour to refreshment, and partook of a splendid banquet, presided over by the Worshipful Master, who was supported on either side by worthy and distinguished brethren, high in the Order. About eighty guests were present, who did ample justice to the repast. There were, of course, the usual loyal toasts, and some very excellent speeches were made.

It is gratifying to notice that Freemasonry is taking a firm hold in Peru, and that, despite the few ignorant men who decry it, it is advancing with rapid strides, as it is in all other parts of the civilised world.

HOLLOWAY'S PILLS.—Bilious affections and stomach complaints induced by atmospheric heat or too liberal diet, if not at once checked, are often attended with serious consequences. When any one finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, while he is indisposed for all exertion, physical or mental, he may be sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all his energies be restored. Printed directions for the guidance of patients in the use of this admirable medicine, are affixed to each box.—[Advt.]

Poetry.

RAMBLERS ROUND GLASGOW.

BY BRO. WILLIAM JOHNSTONE.

Ramblers round Glasgow!
A bumper I ask you
To pledge to our club,
With a hearty huzzah!
Born in the winter drear,
Welcomed with jolly cheer,
Cradled in Newton Inn,
Baptized w' snaw.

Nae wonder sic a club
Grew up a sturdy cub,
Nursed by a score
O' gude fellows a'.
As if by magic strong,
It up to manhood sprung—
Smiled at the snawdrift,
Bade the winds blaw.

When the days langer grew,
Flowers deckt the earth anew,
Wee blue-eyed angels bright
Bade it "God speed."
Gowans and primrose pale,
Violets that scent the gale,
Spoke welcome to Ramblers
Through wild brake and mead,

Wild songsters numberless,
Far in the wilderness,
Woo'd us and won us
In "ilka green shaw."
Laverocks in sky so clear,
Lintics in whin and brier
Sang, Love mother Nature,
For she loves us a'.

Next came blithe Autumn rare,
With brown'd cheek and golden hair,
Proud that the Ramblers
Her bounties should pree.
Black-boyds and berries red,
In rich abundance spread,
For the field-roamers,
So healthy and free.

Then old Winter so jolly,
With crown of bright holly,
And health-giving breezes
A ne'er-failing store,
Sang, If length of years you'd see,
Breathe mountain air so free,
There's life in the old boy
Though grizzly and hoar.

Shade of M'Donald true,
Warm-hearted, gifted Hugh,
Still hover round us
By hill-side and glen.
May thy true spirit
Each Rambler inherit,
Thou chief of good fellows,
Thou prince of good men.

BURNS'S LODGE, TARBOLTON.

BY BRO. A. GLASS, M.M. No. 138, Ayr Operative, Scotland.

I've sat beneath the old roof-tree
Where Burns oft spent the festive night,
As happy as a king could be
Among the honoured "sons of light."
To me it was as Mecca's shrine
To ardent Eastern devotee,
Where Scotia's minstrel passed langsyne
So many hours of joyous glee.

What hallowed recollections throng
Around that spot, endeared to fame?
What happy scenes of love and song
Are conjured up in Burns's name?
What mystic fane, however grand,
Can with the lowly lodge compare,
Where, "honoured with supreme command,"
Presided Fame's eternal heir.

Along the corridors of Time
For ever sweep his deathless lays,
And Scotia's sons, in every clime,
Sing sweetly of their native braes;
In fancy rove "whaur Lugar flows,"
Where "hermet ayr" delights to stray,
Or "boony Doon" in beauty goes
Past hoary, haunted Alloway.

Nor sylvan bower, nor tiny flower
That blooms where wimplin' burnie strays,
But he possessed the innate power
To twine around them fadeless bays.
In Nature's Lodge, supreme and grand,
He sat as Master in the chair,
And shed a glory o'er the land
That time nor change can e'er impair.

His was the keen, prophetic eye,
Could see afar the glorious birth
Of that Great Power, whose mystic tie
Shall make "One Lodge" of all the earth;
Shall usher in the reign of light,
"Ring out the false, ring in the true,"
Cause man to walk "square" and "upright,"
And Wisdom's path of peace pursue.

ORDERS OF CHIVALRY.

FORMATION OF A PRIORY OF MALTA AT LIVERPOOL.

A Priory of Malta, under the warrant of the Jacques de Molay K.T. Encampment, holden at Liverpool, was formed on the 21st ult., at the Masonic Temple, Hope-street. Several Eminent Knights and distinguished members of the Supreme Grand Council, attended.

Letters were received from the Very High and Eminent Deputy Grand Master, the Rev. John Huyshe; the Earl of Limerick, V.E. Grand Prior; Lord Eliot, P.G.C. Cornwall; Captain Cope, D.P.G.C. Cheshire; and other distinguished Knights Templar, expressing their regret that they were unable to be present, and wishing success to the new priory.

The ceremony was most impressively performed by Sir Patrick Colquhoun, assisted by other Eminent Knights from Grand Conclave.

The Knights Templar having received the Mediterranean Pass, and being admitted, the following principal officers were appointed:—Eminent Prior, H. Bulley; Captain-General, E. Pierpoint; Lieut.-General, Capt. T. Berry; 1st Lieut., Lieut. A. Mott; 2nd Lieut., J. Mercer Johnston, M.D.

The priory being closed in form, a banquet was afterwards partaken of at the Adelphi Hotel.

SCOTLAND.

GLASGOW.

The Caledonian Royal Arch Chapter of Unity, No. 73, met at their Hall, Buchanan-street, on the 25th ult., when the following officers were present: Comps. D. Gilchrist, M.E.Z.; T. Findler, H.; W. Donaldson, as J.; G. McLeod, S.E.; G.W. Wheeler, P.S.; and W. Green, A.S. Visitors: H. McCallum, M.E.Z. 69, and W. Green, 69. A request was preferred by Comp. McCallum, on behalf of Andrew's Chapter, 69, to have a member exalted for them, as he was about to leave for Calcutta. This was cheerfully acceded to, and Bro. George Watson Morrison of Lodge 408, was accordingly duly exalted to the Holy Royal Arch. There being no other business, the chapter was closed and the Comps. adjourned to refreshment.

METROPOLITAN MASONIC MEETINGS

For the Week ending August 12, 1871.

MONDAY, AUG. 7.

Lodge 1319, Asaph, Freemasons' Hall.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, AUG. 8.

Lodge 548, Wellington, White Swan, Deptford.
" 1269, Stanhope, Thicket Hotel, Anerley.
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 (825), Cambridge Hotel, Upper Norwood, at 7.30.
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, AUG. 9.

Lodge 1228, Beacontree, private rooms, Leytonstone.
" 1260, Hervey, Iron School Room, Moore Park, Walham Green.
" 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 10.

Lodge 1227, Upton, Spotted Dog Tavern, Upton.
" 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
K.T. Encampment, Temple Crossing, Horns Tavern, Kennington.
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, AUG. 11.

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 Courts 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, AUG. 12.

Lodge 176, Caveac, Radley's, Blackfriars.
" 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.

THEATRICAL.

ROYAL STRAND.—The reappearance Mr. S. Clarke, the popular American comedian, on last Saturday, in his celebrated impersonation of Dr. Pangloss, in Coleman's comedy of "The Heir at Law," was received by one of the largest audiences we ever remember seeing at this ever-popular and most fashionable theatre. He has just completed a brilliant tour of eighteen months through the United States of America. His acting is unimpaired, and must be pronounced now to be of the highest order of merit. He must be seen to be fully appreciated, as no language can give a correct idea of his inimitable acting. He received the heartiest welcome, and at the end of each act had to appear before the curtain for the applause of the audience. The performances commence with "Lodgers and Dodgers," followed by the "Heir at Law," and conclude with Byron's celebrated burlesque "Miss Eily O'Connor." The company now includes Miss Ada Swanborough, Mesdames Louise Claire, Raymond, Jenny Lee, Rose Cullen, Asborne, Armstrong, and Topsy Venn, Messrs. Harry Paulton, Walter Joyce, John Wallace, E. Chamberlain, H. J. Turner, and Edward Terry.

OLYMPIC.—In spite of summer weather, which has a tendency to draw audiences anywhere than to theatres, yet this fashionable theatre is filled every evening to witness "Dominique the Deserter." "Daisy Farm" is as fresh as ever, and the performances concluded with H. J. Byron's fairy extravaganza entitled "Giselle." The lessee and manager is Mr. W. H. Liston; directress, Mrs. W. H. Liston; whose well-known names are a guarantee of the good performances at this theatre.

VAUDEVILLE.—Bros. J. H. Montague, D. James, and T. Thorne find it unnecessary to change the programme, which now comprises "A Fearful Fog," "Twecdie's Rights," and "The Orange Tree and the Humble Bee," large audiences witnessing the performances every evening.