

# THE Freemason.

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VOL. 4, No. 131.]

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**MIDDLESBROUGH.**

William, b. Marshall ..	..	..	2
Hikeley, l. b. w. b. Jackson ..	..	..	16
T. C. Davison, b. Marshall ..	..	..	2
R. Davison, b. Jackson ..	..	..	2
Stainsby, b. Jackson ..	..	..	0
Mulom, run out ..	..	..	7
Doughty, l. b. w. b. Marshal ..	..	..	10
Blewitt, b. Jackson ..	..	..	2
Petchell, b. Marshall ..	..	..	2
Dunning, not out ..	..	..	0
Watson, c. and b. Marshall ..	..	..	0
Extras ..	..	..	11
Total ..	..	..	54

**DARLINGTON.**

Marshall, b. Doughty ..	..	..	1
Raine, b. Doughty ..	..	..	11
Chadwick, b. Hikeley ..	..	..	0
Jackson, hit wicket ..	..	..	14
Towne, b. Doughty ..	..	..	4
Bell, b. Doughty ..	..	..	5
Brunton, st. R. Davison ..	..	..	0
Cowper, c. Petchell ..	..	..	0
Mitford, b. R. Davison ..	..	..	0
Bailey, c. and b. Doughty ..	..	..	2
Toes, not out ..	..	..	0
Extra ..	..	..	1
Total ..	..	..	38

The brethren adjourned to the Devonport Hotel to dine, after which a very pleasant evening was spent, and arrangements contemplated for a return match shortly, all seeming to have thoroughly enjoyed the day's outing.—"Northern Echo," 4th September,

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## FREEMASONRY &amp; ISRAELITISM.

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

## xvi.

Hitherto we have regarded the Anglo-Saxons as identical with Israel, chiefly as it is seen in their relations with other peoples and in their occupation of, or establishments in, a considerable portion of the globe, continental and insular; and, in a general way, of the influence they have exercised where they have mixed themselves up with other peoples, in the social, moral, and religious character they have impressed upon them. We have seen them operating as the salt of the earth, purifying what was base, and preserving what had in it the principle of vitality, and was capable of a righteous and beneficent expansion. We must now consider, more particularly, the characteristics which they exhibit amongst themselves — religious, political, and social ; and see in how far these agree with what was predicted of Israel after the overthrow of the kingdom. For it is to be observed, that the prophecies touching Israel do not deal in generalities, merely—describing what was to happen to them, as a people, in fulfilling the early prophecies, which gave them the earth for their possession, and depicting them as the progenitors of many and powerful nations, the ancestors of kings, and the heralds and teachers of those divine truths which are to subdue all peoples, and, ultimately, in the consummation of God's gracious purposes, to bring all men and all things into subjection to the Divine will; so that "judgment shall dwell in the wilderness, and righteousness reside in the fruitful field—the work of righteousness be peace, the effect of righteousness be perpetual quietness and assuance; while the people shall dwell in a peaceful mansion, and in secure habitations, and in resting-places undisturbed" (Isaiah xxxii. 16-18).

Amongst those things which we have

now to notice some may seem to be trivial, or, at best, of but small importance, hardly worth notice ; nor would they be if they stood alone ; but forming, as they do, parts of a great mass of the particulars which it was foretold Israel should possess, or exemplify, or perform, they assume a different character ; and all concentrating in the Anglo-Saxons, and in them alone, they possess a weight and an importance which it is impossible to over-estimate, seeing that they form part of that aggregated mass of evidence which is strengthened by every added item. Amongst these items are the following.

We have seen that Israel was to lose its identity—that is, not to be known as Israel—that it was to become so far blinded as not to know itself ; so that being called by another name it should not, until the fulness of the time had come for the realisation of the most comprehensive of the promises and prophecies relating to it, perceive, though performing its allotted work, that it was indeed the Lord's witness and messenger to the ends of the earth, putting down all false gods, overthrowing the inhuman and debasing rites of idolatry and demon-worship, and introducing, in their place, the knowledge and worship of the one true God. Hence, Israel was to become a pre-eminently religious people, setting up a standard for the nations, so that they should walk in its light and kings in the brightness of its sunrising. Israel was not only to bless the nations by her presence, and her settlements ; she was, while diligent in business, to be fervent in spirit, serving the Lord. She was to proclaim the great truths of which she had been made the depositary. See how clearly and repeatedly this is written on the roll of prophecy : "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the nations" (Isaiah xlvi. 6) ; "Israel shall blossom and bud, and fill the face of the world with fruit" (ch. xxvii. 6) ; "This people have I formed for myself : thou shalt show forth my praise" (xlvi. 21) ; "Thou art my servant, O Israel ; in whom I will be glorified" (xlix. 3) ; "I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth" (ver. 6) ; "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord" (Zech. x. 12) ; "Thus shalt thou [Israel] say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth" (Jer. x. 11) ; "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, and as showers upon the grass" (Micah v. 7) ; "And the Lord will be magnified from the border of Israel" (Malachi i. 5). Great and glorious as this mission was, it has been—though not fully, yet—largely fulfilled by the Anglo-Saxons, and by no other people in the world. By their translations of the Bible into nearly every known language, and the distribution of it over the whole world, they have, indeed, testified that "the

gods which have not made the heavens and the earth shall perish from the earth ;" and in every region it has been said of those who have been sent forth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth" (Isaiah lii. 7). They have been, and still are, the missionaries of the good tidings, throughout the continent and in almost every island of the oceans, so that "the uttermost parts of the earth have heard songs, even glory to the righteous" (chap. xxiv. 16) ; and the Lord has "been glorified in the valleys : even the name of the Lord God of Israel in the Isles of the sea" (ver. 15).

Nevertheless, though thus to be made the witnesses to The Truth, and to constitute the true church, the body was not to be so religiously united as to be of one mind on all points appertaining to religion. They were to be divided among themselves, and to have distinctive religious designations. "One shall say, I belong to Jehovah ; and another shall be called by the name of Jacob ; and another shall subscribe his hand to Jehovah, and shall be surnamed by the name of Israel" (Isa. xliiv. 5). How characteristic this is of the church, as it exists amongst the Anglo-Saxons, and their kindred peoples, every one knows, One is of the Church of England, another of the Church of Rome ; one is of Luther, another of Calvin ; one is of John Wesley, while others are of the Independents, Baptists, Swedenborgians, or other sectional denominations. One says, "I am of Paul ; another, I am of Apollos ; another, I am of Cephas ; and another, I am of Christ." This becomes a matter of reproach, for many aver that if these Christians had the truth, they would be all of one mind pertaining to it. But whatever may be the object of a man's pursuit, however earnest he may be in that pursuit, and however disposed to embrace and act consistently with such light as he obtains, he is, after all, but a man ; and seeing that man differs from man in the power of his intellect and in the breadth and soundness of his judgment, scarcely less than in the expression of his countenance, and in the height of his stature, it necessarily follows, that, though, on the broad and vital truths of religion, they who avow their acceptance of revealed truth, and their willingness to be governed by it, may be of one mind, there will be subordinate things, such as church government, and ceremonial services, and interpretations of particular passages of Scripture, on which they may separate, because holding diverse views. It may be observed, too, that if we looked more at the diversities of opinion existing among men who form part of the same body, we should think less of the differences which divide men into separate bodies. The Church of Rome, with its Dollingers and its Passaglias, its Antonellis and its Hyacinthes, its Mannings and its Newmans ; that is to say, with its latitude of views, from the verge of Protestantism to the depths of Ultramontanism, can only be vaguely regarded as a unity. The Church of England, in like manner, does not present the same face of a sober, and somewhat monotonous, uniformity as it did to our forefathers. From Archdeacon Dennison to Dean Stanley, from Dr. Pusey to Dr. McNeil, from Canon Close to Mr. Maurice, how wide the separation ! Among Nonconformists, the diversities observable are fully as great as within the Church. Among the ecclesiastical descendants of the Puritans, who shuddered at the sinful-

ness of the dance and the play, the lovesong and the novel, we have eloquent pulpitsentimentalists who are authors of dramas and tales, and contemners of things for which their fathers would have suffered martyrdom. All things are progressing, Christian communities among the rest; and as an eloquent writer has said (*Christian Society*, p. 43): "A great untutored strength, a gigantic force, impetuous in its manifestations, but essentially healthy; a central heat of moral impulse and whole-hearted devotion to truth, may be discerned amid the weltering confusion of religious phenomena in our time. Better the shortcomings, the offences, the extravagances of life, than the silence of death. Earnest heresy, reverent scepticism, are more hopeful phenomena than the ecclesiastical formalism and infidel frivolity of the last century. The age has been one of extending knowledge. Science and criticism have widened the horizon embraced within man's intellectual vision. Difficulties have been felt, debate has arisen in harmonising the new knowledge with the old faith. The religious man has been compelled to admit, if not the conviction, at least the surmise, that there may be more of mystery in the ways of God with man than his fathers believed—that Revelation may have been a more complicated and wonderful process than was supposed—that the Spirit of God may have moved more extensively upon the waters of the human soul, leaving the vestiges on civilizations and in forms of national life where devout men of the last century did not suspect his presence. The faith which has been knit to the heart by the links of clear conviction—the faith which has been accepted, not blindfold but with open eye and assenting mind—the faith which is a man's own, as well as his father's, which he found, indeed, growing upon an honoured grave, but which, with loving hand and joyfully-accepting heart, he has planted in his own garden—this manly, vigorous, storm-tried faith is more common in our days than in any former generation." And, then, be it observed that whatever may have been done in times past in the way of mutual recriminations and persecutions amongst religious sects, this ground of reproach is continually narrowing. The Protestant and the Catholic; the Churchman, and the Dissenter, and the Jew work together for the accomplishment of a common object in philanthropy and religion. The wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and the young lion and the fatling together; the cow and the bear feed together, and their young ones lie down together. How little of the bitterness of sectarianism exists in our day is seen in the fact, that Churchmen and Dissenters of various sects occupy the same pulpits, advocate on a common platform the claims of benevolence, and exchange in our lodges and chapters all the courtesies and kindnesses of fraternal union. By-and-bye, we shall, perhaps, see eye to eye, even in this world. Meanwhile, it would not be difficult to show that a mere difference of opinion, upon however many points, is rather a good than an evil, in our present state of imperfection. At all events, it is not a thing to be sweepingly or indiscriminately condemned, for while this sectarianism was foretold of Israel, the prophet, speaking in the name of the Lord, says: "I will pour out my spirit on thy seed; and my blessing on thine offspring; and they shall spring up as the grass among the waters, and as willows by the water-courses" (Isa. xliv. 3, 4).

## UNITED GRAND LODGE.

[BY OUR SPECIAL REPORTER.]

The Quarterly Communication to Grand Lodge of England was made on Wednesday evening last, in the Temple, Bro. R. J. BAGSHAW, Prov. Grand Master of Essex, on the throne. The proceedings throughout were of a very animated character, which is an unusual occurrence at the September meeting. At this time of the year most of the brethren are out of town, and the business before Grand Lodge is light. The meeting, therefore, lasts about an hour, and the more important of Masonic affairs stand over till December. But on this occasion, Bro. Matthew Cooke, P.M. 23, had undertaken to remove the September Quarterly Communication from "the dull catalogue of common things," by a motion which asked Grand Lodge to forbid any of its "salaried officials" from "mixing themselves up in any way with" what he called "spurious," "schismatic," and "exterior" organisations. Love of a fray seems a part of the nature of a Briton, and consequently brethren from all parts of the metropolis pressed into Grand Lodge soon after the formalities of opening it were concluded. Whether they were much edified by the time the proceedings were closed, it is impossible to say. We venture to think that on no occasion was the presence of the Grand Master or his Deputy, both of whom so thoroughly understand the duties of a chairman, more urgently needed. A motion conceived in a bad spirit, introduced in a speech of worse taste, most sweeping in its charges, and in the highest degree libellous, has, by the unfortunate want of a powerful chairman, placed the officials of Grand Lodge in a less enviable position than they occupied before. The Grand Secretary, in the most manly way, craved the fullest investigation into all the charges made in the speech of Bro. Cooke; but Bro. Bennoch insisted on pressing to a division an amendment which referred the whole matter of Brother Cooke's motion to the Board of General Purposes. As Brother Evans, the President of that Board, said, there was then no specific charge for the Board to enquire into; and it not being, as he further said, the practice of the Board to enquire into hypothetical charges, Grand Lodge is now under the stigma that it has burked the subject. From the commencement of the evening there was a good deal of life exhibited, and considerable discussion ensued even on a simple motion to expunge a few words from rule 42 of the laws and regulations of the Masonic Benevolent Institution.

Among the brethren who were present we noticed the Rev. R. J. Bagshaw, P.G.M. Essex, as Grand Master; Rev. J. Huyshe, P.G.M. Devon, as D.G.M.; Lord Lindsay, S.G.W.; J. Havers, A. Perkins, P.G.W.'s; Rev. W. F. Short, G.C.; R. J. Simpson, C. J. Martyn, P.G.C.'s; A. J. McIntyre, G.R.; J. Ll. Evans, P.G.P.; S. Tomkins; J. Hervey, G. Sec.; S. L. Tomkins, J. R. Stebbing, J. E. Saunders, B. Baker, J. M.

Clabon, P.G.D.'s; Dr. J. D. Moore, G.S.B.; W. Young, P.G.S.B.; Wm. Farnfield, J. Smith, J. Brett, J. Coutts, J. Boyd, G.P.'s; and about 250 other brethren.

Grand Lodge having been formally opened, the Grand Secretary (Bro. John Hervey) read the minutes of last Quarterly Communication, which were put by the Acting Grand Master, and confirmed.

The report of the Board of Benevolence for the last quarter was then read by the Grand Secretary, and on the motion of Bro. Joshua Nunn, seconded by Bro. Brandt, a grant of £50 was made to the widow of a late brother of Caveac Lodge, 176.

The following report of the Board of General Purposes, taken as read, was received and ordered to be entered on the minutes:—

*To the United Grand Lodge of Ancient Free and Accepted Masons of England.*

The Board of General Purposes beg to report as follows:—

In consequence of the last issue of the 32mo. edition of the Book of Constitutions being nearly exhausted, the Board have directed a reprint of 5000 copies of that edition.

A letter has been received from Bro. Sigismund Rosenthal, P.M. No. 435, offering for the acceptance of Grand Lodge, on behalf of the Craft, a portrait, painted by himself, of the Right Honorable The Earl of Zetland, K.T., Most Worshipful Past Grand Master, in which letter Bro. Rosenthal states that the offer had the formal sanction of the Most Worshipful Past Grand Master, and that it was his Lordship's desire that the Portrait, if accepted, should be placed in the Board Room. The Board have consequently accepted the Portrait, on behalf of the Grand Lodge, with a proper expression of thanks to Bro. Rosenthal, and have had it placed in the Board Room accordingly.

The Board beg to subjoin a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on the 11th August, 1871, showing a balance in the hands of the Grand Treasurer of £3380 6s. 8d.; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed)  
J. LLIWELLYN EVANS, President.  
Freemasons' Hall, London,  
22nd August, 1871.

The Grand Secretary read the Report of the proceedings at a meeting of the Governors and Subscribers of the Benevolent Institution on the 25th July last, which report contained a recommendation that the words, "and not less than one-third of the life donations received on account of each fund," should be expunged from rule 42 of the laws and regulations of the Institution.

Bro. J. A. Rucker, as chairman of the meeting of 25th July, moved the alteration.

Bro. Ll. Evans said he had not the least idea what the proposed law was intended to be.

The Grand Secretary explained that the rule as it stood before the proposed alteration, required the investment in the name of trustees of all bequests, and not less than a third of life donations, with the view of providing for the permanency of the Institution. The proposed alteration would do away with the investment of the third of life donations, and would restrict the investments to bequests, at the same time leaving it to the discretion of the Committee of the Institution to say what further portion of the funds should be invested. At the commencement of the Institution it was desirable that a certain fund should be established for the purpose of insuring the duration of the Society.

Brother Havers requested the Acting Grand Master to ask the Grand Secretary

first to read the law as it stood, and then as it was proposed to be altered.

Bro. Rucker begged permission to read a few statistics; but the Acting Grand Master desired the Grand Secretary to comply with Bro Havers' request, which Bro. Binckes considered unnecessary, as the Grand Secretary had most kindly and fully explained the matter.

After a few words from Bro. Algernon Perkins, the Grand Secretary read the rule and its alteration.

Bro. Francis Bennoch said it would be a great convenience if at this moment the Grand Lodge was informed of the amount of money already invested, for if they did not know something of the means at their disposal, he did not see how they could come to a conclusion on the point.

Bro. J. A. Rucker explained how the male and female funds stood. The male fund commenced in 1842, when there was nothing invested, and it was then ordered that two-thirds of the annual subscriptions, all life donations and all bequests, should be invested. In 1845, the sum invested being £2,600, it was ordered that one-third of the annual subscriptions, all life annuities, and all bequests, should be similarly treated. In 1857, there being £9,440 on account of the men, and £1,853 on account of the widows, the rule was again altered. All life donations, and all bequests were still ordered to be invested. In 1867, the amount to the credit of the male fund being £20,500, and to that of the female fund £11,450, it was further changed; and it was now, in 1871, thought prudent that one-third of the life donations should be excepted from the funds invested. The circumstances were these. The building at Croydon was in a dilapidated state, and as a matter of necessity, must be repaired. This would require an outlay of £2,600, and it was better to take this sum out of the Institution's own funds, than come to the brethren in Grand Lodge for it. He thought there could not be a doubt in the mind of any man who had heard the figures read, as to which was the proper course. There was now £22,900 on account of the men, and £13,700 on account of the women, and it would be relieving posterity of a burden to apply some portion of the future funds to the necessary repairs of the building. This was the object they had in view in proposing the alteration of the 42nd rule, and he begged Grand Lodge to understand that by making the alteration, they would not cease to increase the invested fund, as all bequests still remained to be put by.

Bro. Bristowe, W.M. 14, thought the proposition a good one.

Bro. W. S. Gover, W.M. 1, said that although the principle of the rule was good, a limit should be put to the rule. It was not for the benefit of the Institution that the sum invested should increase without limit. If a limit were fixed, say to £30,000 or £50,000, it would prevent impairing the present for an unnecessary provision for the future. He wished, therefore, that had been a part of the suggestion made in the motion.

Bro. F. Adlard, mentioned that the amount had been fixed.

The proposed alteration was then approved and adopted.

Bro. Matthew Cooke, P.M. in No. 23, in rising to introduce the following motion,

"That whilst this Grand Lodge recognizes the private right of every Brother to belong to any extraneous Masonic organization he may choose, it as firmly forbids, now and at any future time, all Brethren while engaged as Salaried Officials

under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organization whatever (even that of the Order of Knights Templar, which is alone recognized by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge,"

said: Most Worshipful Grand Master, I believe that no society or body of men have ever been more conservative and less inclined to innovation than the society of Ancient Free and Accepted Masons. Within the last six or seven years a great innovation has, however, crept in, an innovation that we ought to look to and ought to stop, before it grows to too great a height. In the book of Constitutions we hold forth that it is not in the power of any man or body of men to make innovations in the body of Masonry; but when we come to find that in our own office there are innovations daily taking place—that they are growing—that they are absolutely compounding new degrees—that the business of sale is carried on, and the place is made a warehouse—I think it becomes necessary for us to consider how far this is to be tolerated.

Bro. F. Binckes rose to order.

The Acting Grand Master said it was but right that Bro. Cooke should explain the grounds on which his motion was made. Grand Lodge would have an opportunity of hearing anything Bro. Binckes had to say when Bro. Cooke had concluded his motion.

Bro. Matthew Cooke in continuation of his address said: In any commercial establishment we are perfectly well aware of one thing, that if the subordinates are allowed to carry on a similar business to their employers', ruin must at last ensue (cries of "oh, oh"), because "a house divided against itself cannot stand," and our house is being turned out of windows. We are at the present time supposed to be carrying on but the simple three degrees in Freemasonry. Our clerks are paid for certain services; but they go beyond that, and on their own account they formulate, tabulate, and send abroad other degrees, and they make our office the place from whence they emanate. Nay, they do more than that, they play into the hands of certain people; they give and they sell information; they withhold information from certain channels; they pour it into others: and I taxed a manufacturer one night in the next hall with receiving such information; and he said, at first, he had not received it. I said "Then, how came it that at the consecration of a certain lodge at which I was present, an application from this manufacturer to find the clothing and the necessaries for the opening of the lodge was dated exactly a fortnight before even the Grand Secretary's letter stating that the warrant would be issued had reached the parties who had applied for the warrant?" He said, "Well, if you know that, all I can say is, that I have paid for that information, and dearly paid for it, through the nose." Now, I say that that is not the thing that our Grand Secretary's office is established for. We have no right to allow our clerks to be receiving per centages while in our service.

Bro. Havers here interposed. Although he thought it quite right that Bro. Cooke should be allowed to bring forward his motion, he protested in the name of all the brethren of Grand Lodge against any statements being made which, if true, were most highly libellous, and which, if not

true, ought not to have been made. He must respectfully submit to the Acting Grand Master that Bro. Cooke was bound to keep to the words of his motion.

The Acting Grand Master said that his feeling was that Bro. Cooke was making a statement of a character which Grand Lodge could not receive, and therefore he hoped that brother would moderate his language, and keep within bounds; because, if he continued in the way he had begun, he would only raise a spirit of indignation. The charges Bro. Cooke was making against the Grand Secretary's office were of a most frightful description, and he (the Acting G. Master) was amazed and astonished at what he had heard. Sitting in that chair, he did not wish to suppress anything; but he must insist on any statements which Bro. Cooke had to make being made with moderation. He must ask him to confine himself simply to his motion.

Bro. Matthew Cooke, in continuation, said: I will not go into any statements but what I can prove. The things are true. But, however, as you, sir, do not think I am justified in stating them, I shall not proceed with that. I shall, therefore, as you wish it, confine myself strictly to the motion; and I say this, that while we have clerks in our office, they have no right to be taking up any other degrees than those they are paid for. They have no right to be dabbling with other things, because they must learn certain things—and, I hope, sir, I am strictly in accordance with the motion in what I am saying—they must, in their intercourse with others, learn certain things; and I say that both in their intercourse in the office, and with other degrees and rites, naturally things must leak out, and matters be talked over which should have no influence and no bearing the one on the other.

Bro. Dr. Daniel Moore, interrupting, said it appeared to him that what Bro. Cooke was now stating had nothing to do with the question at issue.

The Acting G. Master admitted that he was of the same opinion. He thought Bro. Cooke was travelling into questions which did not concern Grand Lodge to any great extent. If Bro. Cooke had charges to prefer against the Grand Secretary, or the department of which he had the supervision, it was quite clear he was not pursuing the proper course. The matter should be brought before the Board of General Purposes in the first instance. He, however, had not done so, and the language he was now using was very irregular.

Bro. John Hervey, Grand Secretary, here rose, and, addressing the Acting Grand Master with great earnestness, said: Most Worshipful Grand Master, I do trust that the brethren in Grand Lodge, and yourself, will permit Bro. Cooke, who is making an attack on the office of which I am the head, to make his statement fully and exhaustively. I do trust that you will hear him make any observation he has to make against the Grand Secretary's office, and against those who are in it, in the fullest and most exhaustive manner. Grand Lodge will have an opportunity of judging whether the motion which he is about to make is just and well founded. If it is so, well and good; if it is not, the motion of which he has given notice will not be carried.

Bro. the Rev. J. Huyshe, Prov. G.M. of Devonshire, did not think that this Grand Lodge ought to listen to any libellous charges which were made against their officers, even though it should be the desire

of those officers that such charges should be fully stated. It was quite unusual for Grand Lodge to do so.

Bro. Matthew Cooke, in reply, said : I make no libellous charges against any one. (Numerous cries of "Oh!" and laughter.) I should like to know where we are to bring our complaints, if we cannot bring them here?

Bro. Bristowe: Before the Board of General Purposes.

Bro. Matthew Cooke: The Board of General Purposes will not hear complaints. You are aware of that quite as well as I am. I am perfectly aware of this, that, to a certain extent, it is an unpopular sort of business to make a complaint. Still, I make a complaint on the score of duty, and I do not complain without coming thoroughly fortified by every word I utter. I state nothing recklessly—

"Nothing extenuate,  
Nor set down aught in malice."

(Cries of "Oh!") As you seem, sir, to think that every word I say is libellous, I will confine myself to the motion at once. First, I will say this, that, so far as touting for a seconder, or looking out for one, is concerned, I have not done so, as I thought that if I could have shown—but you do not allow me to show, because you say that is libellous—but if I could have shown that there is a *prima facie* case of injustice being perpetrated, the whole of Grand Lodge would have seconded it; but without having searched for a seconder, I now beg to move the motion (which he accordingly did).

A Brother at the further end of the Temple having seconded the motion,

A Brother on the left of the Grand Junior Warden, rose, he said, at the very earliest moment to oppose this motion. It was nothing less than a grave imputation on those officers on whom all Masons who came in contact with them so much relied; and he hoped that justice would be done to them by the motion being rejected. The officials under the Grand Secretary, against whom the motion was levelled, did everything they could for the good of Freemasonry, and it was but just to them that the motion be instantly rejected.

Bro. Francis Bennoch asserted that this motion was the most painful one that had ever been placed on the paper of business of Grand Lodge. The brethren were placed in a great difficulty. Only yesterday there came before him as Vice-President of the Colonial Board, a spurious warrant which had been circulating in the colonies, and that was only one of a considerable number that had come before the same board during the last two years. He was sorry that the motion was introduced in its present form. If it was rejected by Grand Lodge, a sort of sanction was given to these spurious objects (cries of "hear, hear," and "no, no"). If it was adopted, it was a notice to all Masters of lodges that certain warrants issued by some presumed Masonic bodies were spurious and not to be recognized. If it was rejected contumaciously, it gave a sort of quasi sanction to the conduct of those brethren who were carrying on this spurious masonry. There was a charge made by this motion against the officers of Grand Lodge, than whom he believed no number of gentlemen could be associated together who had a more earnest desire to faithfully perform their difficult duties. While on the one hand by carrying this motion Grand Lodge would seem to pass a vote of censure on those officers, on the other hand by reject-

ing it they would give a sort of sanction to those spurious lodges which were a disgrace to the Masonic fraternity (hear, hear). He was only speaking of what he had heard in connection with the conduct of the officers and the manner in which they superintended the business of the ancient order in this Grand Lodge. If it were true that within Grand Secretary's office they had certain gentlemen (he did not know that they had) who were using a considerable amount of time in touting for business in connection with spurious bodies it was a grave matter, and required to be gravely inquired into; but then, not in Grand Lodge. To go into details was not only a waste of time, but a degradation to Grand Lodge. On such details, perhaps only one or two gentlemen were informed or misinformed. The questions comprised in the motion were so vague that he dared not vote for it, but he could not vote against it. He presumed that the mover was in earnest in his desire to benefit Masonry, by bringing forward his motion, but he thought it would be becoming both to Bro. Cooke and to the dignity of Grand Lodge if Bro. Cooke withdrew his motion, and if that brother had but one per cent. of the evidence he had hinted at, he should bring the matter before the Board of General Purposes, who would be but too glad for their own sake as well as for the sake of Masonry to get the whole matter fully investigated. He trusted that the subject would not be treated with slight. It was far too serious. There was something astir in regard to Masonry which was sapping the foundations of our institution, and washing away our present landmarks. If we had officers who departed from their duties they were censurable, provided those things were proved. He trusted they would not be proved, for to have a person in one's employ who was sworn to fidelity, and who overlooked the obligation and the conditions under which he received the payment of his annual salary, and fostered spurious societies, was a dangerous state of things. He was sure the gentlemen in Grand Secretary's office were anxious for a full and impartial enquiry, and he hoped that the gentleman who brought the motion forward, would take it before the Board of General Purposes, to be properly sifted, (cries of "Move, move"). He would move "That this question be referred to the Board of General Purposes for enquiry and to report."

Bro. F. Adlard seconded the amendment.

Bro. Binckes would simply say that the denunciations that had gone forth of spurious bodies, though ostensibly directed against the officials in Grand Secretary's offices, were solely directed against bodies which had asserted an authority of their own to confer the Craft degrees. He referred to the offensive terms in which the motion was couched, and asked what proof there was that any member of the executive staff had violated the trust reposed in him, by propagating degrees antagonistic to the United Grand Lodge of Freemasons. Do let them have a distinct issue. They were charged with having, while engaged as salaried officials of this Grand Lodge, propagated a knowledge of antagonistic degrees. He challenged Bro. Cooke for a scintilla of proof of such a charge. It would be carrying us back to the middle ages, or to the period before the abolition of slavery, if after office hours in the Grand Secretary's office the clerks were not allowed to belong to other societies, to cricket clubs, boating clubs, or even to visiting friends (cries of "Question"). It

was a most monstrous proposition, and such a rule would deprive the brethren of the services of high-minded, honourable gentlemen, who conscientiously discharged their duty at the present moment. Had any brother complained that the business of the office had been neglected, correspondence been unanswered, returns unnoticed; or that he had not met with that courtesy which was his due? No; and he said no with some pride and glory, as a lover of Freemasonry, who had first drawn breath under the English jurisdiction. Do not let them shirk the question in any shape or way, but meet the matter openly, and not let attacks be made on their officers in a covert, uncourteous, and unfraternal way.

Bro. Havers had not intended to speak on the subject, but after the highly inflammatory address just delivered (which was unnecessary, for they were all of one mind) he could not help making one or two observations. He would throw aside the injudiciously framed motion of Bro. Cooke, and merely notice a remark which had fallen from Bro. Binckes, as to the duties of the clerks during office hours. He was quite sure there was not one of those gentlemen who would not say that whether in office hours, or after office hours, he held an honourable engagement and could not foster anything subversive of our institutions. If Grand Lodge in its wisdom had pronounced against certain degrees, it would be most unwise, and in bad taste for any of the clerks to conjoin himself with an opposing order. One word more. Bro. Binckes could not understand that a man could not divest himself of his official position after the office doors were closed. But it was so. A clergyman would not be allowed to say that his position as a clergyman vanished as soon as his morning and evening prayers were read. In his (Bro. Havers') own profession a man would be scouted, who, after visiting his patients, cast aside the healing art. A stock-broker was similarly situated, and, in short, so was every business man. He (Bro. Havers) trusted that Bro. Bennoch would withdraw his amendment, and if Bro. Cooke had any evidence of the truth of his charges, as he firmly believed and hoped he had not, that he would bring the matter before the proper court, and he might rely on the help of every one in Grand Lodge. Before the character of gentlemen was again openly assailed, it was to be hoped sufficient evidence would be adduced. It was unfair, unjust, and improper to attack them as they had been attacked. If from thoughtlessness or other cause they had been led to allow their names to be brought prominently before the world in antagonistic degrees, he thought they would now see that that was a case of impropriety. In conclusion, he would express no further opinion on the case, but begged that the brethren would be fair and just to all.

Bro. the Rev. R. J. Simpson, P.G.C., coincided with every word which had been uttered by Bro. Havers, except one, which was his recommendation to Bro. Bennoch to withdraw his amendment. He thought that this, the most painful motion that had been brought before Grand Lodge since he had the honour of a seat in it, should have been brought before the Board of General Purposes, and if that Board refused to entertain it, then it could have been taken to the higher court. But now, that it was brought to the higher court, the charges which had been made against the officers under Grand Secretary should not for a moment be

strangled or hushed up. Those gentlemen should insist, as an officer would on a court-martial, on the matter being taken before the Board of General Purposes. He sympathised with them most deeply. Although this discussion was going on in a Masonic lodge, it was unavoidable that its purport should ooze out to the public, and a very serious result might come about if some amendment were not passed, that night, which should show that Grand Lodge did not want to hush up, or in any way to strangle, the inquiry; but, on the contrary, demanded the proofs of the charges Bro. Cooke had brought forward. He should strongly support the amendment of Bro. Bennoch.

Bro. E. J. Barron would appeal to Bro. Bennoch to allow a slight alteration to be made in his amendment. As it at present stood, he did not think it fully expressed the feeling of Grand Lodge. He thought that, having this motion of Bro. Cooke's before them—which they all agreed was most objectionable in form, and had been most improperly supported (he trusted he was not using an unmasonic term)—they ought to make the amendment as strong as they could, and he would suggest that the words, "that this Grand Lodge, while strongly reprobating the terms of Bro. Cooke's motion, refers it, &c.," should be added.

Bro. Murton did not know anything with regard to the merits of the case of his own knowledge, but one thing appeared from Bro. Cooke's motion, that irregularities existed in the Grand Secretary's office. He could but regret it. He could not state what they were; and whether they liked it or not, it would go forth to the public that there were such irregularities. Therefore it was extremely advisable for the officials, that the matter should be inquired into, and if the amendment was carried, he hoped no additional words would be incorporated in it which would enable any one hereafter to say that the slightest opinion was expressed on the charges made. Judgment should be reserved until the facts had been brought forward.

Bro. J. M. Clabon, P.G.D., thought the amendment unnecessary. Bro. Cooke could bring his complaints before the Board without it. Grand Lodge could negative the motion, and then leave Bro. Cooke to go before the Board of General Purposes.

Bro. H. Browne, P.G.D., also suggested that Bro. Bennoch should withdraw his amendment.

Bro. Hervey, G.S., said: Most Worshipful G.M. in the chair, it is not usual for the Grand Secretary to make any observation in this lodge, but when he has been, I may say, so decidedly attacked as he has been this evening, I think he may be excused if he makes two or three observations to Grand Lodge. (Hear, hear, and cheers.) M.W.G.M., I, and the officers who act under me, have no objection to any investigation that can take place, and I can only say, we court it. But, M.W.G.M., I object most entirely to the amendment that has been made, inasmuch as it insinuates that some investigation is necessary. (Hear, hear.) I wish the issue to be taken, and I should like it to be taken, if I might throw myself on the mercy of Grand Lodge. The observations which Bro. Cooke has made to Grand Lodge, the attack he has made, wherein he has asserted that members of the Grand Secretary's office sell—

Bro. Matthew Cooke rose to order. He had been told he was out of order when so addressing Grand Lodge, and he ceased immediately.

Bro. Binckes said that Bro. Cooke did use those words.

Bro. Hervey continued:—I think, sir, that if those words were made use of by Bro. Matthew Cooke—and I believe they were—then, I say, that I wish the issue taken by Grand Lodge, whether we of the Grand Secretary's office have ever sold information which we possess for the benefit of any Masonic tradesman. Most Worshipful Grand Master, I will not trouble you further with any observations. I feel strongly on the motion, and I say, take it on its original merits; do not take it by a sidewind; let us know what we have to meet; bring any charge you like against us, we are ready to meet it; and I, as Grand Secretary of Grand Lodge, say to this Grand Lodge of England, I am ready to abide by it.

Bro. Bennoch replied on his amendment, but could not see how he could withdraw it.

Bro. Clabon said, whether the amendment was put and carried, or put and lost, Bro. Cooke could still go before the Board with his complaint and have it fully investigated; but it would be much better for the officials ("no, no") that Grand Lodge, feeling strongly their innocence of any betrayal of their trust, should refer it to the Board of General Purposes. (Great confusion).

Bro. Bennoch's amendment was then put, and declared carried.

Bro. Ll. Evans, President of the Board of General Purposes asked what was the question referred? It was not the practice of the Board to enquire into hypothetical charges. If substantive charges were brought before them it was their duty to enquire into them. At present none such were stated.

The Acting Grand Master agreed with Bro. Evans, but thought it a simple way of getting rid of a very disagreeable subject.

Bro. Ll. Evans protested against the unbusinesslike way in which it had been brought forward.

Bro. Joshua Nunn, P.G.S.B., said the amendment had not yet been put as a substantive motion, and he should therefore move that the whole question be adjourned *sine die*.

Bro. Binckes seconded the amendment of Bro. Nunn, and called for a division on Bro. Bennoch's amendment as a substantive motion.

Bro. Edward Cox objected, that some of the brethren forming the majority had left the Lodge.

The amendment was then put when there appeared:—

For the amendment	...	...	75
Against	...	...	63
Majority	...	...	12

Bro. Joshua Nunn afterwards moved "That the whole question be adjourned *sine die*."

Bro. W. S. Gover seconded the motion. It was a rule in public bodies that charges should not be made covertly behind a motion which did not express censure. By what they were doing that night they would establish a precedent for the future whether a brother who wished to bring forward a charge against any other brother should construct a motion that should keep everybody in the dark till he brought it on. It was their duty to deal at once with such a matter, that it might never occur again. Bro. Cooke, having made these charges, was bound in honour as a gentleman to bring them forward in a formal shape, but

the only way of preventing the course he had taken occurring again, was to adopt Bro. Nunn's motion.

After a few words from Bros. Brackstone Baker; the Rev. R. J. Simpson, Brandt, Bennoch, Binckes, Algernon Perkins and Edward Cox, Bro. Nunn's amendment was put and lost, and Grand Lodge was closed in proper form.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of the Boys' School was held at Freemasons' Hall, on Saturday, the 2nd inst. Bro. H. Browne, V.P., occupied the chair, and there were also present Bros. B. Head, J. R. Sheen, G. Snow, F. Walters, J. R. Stebbing, and R. Spencer, V.P.'s; H. Massey, F. Adlard, W. Young, J. Weaver, M. A. Loewenstein, A. D. Loewenstein, S. Rosenthal, J. Turner, and F. Binckes (Secretary).

The minutes of the last meeting were read and unanimously confirmed, and the minutes of the House Committee were read for information.

A candidate was placed on the list of boys seeking admission into the school.

The interest of the Sustentation Fund not being equal to the demands made upon it, the sum of £200 was unanimously voted from the General Fund to the Sustentation Fund.

The usual vote of thanks to the Chairman brought the meeting to a close.

THE Clapton Lodge, No. 1365, for which a warrant has been issued, will be consecrated on the 20th instant, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, of the Whittington Lodge, No. 862, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first Senior, and Bro. Saunders, W.M. of the Burdett Coutts Lodge, No. 1278, the first Junior Warden of the new lodge. Bro. Richard Buller, P.M. of the Albion Lodge, No. 9, is the Secretary-designate. Bro. James Terry, P.M. 228, has been named by the M.W. Bro. the Marquis of Ripon as the Consecrating Officer, and the musical arrangements will be under the direction of Bro. Thomas, of the Urban Lodge, No. 1196.

GOLDEN RULES FOR SMOKERS.—To begin, a man with a bad appetite will, if he smoke, most assuredly eat still less—a noteworthy fact for smokers or others recovering from wasting illness or "off their feed" from whatever cause. This effect of tobacco, by the way, while an evil to the sick man who cannot eat enough, becomes a boon to the starved man who cannot get enough to eat; and ample illustration of this was furnished among the French and German soldiers in the recent war. Again, no man should smoke who has a dirty tongue, a bad taste in his mouth, or a weak or disordered digestion. In any such case he cannot relish his tobacco. It should be a golden rule with smokers, that the pipe or cigar which is not smoked with relish had better not be smoked at all. Indigestion in every shape is aggravated by smoking, but most especially that form of it commonly known as atonic and accompanied with flatulence. Diarrhoea, as a rule, is made worse by smoking.—*Food Journal*.

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

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## Births, Marriages, and Deaths.

## BIRTHS.

WEAVER.—On the 24th ultimo, at 45, Howland-street, Fitzroy-square, W., the wife of Bro. James Weaver, P.M. 862, P.G.O., Middlesex, &c., of a daughter.

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, SEPTEMBER 9, 1871.

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## THE GRAND ORIENT OF FRANCE.

IT is announced that the authorities of the Grand Orient of France have issued a circular to other Grand Masonic Bodies, with the view of removing an impression which widely prevails as to the participation of certain Parisian Masons, *as such*, in the revolutionary acts of the insurgent Communists. The Grand Orient denies that the attitude of the Masonic Fraternity in Paris during the recent troubles was at any time inconsistent with the teachings and traditions of the Order, and it is further averred

that deviations from the neutral line prescribed by Masonic law have occurred amongst the lodges in Germany.

With respect to the latter assertion, we can only say that we hear it for the first time, and as no instances are quoted, or proofs set forth, we take the liberty of stigmatising it as a most uncharitable surmise, unworthy serious consideration. But the denial by the French Masonic authorities of all complicity in the miserable doings of the Commune cannot be so lightly dismissed. Does the Grand Orient ignore the fact that ten thousand so-called Masons fraternised with the men of blood, and planted their lodge banners on the ramparts of Paris? If these men were spurious Masons, owing no allegiance either to the Grand Orient or to the Supreme Grand Council of France, it merely proves that Freemasonry in France must be terribly effete to allow impostors to assume its symbols and degrade its name. But if, on the other hand, we take the more probable hypothesis, that the mountebanks who paraded their ribbons and jewels through Parisian streets were actually members of Masonic lodges working under the Grand Orient itself, or the Supreme Council, what becomes of the authoritative contradiction now given to the world? Are we to believe that not even ten regular Masons took part in the celebrated "demonstration" of which Henri Rochefort became the enthusiastic historian?—that every man who wore an apron or carried a sword in the vast procession did so under false pretences, usurping a title to which he had no just claim?

If this be the case, the clandestine bodies of Masons in France must be far more numerous than the regular brethren, and the utmost caution should be exercised by English lodges, accordingly, before they admit a French brother. Ten thousand men marching as Masons, and identifying what they are pleased to term the "Masonic programme" with the theories of the Commune! and yet we are gravely told that the Masonic Body kept aloof from the hideous politics of the time. We want further information as to those men, and why such a formidable host of *soi-disant* Masons should have been permitted to spring up side by side with the peace-loving adherents of the Grand Orient? Cannot even one man be identified as a quondam believer in the rue Cadet, and the Napoleonic Grand Mastership? Who were the Frères Monière and Terfocq, whose names were reported by Rochefort in his *Mot d'Ordre* as prominent Masonic orators on the day of the demonstration? We have a right to demand if, after all that has been said, these men turn out to be subjects of the Grand Orient, and consequently traitors to their Masonic vows, that signal and condign punishment shall be inflicted upon them. Let them be solemnly expelled— their names blotted out for ever from the roll of the Craft, and only the record of their treason and their shame remain as a warning

to future ages. The whole system of Continental Freemasonry must be purged and purified, and the dangerous practice of allowing political or religious discussions in the lodges must be at once and for ever abolished. In this respect, not only French Masons, but many others, especially amongst the Latin races, have grievously erred. Dreams of social reforms and plots for organic political changes have alike been ventilated under the protecting shade of Masonry, and with the most demoralising and destructive effect upon its fair fame, and its hoped-for progress. We are glad to find that the heads of the Craft in Belgium have sternly enjoined the lodges under their jurisdiction no longer to countenance this baneful and unmasonic practice, and we hope the Grand Orient of France will see the necessity of adopting a similar course.

Since we commenced this article we have received a copy of the *Monde Maçonnique*, in which the text of the circular issued by the Grand Orient is given, and we are happy to notice that the statements made as to its contents in several journals are to some extent erroneous. Bro. Babaud Laribiére, the Grand Master, repudiates the action of the unworthy men who forgot the true principles of Freemasonry during the civil war; but the question still remains, as we have put it—Who were these men? and are they still acknowledged as Masons? Now that the attention of our French brethren is directed to the subject, we are satisfied that stringent measures will be adopted to prevent the recurrence of such a scandal, and in the reorganisation of their system we trust they will not forget to prohibit the discussion of political or religious matters in all the lodges under the jurisdiction of the Grand Orient.

## FAIR OR FOUL.

THE debate upon Brother Matthew Cooke's motion in Grand Lodge, last Wednesday evening, acquires importance from the fact that one of the primary laws which govern not only Freemasonry, but all associations of just men, was deliberately violated by that member of the Craft. The Constitutions state, most distinctly, that if brethren have complaints to prefer, those complaints must be made to the Board of General Purposes, and that the accused party should have due notice of the same.

Now, on Wednesday night Bro. Cooke brought forward charges of venality and corruption against the executive officials of Grand Lodge, without having given the slightest previous intimation of his intention, either by notice of motion or otherwise. A constitutional right is imperilled by this proceeding, apart entirely from the merits of the case. The amendment of Brother Bennoch, by which the whole subject is referred to the Board of General Purposes for investigation, was carried, and, under the circumstances, we can easily understand the

feeling which dictated this decision of Grand Lodge.

It is to be hoped that a full and searching enquiry will be made, and if the foul charges alluded to be not substantiated, we trust that the extreme penalty known to Masonic law will be meted out to the unworthy accuser.

### Multum in Parvo, or Masonic Notes and Queries.

#### THE MARK DEGREE.

On reading Bro. Buchan's notice of the Mark degree, and the testimony of Brother Officer, G.D. of Scotland, it occurred to me that perhaps those two well-known brethren, in connection with other qualified Freemasons in Scotland, would endeavour to trace the period of the introduction of the Mark degree into Scotland. Where is the first minute that alludes to the Mark degree, and is such to be found worked in a Craft lodge or a Royal Arch chapter?

Unfortunately, the records that would probably throw light on the subject are missing, and not all the endeavours of Bro. Hughan and other brethren (well known to the Craft for their Masonic studies) have as yet resulted in the discovery of the important volume, which is said to contain references to the Royal Arch as early as A.D. 1743. The next earliest we know of is to be found in the Banff Records of A.D. 1765, and which have been published by Brother William James Hughan, P.M., &c.

Facts we want, and must have, if we are to obtain the support of the reasonable and thinking members of our ancient Fraternity.

333°.

#### MANUSCRIPTS.

As some controversy has arisen about the true age of the MS. which is Art. 29, 3329 Sloane MSS., in the British Museum, I am anxious to let the brethren know that I purpose to publish the same, very shortly, with a *fac simile* of the handwriting and paper-mark, that we may have the whole matter fully and fairly before us.

A. S. A. WOODFORD, P.G.C.

#### ANTAGONISM IN THE HIGH DEGREES.

A word or two in reply to "Constancy." I alluded to "Christian Masonry" as it comes under the Irish working immediately after the R.A. Degree. I am aware that several of the "high degrees" may be given to persons not professing the Christian faith, and that under the A. and A. Rite such degrees as the Rose Croix, which is essentially and emphatically a Christian degree, is communicated to candidates not of that religion, with the clumsy and unsufficient proviso that they are at liberty to apply its teachings in connection with whatever form of faith they may profess.

I believe *some* of the lately "called-up" Prince Masons here are able to give degrees, &c., but that such is by no means the rule regarding them. A point that might be worth ascertaining is: In how many instances has a dispensation been required for their installation, in consequence of their comparatively short membership in the Order, &c.?

The Rite, as worked in Ireland, is most inconsistent. It professes to derive its authority from the A. and A. Rite, but requires Templar qualifications in its candidates.

The whole subject here requires a thorough revision, which I trust it will shortly receive. Dublin.

AN IRISH H.K.T.

#### "A MASONIC STUDENT" ON THE MASTER DEGREE AND THE ROYAL ARCH.

In your contemporary of the 26th ult., "A Masonic Student" observes: "Nothing can be more incorrect or unhistoric than Bro. Buchan's repeated assertion that 'the Master's degree never existed before 1717,' or 'the Royal Arch until the fourth decade of last century.'" And he further says: "As regards the 'Master's degree,' there is plenty of indisputable evidence to prove that it was well known and practised in this country *before* 1650, while there is a great body of proof now forthcoming that the threefold division of Master, Fellow Craft, and Apprentice is coeval with the existence of the Masonic guilds in this country."

Now, no one denies the existence of this "threefold division" centuries ago; what is denied is, that this "division" consisted of degrees, or, of our three degrees. Another point is, that this "threefold division" existed among other crafts, as well as among the masons; possibly the masons simply copied that system of classes from some of the other crafts. As to the Master degree (not "Master's") being well known and practised before 1650! that, in my opinion, is a mere dream; however, produce this pretended "indisputable evidence," and if it is all right, I am ready to admit it—*after it is produced*. More, I deliberately challenge "A Masonic Student" to back up his statement; he has made a similar statement again and again, but I could never get him to produce his "indisputable evidence" yet. Is he able to do it now?

He also says the Royal Arch existed before the fourth decade of last century. Now, if such were really the case, give us a little "indisputable evidence" in support of the idea. For my part, I am not aware of the Royal Arch being so old as 1730, nor of its ever having been referred to in any document before then.

In short, it appears to me that under the circumstances, "A Masonic Student," is bound in honour as a gentleman, either to properly substantiate his statements or else to withdraw them. His own words prove this, for he says: "I hope my brethren generally will bear in mind that unsupported statements do not constitute *proof*, and that constant repetitions of oft-repeated fallacies do not supply us with a satisfactory, or credible, or authentic history of Freemasonry in this country."

W. P. BUCHAN.

#### COMMITTEES OF TASTE.

I fully sympathise with the remarks upon "Committees of Taste," at page 550; they are both timely and appropriate. It would seem that Freemasons are always made the victims of defective jewellery. Look, for instance, at the wretched dumps which were presented to the Stewards at the inauguration of Freemasons' Hall; it could hardly be supposed they could be outdone in ugliness, but the committee, or whoever designed the "centenary jewel," engraved in the new edition of the Constitutions, have certainly carried their point, and kept the worst till the last. I trust, however, the issue of their hideous medal will not prevent lodges from adopting some design of their own of a better character than their guides seem able to achieve for them.

VIATOR.

#### THE ARK.

We extract the following from "The

Freemasons' Quarterly Magazine" for July, 1854:—

If we take the Indian Bacchus, as many very erudite mythologists are inclined to do, to be derived from Noah, the introduction of the cista mystica, or sacred allegorical chest, is perfectly accounted for; its introduction into the Eleusinian processions and the Dionysiacal rites was frequent, and is incontestable. Virgil cannot enumerate the instruments necessary to agriculture without allusion to the mythic character of the chest, or wicker hamper (*Georg. i., ver. 166*):—

"Arbutæ crates et mystica vannus Iacchi."

The subject is so frequent on medals of a serpent, the emblem of good fortune and health, creeping into a wicker basket, that the peculiar name of c(r)stoferi has been attributed to them by numismatists, a name which the Latin artists of the Church have appropriated to a saint whom they significantly name Christopherus, from always bearing on his shoulder the most precious portion of the Church, its soul and founder, as the infant Jesus. This is best illustrated by the pictorial representations of a Dionysiacal procession, figured in the "Antiquities of Herculanum," vol. ii., p. 135. A woman forms part of the group, carrying on her shoulder a square box with a projecting roof; and what stamps it peculiarly as a type of the Noachite Ark is a door in the front.

Numerous allusions to the Bacchic Ark are scattered through all the classic writers; and so sacred was its name that, equally with the sacred Tetragrammaton of the Jews, it was unpronounceable. Oppian (*Cyneg. ii. 258*) calls the ark of firwood, that had contained the infant Bacchus, and which was carried in procession by the sacred choir, *χηλον αρρητην, arca ineffabilis*; and Homer uses the word *chelos* in the same signification, in which both Suidas and Hesychius interpret it as *κιβωτος*, an ark. Pausanias (*lib. ii.*) says that Vulcan made a small statue of Bacchus and gave it to Jupiter, who entrusted it to Dardanus, the Trojan, as the Palladium of his newly-elected Troy. In the sacking of that city by the Greeks, the portion of Eurypylus was an ark (*yaporaξ*), wherein was contained this statue; but at his first attempt to look into his ark to examine the statue, he was deprived of his senses, and became insane. We cannot avoid alluding here to the coincidence noted for the Ark of the Lord, which the men of Bethshemesh had profaned by looking into it, as related (*1 Sam., chap. vi., ver. 19*), and the punishment there recorded; nor can the conformity of the exposure of Moses amongst the bulrushes be passed over in noting the frequent recurrence of analogous facts in Holy Writ, and the mythological fables of the heathen. The northern Sagas are not exempt; the Volundr Saga tell us Voland, or Gualand (Walter Scott's Wieland Smith, in "Kenilworth"), was exposed in a chest hollowed out from a single tree; and the Danish legend of Scaf is more curious and interesting, as it is supposed to designate the fate of the earliest ruler of the Schleswig Angli, and consequently the immeditate progenitor of one of the tribes who conquered our island from the Britons, and settled there. The best account we have found of this tradition is in a recently-edited roll of British history, by Thomas Sprott, the property of Joseph Mayer, Esq., of Liverpool, of which, at our suggestion, the liberal proprietor consented to give a *fac-simile* edition, principally for private distribution, and whose zeal and liberality have again been so amply proved in the recent purchase of the Faussett Collection of British Antiquities. After giving a spirited portrait in the margin labelled *Schaf*, the writer proceeds: "Iste, ut ferunt, in quadam Insula Germanie avulsus sine remige puerulus, posito ad caput ejus framenti manipulo, quem patria lingua *Schaf* (Anglicè Sheaf) dicitur, dormiens inventus est; hac autem de causa *Schaf* appellatus ab hominibus illius regionis: pro miraculo acceptus est et sedule (*sic*) nutritus, qui adultus estate regnavit in oppido quod nunc Slaswick tunc vero Hedybye appellatur: olim dicebatur *Vetus Anglia* (unde Angli in Britanniam venerunt) inter Gothos et Saxones instituta."

He (Schaf), they tell, was driven on a certain island of Germany (in a boat) without oars, quite an infant and asleep, a sheaf of corn being placed at his head, which, as in the language of the country it is called Schaf, was the reason of his being called so by the people of that district, by whom he was received as a miracle. Being carefully nurtured when of a proper age, he governed in that town, which is now called Schleswig, but then was Haddeby : it formerly had the name of Old England, whence the Anglia came into Britain, and is placed betwixt the Goths and Saxons.

We will, however, resume our classic allusions. Theocritus says (Idyll. xxvi.) that Pentheus was pulled to pieces by the female Bacchantes for prying into the sacred things which they took out of the cista to place on the altars ; and Catullus says that the rites of the cista were celebrated with the utmost secrecy ;—

"Pars obscura cavis celebrant orgia cestus."

The heathen always carried the *cista* on the shoulder, and the person who carried it was called Kistopherus, according to Suidas. This *cista mistica*, or somewhat equivalent, was carried also in the ceremonies of Diana ; and therefore we find in another picture in the "Antiquities of Herculaneum" (vol. i., p. 67), representing the sacrifice about to be made of Orestes and Pylades, at the altar of Diana Taurica, that behind Iphigenia are two females, one of which is busy reaching the sacred symbols from the *cista*. That it was also borne in the rites of Ceres and Isis needs no further comment, when we reflect that towards the decline of the Roman empire all these deities had been refined by the subtleties of their philosophers and the ingenuity of the priesthood to a conformity of attributes and power, and differed in little but in name.

The early Church seem to have used a reflex of heathen veneration towards the ark for its own purposes. Tertullian, *de Baptismo* (cap. viii.), declares the ark a symbol of the Church—*ecclesiam arcum figuratam*. It is, however, from the time of St. Cyprian that the constant use of this symbol for the Church obtains, which almost all the Latin ecclesiastical writers comply with, and thence may arise the many instances we meet with it pictorially represented. Justin M. in *Dial. c. Tryphon*, c. 138, expressly declares Noah in the ark waiting the return of the dove with the olive branch as a figure of Christ. It would, however, be more difficult to account for a medal of the Emperor Severus, which on its reverse contains an unmistakeable pictorial exhibition of the falling of the waters and of the ark, did we not know that the tradition of a great flood pervaded the early histories of most of the ancient nations. They were throughout adapted to the feelings and fashions of each country, but the great lineaments of the relation are throughout identical. The tales of Cadmus, of Deucalion, and Pyrrha are familiar to all the readers of Ovid ; but it may surprise some of our readers to find Mount Ararat mentioned by name in heathen writings as the spot on which the ark rested. In the Sibylline books, edit. of Galeius, lib. i., p. 152, are verses to the following effect :—

"Midst Phrygia's stony plains a mountain is placed,  
Lofty raised, and wide spread out, which Ararat's  
called :  
• Thence the Maryas springs : that powerful river ;  
And on the top of that high-rais'd hill stood the  
ark still,  
When the flood disappeared."

We may therefore now enter on the subject of the medal we have mentioned, and confine ourselves to one specimen ; for though there exist nine similar types, yet so many have been pronounced forgeries, that we merely refer to one formerly in the royal cabinet of France, and now possibly in the Imperial Museum at Paris, which was minutely criticised by the Abbé Barthélémy, at the request of Mr. Coombe, and pronounced genuine. The reverse, then, is in two parts : in the first, two figures are enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout ; on the side are letters ; on the top is a dove ; in front, the same two figures which we see in the ark are represented as come out and

departing from their late receptacle ; hovering over them is a dove with a sprig in its bill. This medal, therefore, clearly implies a deliverance by a vessel from the dangers by water ; and, coupled with the other concordances, the plunder of the earliest heathen myths by a perversion, to fit them to the futilities of heathen relations. It is supposed this medal was struck at Apamea, and on it we have an express treatise (*De Nomo Apamensi Deucalionis Diluvii typum exhibente*, printed in Gronovius' *Antig. Græcae*, x. p. 678) ; but as the ancient name of Apamea was *κιβωτης*, which we have already seen signified "ark," this name may refer to some connection at their foundation with the ark, which we cannot now fathom. It is a somewhat cognate symbol and easy transition from the ark to a ship in full and easy sail, steering through the difficulties of events to the destined haven of bliss. Representations under this type are also frequent ; and in verse we have lines from Venantius Fortunatus, which are somewhat to the purpose, though in a most wretched style :—

"Opto per hos fluctus animam tu, Christe, gubernas  
Arbore et antennae velificante crucis :  
At post emensos mundani gurgitis aestus,  
In portum vita nos tua dextra locet."

We have mentioned the richness of synonym and designation by which Christ was lauded in the Eastern World ; and the following examples deserve to be preserved for their fullness, as curiosities of literature.

The first is attributed to the famous John of Damascus :—

"Spes, Vita, Salus, Ratio, Sapientia, Lumen, Judex, Porta, Gigas, Rex, Gemma, Prophetæ, Sacerdos, Messias, Sabaoth, Rabbi, Sponsus, Mediator, Virga, Columna, Manus, Petra, Filius Emma-nuelque, Vinea, Pastor, Ovis, Pax, Radix, Vitis, Oliva, Fons, Aries, Agnus, Vitulus, Leo, Propitiator, Verbum, Homo, Rete, Lapis, Domus, Omnia Christus Jesus."

The second is that in which we have already found the epithet "Lucifer," by Ennodius, bishop of Pavia (511) :—

"Fons, Via, Dextra, Lapis, Leo, Lucifer, Agnus, Janua, Spes, Virtus, Verbum, Sapientia, Yates, Hostia, Virgultum, Pastor, Moses, Rete, Columba, Flamma, Gigas, Aquila, Sponsus, Patientia, Virtus, Filius Excelsus, Dominus Deus, Omnia Christus."

The third of these curious assemblages, which could scarcely be verified in any but the Latin tongue, is by a Spanish bishop, Orientius (516) :—

"Janua, Virga, Leo, Virtus, Sapientia, Verbum, Rex, Baculus, Princeps, Dux, Petra, Pastor et Homo, Retia, Sol, Sponsus, Semen, Mons, Stella, Magister, Margarita, Dies, Agnus, Ovis, Vitulus, Thesaurus, Fons, Vita, Manus, Caput, Ignis, Aratrum, Flos, Lapis angularis, Dextra, Columna, Puer, Mitis Adam, Digitus, Speculum, Vio, Botruo, Panis, Hostia, Lex, Ratio, Virgo, Piscis, Aquila, Justus, Progenies Regis, Regisque Sacerdos Nomina magna Deo : Major et ipse Deus."

The biblical reader will at once discern that there is sacred authority for every epithet, and will find doubtless pleasure in the combination ; if the Church find in all suitable recollections and admonitions of piety, the Masonic inquirer will find in many much for study and contemplation the greater his experience in the Order.

**ORIGIN OF PAYING FOR INITIATION.**—The Athenians believed that he who was initiated and instructed in the Eleusinian mysteries would obtain Divine honours after death, and therefore all ran to be initiated. They seemed to think initiation as necessary as the Christians did baptism. Their fondness for it became so great, that at such times as the public treasury was low, the magistrates would have recourse to the mysteries as a fund to supply the exigencies of state.

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

## Original Correspondence.

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

### "FREEMASONRY AND JUDAISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I have lived too long in the world, and have been too long engaged in public writing, to think that I can deal with any subject—historical, religious, political, or moral—without coming into collision with the opinions of some one, however desirous of doing so. But I am sorry, especially, to have incurred the censure of Bro. Buchan, for I greatly respect his acquirements and his capabilities. I cannot help thinking, however, that his feelings carried his judgment captive when he took pen in hand to write what appeared on the above-named subject in last week's *FREE-MASON*. He "can see no proper reason" why I "should so particularly object to Bro. 'W. B.'s" remarks," because, "so far as he can judge, 'W. B.' has just as good a right to enunciate his views in our Masonic paper as has Bro. Carpenter his." I do not deny that right, nor did I object to the exercise of it. What I objected, and still object, to, is the purely sectarian character of those views, and the unqualified way in which "W. B." condemns the opinions and convictions of all religious sects, excepting one. I object to this, not because it offends me, personally, but because it is in violation of that good understanding which we have in Masonry, not to attack, or condemn, or say anything offensive to, any brother's religious opinions, whether he be, as Bro. Buchan says, "Christian or Jew, Trinitarian or Unitarian." But Bro. Buchan avers that I am doing all I can to "support certain sectarian ideas in the columns of *THE FREEMASON*" while I "deny Bro. 'W. B.' the right to do so." Now, in a perfectly fraternal way, I defy Bro. Buchan to afford a tittle of evidence of this averment. I defy any one to gather from what I have written whether I am Jew or Christian, Trinitarian or Unitarian. If Bro. Buchan means—and from some of his expressions, I infer that he does so mean—that to assume the Bible to be what it purports to be, a Divine revelation, is sectarianism, then, I plead guilty. But, will he permit me to say, that there is a sectarianism as marked, and as acrid, outside of those who thus accept the Bible, as any that was ever found amongst them. I should be sorry to promulgate sectarianism in *THE FREEMASON*, or anywhere else ; but it is surely as Masonic as it is unsectarian to treat the Bible as I am doing, seeing that we impress upon every initiate, that these "Sacred Writings are to rule and govern our faith."

I do not allege that Bro. Buchan is promulgating "sectarianism," in saying he believes that the latter portion of the xliv. and the xlv. chapters of Isaiah is "a song of thanksgiving," and not a prophecy, although I know it to be a purely gratuitous theory, and without a tittle of evidence, adopted by those who deny all prophecy, and utterly at variance with the internal evidence afforded by the writer's language and style. Nor do I allege that he is promulgating "sectarian" views, in saying that he "doubts the solidity of my foundation"—that is, the Bible—although there might be more propriety in so saying than in saying that my treatment of the Bible as a "sure foundation," is "sectarianism." But let me say, in a word, that there is nothing in what I have written which does other than put the Christian and the Jew, the Trinitarian and the Unitarian "upon a level;" and that I appeal only to that authority which every Freemason professes to accept as the rule of his faith and conduct, whatever differences may exist as to its interpretation.

WILL. CARPENTER.

### "A MASONIC LITERARY INSTITUTE."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The idea of founding, or of resounding, a Masonic Literary Institute, as expressed by you at page 520, is worthy of the most serious attention. If pro-

perly conducted, it might be of immense value to the Craft. Suppose it were entitled The Masonic Archaeological Society, all its members being "Masons." The qualifications for membership being election and the payment of, say, about half-a-crown yearly, so as to make it popular. Over and above M.M.A.S. (Member, Masonic Archaeological Society), there might also be F.M.A.S. (Fellow, Masonic Archaeological Society), the extra qualifications for which would be nomination and *merit*. Its motto ought to be "Truth," and if, as a society, the members banded themselves together to seek out, support, and tell the truth, the whole truth, and nothing but the truth, in so far as they were able, the Society would command universal respect. Unless such would be its chief end and intention, better it should not be formed at all. Our London brethren ought to take the lead in this matter, and see about getting it properly started. As its first "job" I would respectfully suggest photographs being taken and distributed to its members of the Sloane MS. 3329, fol. 142. With good wishes for the practical carrying out of the idea,

I remain, fraternally yours,  
W. P. BUCHAN.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Star Lodge, No. 1275.*—On Friday, Sept. 1st, at the Marquis of Granby, Deptford, the installation meeting of this young and most prosperous lodge was held. Bro. W. Ough, P.G.P., P.M., W.M., presided, and opened the lodge. There were also present: Bros. C. J. Hogg, P.G.S., P.M., S.W. and W.M.-elect; H. Keeble, J.W.; J. Smith, P.G.P., P.M., Treas.; F. Walters, P.M., Sec.; H. Crabtree, J.D.; T. R. Darke, D.C.; J. Davis, J. Finch, C. Saunders, J. Fox, W. Okey, A. Farr (*M.D.*), R. F. Duff, W. H. Tramplause, E. Townshend, W. M. Bull, W. Kipps, A. Stevens, W. Bell (*jun.*), E. Harper, J. J. Limebeer, S. Homewood, E. S. Lane, G. S. Elliott, W. Avill, H. J. Clare, and many more. The visitors were Bros. H. Potter, P.M. 11; W. Watson, P.G.S., P.M. 25; S. Adams, 25; T. J. Thompson, 30; E. M. Hubbuck, P.G.S., P.M. 58, P.M. 140; E. Harris, P.M. and Treas. 73; J. Bagshaw, P.M. 158; G. A. Garnett, W.M. 704; C. G. Dilley, P.M. 1155; W. Buchanan, 12 (*S.C.*); Nicholas Weekes, P.M. 358 (*S.C.*); and others. The minutes of the last regular meeting and the minutes of the several emergency meetings were read *seriatim*, put separately, and carried *nem. con.* The report of the Audit Committee (taken as read, in consequence of each member having a balance sheet given him) was unanimously received, adopted, and entered in the lodge minute book. It showed a large balance in the hands of the Treasurer, and no liabilities against the lodge. Ballots, taken separately, were unanimous in favour of the admission of Dr. A. Farr, W. Avill, W. Bell, *jun.*, and E. S. Lane, and being in attendance, were introduced (in the order named) separately, and initiated into ancient Freemasonry in a most impressive, painstaking, and correct manner. Bro. J. Smith, P.G.P., I.P.M., presented Bro. C. J. Hogg, S.W. and W.M.-elect, for installation, and according to ancient custom, he was duly installed W.M. for the ensuing year, appointing as his officers: Bros. W. Ough, I.P.M.; H. Keeble, S.W.; H. Crabtree, J.W.; J. Smith, P.G.P., P.M., Treas. (*re-invested*); F. Walters, P.M., Sec. (*re-invested*); T. R. Darke, S.D.; G. Pym, P.M., J.D.; E. Harper, I.G.; G. F. Guest, D.C.; and J. Gilbert, Tyler. The beautiful addresses were then given, and on the termination of the ceremony a hearty burst of applause proved how well the brethren appreciated the admirable manner in which the ceremony had been performed. A vote of thanks, and the same to be entered on the minute-book, was given to Bro. Frederick Walters, P.M. and Sec., for the admirable, painstaking, and efficient manner in which he had performed his duties as the Secretary of the lodge. A similar vote was given to Bro. W. Ough, P.G.P., I.P.M., for his kind, valuable, and most useful present of three large handsome tracing-boards, and also for his services in rendering the installation ceremony in such an efficient manner. Afterwards, at the termination of the banquet, the W.M., on behalf of the lodge, presented Bro. W. Ough with three diamond studs, very handsomely mounted, of the value of ten guineas, in lieu of a Past Master's jewel, which had been unanimously voted to him from the lodge funds, at the last regular meeting, as a slight recog-

nition of his very many essential services rendered to the lodge, and for the admirable manner he had presided over the lodge, during his year of office, as the Worshipful Master. Bro. Nicholas Weekes, P.M. 358 (*S.C.*) being unable to stay to the banquet, in consequence of his having to return to Australia (*via* Southampton) on that evening, expressed his gratitude for the kind, fraternal, and welcome manner he had been received at the lodge as a visitor, assuring them he would convey to the members of his lodge at Sydney, on his return, how pleased he had been with his reception. He expressed the pleasure he felt at witnessing the excellent manner in which all the ceremonies had been worked.—Bro. J. Smith, P.G.P., P.M. and Treas., gave a notice of motion—"That the future meetings of the lodge be held elsewhere." Several candidates were proposed for initiation at the next meeting of the lodge, and two members' resignations were accepted with regret, when the lodge was closed. The banquet was held at Anderton's Hotel, Fleet-street, and nearly forty brethren sat down. It was served under the superintendence of Bro. W. Smith, who was, as usual, successful in pleasing all with his unremitting attention. Bro. Mackney's singing was as good as ever. The brethren separated early.

##### PROVINCIAL.

*Hertford Lodge, No. 403.*—An emergency meeting of this lodge was held on Tuesday evening, 29th ult., at the Town Hall, Hertford. The brethren present were H. B. Hodges, W.M.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; C. P. Wyman, I.G.; A. S. Neale, D.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. Salisbury, H. Campkin, J. Boatwright, W. P. Willson, W. Warrener, F. Taylor; visitor, Bro. A. H. Bryant, W.M. 12. Bro. J. Harrington was passed to the second degree, and the Rev. Lewis Deedes (rector of Brantfield), Mr. Pilcher Page (Hertford), and Mr. Fredk. Fountain (of the merchant marine service) were severally initiated into Freemasonry.

#### ROYAL ARCH.

##### METROPOLITAN.

###### Rose of Denmark Chapter. No. 975.

The quarterly meeting of this chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 2nd inst. Comp. G. Powell, Z., presided, supported by Comps. Pendlebury, P.Z., as H.; T. Price, J.; R. W. Little, P.Z., S.E.; H. G. Buss, P.Z., Treas.; W. Dodd, S.N.; J. E. Walford, P.S.; J. Newton, C. Braid (Organist), G. C. Banks, E. Collins, J. Owens, D. A. Chudleigh, J. B. Poole, J. Arnold, G. Everett, and T. H. P. Hartley. A ballot was taken for a candidate, after which a conclave of Installed Principals was formed, and Comp. Tanner, H.-elect, was installed in the second chair by Comp. Little, P.Z. The chapter was then closed, and the companions sat down to one of Comp. Banks' best banquets. Due honour was rendered to all the loyal and Masonic toasts, and for that of "The Visitors" Comps. W. Long, Z.-elect 1056, and T. B. Yeoman, 22, responded.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF CONSTANTINE.

###### Original or Premier Conclave of England.

This conclave met on Monday, the 4th inst., at Freemasons' Tavern, Great Queen-street, when, in the unavoidable absence of Sir Knight Angelo J. Lewis, M.P.S., the conclave was opened by Sir Kt. Marsh, P.S. There being no business upon this occasion the conclave was closed, and the knights, to the number of fifteen, sat down to an excellent banquet and enjoyed a very pleasant evening.

#### SCOTLAND.

##### GLASGOW.

An emergency meeting of the Neptune Lodge, No. 419, was held on Wednesday, 30th August, for the purpose of conferring the three degrees on Captain Thomas Osmont and Philip Verlile, his mate, both of Jersey, who were about to leave this part. The ceremonies were very ably rendered by the R.W.M., Bro. Alexander M'Dougall, and his officers, Bros. J. Scott, S.W.; William Donaldson, acting J.W.; J. Quigley, Sec.; and W. Dubie, acting as Deacon. After labour the brethren partook of refreshment. The R.W.M., in a neat speech, proposed "The Health of the Initiates," which was briefly responded to by Bro. Captain Osmont. Bro. Weightman, P.M., proposed "The Health of the Visiting Brethren," which was responded to by Bros. Irving (of Belfast Lodge), Batel (of 87,

Manchester), and G. W. Wheeler (of 73), all of whom highly praised the excellent working of the R.W.M. and his office-bearers, and spoke highly of the Neptune Lodge, which is principally composed of those interested in shipping.

The usual monthly meeting of the Caledonia of Unity Chapter, No. 73, was held in the Masonic Hall, Buchanan-street, on the 29th of August. The principal business was the nomination of office-bearers for the ensuing year. Comp. D. Gilchrist was unanimously proposed for re-election as Z. For the chair of H. there were two candidates—Comps. T. Findler and G. McDonald. For that of J. it was unanimously voted to Comp. G. W. Wheeler, as was the case with the remainder of officers, except 3rd Sojourner. Amongst the visitors were Comps. Morrison and Comming, from the State of Michigan, who have received high honours in their own State and in Canada, both in the K.T. and Craft, and have taken the 32<sup>d</sup> of the A. and A. Rite. They were cordially received, and expressed their acknowledgments of the fraternal greetings they had received here and elsewhere since they left their adopted home.

#### NEW GALLOWAY.

On Tuesday, the 22nd ult., Lodge St. John, No. 494, held its usual monthly meeting. After having been opened in due and solemn form by the R.W.M., Bro. D. Millman, P.G.S.D., Wigtonshire and Kirkcudbright, the minutes of the previous meeting were read and confirmed. Bros. J. W. McGill, J. Vine, and C. Blood, who were unable to attend at the installation meeting, were then installed as Depute Master, Director of Music, and Bible Bearer, and invested with the respective jewels of office. After they had returned thanks for the honour which had been conferred upon them, the lodge was opened in the second degree and Bro. McMichael having requested an advancement was duly examined by the Dep. M. and found worthy. The candidate having retired for the purpose of being properly prepared by Bro. J. B. Morgan, the Lodge was opened in the third degree, and on his readmission the ceremony of raising was admirably performed by the R.W.M., assisted by the Dep. M. The latter's rendering of the air and recitative "Remember now thy Creator" added considerably to the solemnity of the rite. The Lodge having been closed down to the first degree, the R.W.M. proposed a vote of thanks to Bro. C. Blood, for his present of a lamp for the third degree: this was carried unanimously. Nothing more appearing for the good of Freemasonry in general or this lodge in particular, it was closed in due and solemn form.

On the following day the brethren met to celebrate their annual festival. The lodge having been opened in the first degree, Bro. McMullown took the oath *de fidei* and was installed as Sub. Master. Bro. Blood acted as S.W. in the unavoidable absence of Bro. McAndrew. The brethren and visitors (amongst whom were Bros. Cranstoun, P.G.S.W. and P.M.; Clarks, P.G.I.G. and P.M.; McKenzie, Clegg, &c., St. Cuthbert's Lodge, No. 41, Kirkcudbright; Maxwell, acting R.W.M., Gordon, S.W., Pearson, &c., of St. Johns, No. 189, Castle Douglas; Ritchie, P.M., and Sandown, Treasurer, "Granite Union," No. 480, Dalbeattie), were then called by Bro. Turner, J.W. from labor to refreshment, and did ample justice to a most excellent banquet, supplied by Mr. and Mrs. Robb, of the Cross Keys Hotel. The cloth having been withdrawn, the R.W.M. proposed "The Holy Lodge of St. John" (in silence), followed by "The Queen and Craft," which was duly and right-loyally honoured, and "The Prince Steward of Scotland and Members of the Royal Family." Bro. J. W. McGill, Dep. M., proposed "The Grand Lodges of Scotland, England and Ireland," which, like its predecessors, was received with Masonic honours. Acting S.W., Bro. Blood proposed "The Provincial Grand Lodge of Wigtonshire and Kirkcudbright," which was replied to by Bro. Cranstoun, P.G.S.W.. The R.W.M. proposed the toast of "The Visiting Brethren," coupled with the name of Bro. J. H. Maxwell, acting R.W.M., St. John, No. 189, who replied.

Several brethren contributed to the harmony of the evening, by singing some good songs. A vote of thanks was proposed to the Stewards, Bros. McKelvie, Johnstone, R. McGill, and M. Michael, for their careful and assiduous preparations.

After the toast "Happy to meet, sorry to part," &c., had been given, the final toast was sung in a masterly style by Bro. J. W. McGill, Dep M., Bro. Vine, Di. Mus., not only in almost every instance accompanied the various singers, on the harmonium, but he played several selections, classical and sentimental, with most exquisite taste, and also sang two comic songs with great gusto; in short his performances each year cause the brethren much regret that he is not able to be present at each meeting of the lodge. The repast having been finished, the brethren after having spent several happy hours were called from refreshment to labour, and the lodge was duly and regularly closed by the Dep. M., who had assumed the chair of K.S., the R.W.M. having retired with the visiting brethren..

### Foreign Masonic Intelligence.

#### DISTRICT GRAND LODGE OF BURMAH.

At a Regular Communication of the District Grand Lodge of British Burmah, under the Grand Lodge of England, held at Freemasons' Hall, on Tuesday, the 14th day of March, 1871, the following brethren were present: W. Bros. H. Krauss, P.M. 1268, D.G.S.W., presided as D.G.M.; C. Pascal, P.M. 614, P.D.G.S., as D.D.G.M.; Jos. Dawson, W.M. 832, P.D.G.S., as D.G.S.W.; E. Hopper, W.M. 614, as D.G.J.W.; B. Samuel, J.W. 832, as D.G.S.D.; H. Godbier, 832, as D.G.J.D.; C. B. Cooke, S.W. 832, as D.G.; W. D. Cruickshank, 1268, D.G. Sec.; S. Andrews, Sec. 614, as D.G. Tyler; Bro. M. Appavoo Pillay, Treas. 614; &c.

The D.G. Lodge was opened in form at 6.45 p.m.

The G.D. Secretary reported the receipt of apologies from the under-named brethren for non-attendance that evening:—W. Bros. J. C. Brindley, D.G.S. and J. Petley, D.G.J.D.

The minutes of the Quarterly Communication of 27th December, 1870, having been printed and circulated, were taken as read and confirmed.

Wor. Bro. H. Krauss, D.G.S.W. officiating as D.G.M., read a letter from R.W. Bro. Spearman, Dy. District Grand Master (dated 25th February, 1871), intimating to the former that the powers and duties of D.G.M. would now devolve upon him as he (the Dy. D.G.M.) had left British Territory.

The following report of the proceedings at a meeting of the Board of General Purposes held on the 25th of February 1871, was read:—

"1. The proposed by-laws of the D.G. Lodge, were read and passed and the Secretary instructed to send copies to each of the Lodges in the Province for approval.

"2. The Board then took up the question as to the later proceedings of Lodge "Astrea" which was referred to it by the last Quarterly Communication, and in connection therewith the President submitted a memorandum received by him from the Dy. D.G.M. shewing the nature of irregularities which had taken place in the working of the lodge referred to; whereupon the Board having regard to the serious nature of these irregularities, instructed the Secretary to prepare an abstract of them for submission to the D.G. Lodge at the next Quarterly Communication.

"3. A letter was read from certain members of Lodge "Astrea" and other brethren resident in Thayemodated 14th February, stating (1st) that the period for which a license had been granted to carry on the lodge, pending search for the lost warrant, had now expired, and (2nd) that the warrant could not be found; also begging the R.W.D.G.M. to grant a fresh license to enable them to work the lodge until such time as a fresh warrant, or a duplicate of the old one, could be obtained from the Grand Lodge of England. In the same letter application is made for the return of the minute book and Treasurer's account book, to enable the writers to recover the outstandings and pay off the debts of the lodge. The Board having considered the contents of the above letter instructed the D.G. Secretary to inform the writers in reply, that on receipt of a letter addressed to the Grand Lodge of England, signed by not less than seven Master Masons of their number, narrating all the circumstances connected with the loss of

the Warrant of Lodge "Astrea" and soliciting the Grand Lodge to issue a duplicate of the same, or to grant a fresh one, the D.G. Lodge would be prepared to grant a Dispensation to enable them to carry on the lodge pending the reference to the Grand Lodge of England.

"4. The question of a memorial of the late R.W. Bro. Greenlaw was discussed, and it was unanimously resolved to suggest to the District Grand Lodge the expediency of addressing a circular to all the District Grand Lodges in India, and to all the lodges in the province, inviting their co-operation and assistance in carrying out the object in view, leaving it to be decided hereafter by a committee of the subscribers what kind of a memorial should be adopted.

"The District Grand Secretary was instructed to prepare an estimate of the cost of District Grand Lodge regalia, &c., and to submit it to the District Grand Lodge as soon as possible.

(Signed)  
"H. KRAUSS, President of the Board."

The District Grand Secretary reported that copies of the proposed by-laws of the District Grand Lodge had been forwarded to all the lodges in the province, as well as to all the members of the District Grand Lodge for approval, but that no expression of opinion regarding them had yet come to hand; whereupon it was proposed by Wor. Bro. Krauss and seconded by Wor. Bro. Dawson that the proposed by-laws be at once adopted and confirmed by the District Grand Lodge. (Carried unanimously.)

With reference to the portion of the foregoing report regarding Lodge "Astrea"—Wor. Bro. Krauss read the following memorandum of the charges against that lodge:—

"There appear to have been numerous irregularities in the working of this lodge.

"1st. In the absence of any warrant beyond a dispensation telegraphed by the late Rt. Wor. Bro. Colonel Greenlaw, District Grand Master, no steps appear to have been taken by the lodge to get the telegram confirmed, nor is the telegram itself in existence so far as can be ascertained. Then it was the duty of the lodge to get a duplicate warrant or a new one, but no steps seem ever to have been taken to this end.

"2nd. The irregularity of the dates of meeting of the lodge. Emergent meetings seem to have been held without any emergency being shown in the minutes to necessitate them, in some instances within a day or two of each other, and candidates appear to have been balloted for at these meetings without the notice of seven days required by the Constitutions."

"3rd. The later records of the minutes of the meetings do not contain any record of the names of members present, beyond a memo "refer to Tyler's book," which in opinion of the board is an irregular and reprehensible proceeding.

The proceedings of the Board of General Purposes with regard to the lost warrant of Lodge "Astrea" were confirmed by the District Grand Lodge.

The recommendation of the Board of General Purposes in regard to the proposed memorial of the late District Grand Master, Rt. Wor. Bro. Colonel Greenlaw, was adopted in its entirety.

A Committee composed of the members of the Board of General Purposes was appointed to prepare a statement of the accounts and to report on the financial position of the District Grand Lodge.

The District Grand Secretary reported the receipt of copies of proceedings of District Grand Lodge Communications as follows:—1st, From District Grand Lodge of Bengal, dated 27th December, 1870. 2nd, From District Grand Lodge of Punjab, dated 14th January, 1871. He further reported that the former was accompanied by a letter from the District Grand Secretary of Bengal, calling attention to a paragraph in the proceedings, having special reference to the lamented death of Rt. Wor. Bro. Greenlaw, District Grand Master British Burmah.

The above letter and paragraph of the proceedings alluded to were read, whereupon it was proposed by W. Bro. Krauss and seconded by Bro. Cruickshank, that a letter be addressed to the District Grand Lodge, Bengal, acknowledging the expression of condolence with this District Grand Lodge in the loss of its District Grand Master.

The Wor. Bro. Krauss, reported that since the date of the last quarterly communication a dispensation had been granted to Lodge "Victoria

in Burmah" No. 832, under clause 2 paragraph, 9 of the Constitutions, for the purpose of initiating Mr. Larkings as a serving brother.

The Secretary read a letter from Bro. Brase, Editor of *Masonic Record*, Bombay, dated 1st March, 1871, accompanied by a letter from the widow of the late Wor. Bro. Henry Wickham appealing for relief; whereupon it was proposed by Wor. Bro. Dawson, seconded by Bro. Samuel, and carried, that a donation of Rs. 100 should be granted from the general funds of the District Grand Lodge.

There being no further business to be brought forward, the District Grand Lodge was closed in form at 9 p.m.

### TURKEY.

Address delivered by the R.W. Bro. John P. Brown, D.G.M., at the District Grand Lodge of Turkey, held at Constantinople on Friday, 17th March, 1871:—

Brethren,—We must all feel deeply grateful to our Divine Master, the Great Architect of the Universe, for the innumerable mercies which we have received from Him since our last regular Communication.

Another cycle of time has passed away; the four seasons of the year have succeeded each other; Spring, Summer, Autumn, and Winter, have each followed the commands of their Omnipotent and Omniscient Creator, and we now, once more, merge upon the renewed youth of nature, deeply impressed with the Wisdom, the incalculable immensity of the grandeur of our Creator's works, which we, as Freemasons, attempt humbly to symbolise in the little world called by us our Lodge.

According to His universal laws, decay and death have also surrounded us, whilst we have been still permitted to live. We have mourned over the desolating strifes among our fellow-beings, and deplored the wretchedness and misery which these have inflicted upon so many once happy families. We have mourned over the departure of Masonic brethren, some of whom perished here during the late conflagration in the endeavour to perform the noblest of deeds, namely, the perservation of the lives of their fellow-creatures; of relatives and friends who have entered upon another sphere of existence, far superior, we trust, to that of this short life; and we all look forward to the future with the profound interest which is inherent to, and inseparable from, all mankind, even the most doubting, whose lives are spent in a perfect dependence upon their clement and merciful Divine Master.

In response to that feeling which is in the heart of every true Mason, we have exerted ourselves during the past year to effect all the good to our fellow-men within our limited means. He, who is not unmindful of the wants of His creatures, has enabled us to succour some of those who needed our assistance, and we have deeply regretted that we could not do more for the unfortunate. In this we have only endeavoured to act up to the great principle of Charity which forms the basis of our Fraternity, though exercised as silently and invisibly as are all Divine Providence.

There may be some who will believe that I thus allude to the mysterious ways of the Great Architect of the Universe, and that others of my preceding remarks refer to the future life of man, which is hidden, with infinite wisdom, from his human vision and comprehension. There may be those who believe that what we do not see and know around us has no real existence. Some may, most illogically, mistake the result for the cause; or who, in other words, imagine that no cause is needed, and that all things in this world are, in themselves, self-existing and self-reproductive. Brethren, over those, if there indeed be any, we cannot but shed a tear of mournful regret, for they can have no community of thought and feeling with us in our little symbolic world, where we fully recognise the hand of our Divine Master in all things; nor can we expect to meet them, hereafter, in that vast other world, where we shall all be summoned to render an account of our works to Him with whom there is neither East nor West, time nor space, and from

whom emanate all true Light and knowledge. Though so many cycles have passed away, I may add, mankind is still much in darkness, whilst it is indubitably true that even the most unbelieving in a Divine Providence, which certainly overrules all things for good purposes, are anxiously in search of knowledge, figuratively called by us Light, the flame of which, by its pointing upwards, was considered an ancient emblem of Immortal Life. Seven thousand three hundred and seventy-nine years have now elapsed since, with our present degree of knowledge of the World's chronology, mankind commenced here to exist, and since then, like the inferior creature which works its way upwards to the surface of what, to it, is so incomprehensibly vast on earth, in search of light and warmth, without which it could not exist. Man also, in obedience to an impulse which we may surely name a mystical, or mysterious, command of the Divine Master, has been by degrees working upwards to better and purer knowledge of the sublime Great Cause of all light and life, —labouring to attain to a comprehension of the marvellous works of the Great Architect of, not only this, insignificant world, but also those innumerable, and far superior other worlds, which, though within the scope of our vision, are too remote for our present means of comprehending them. In the view of such incalculable vastness, power, and omniscience, how can we, insignificant beings, expect to reach more than a faint degree of knowledge of Him, in whose sight we are all, corporeally, but little more than the creature just alluded to? All creatures which breathe the breath of life are, it cannot be denied, endowed with reason and intelligence, or what is usually called instinct. With some, this is limited to the preservation of their corporeal existence—shortlived as it is—and they seem to have no thought, nor means of perpetuating knowledge; whilst it would also seem with man to be a *duty* attached to his superior degree of intelligence, to labour for its acquisition and increase, and to leave it as an inheritance to those who succeed him. Above all, it is likewise a natural obligation to man to promote the welfare rather than the unhappiness and destruction of his fellow-creatures. Are these not so many evidences of the immortal nature of human intelligence and its fruit—knowledge?

In our pride, we are apt to call this *our* world, and to consider the starry host above us as created to light *our* steps by day and night. We are prone to suppose that all things were made for *our* use, by the Great Architect of the Universe, and for the various other creatures which inhabit it together with us—all having an equal right to light and life. Perhaps this arrogance in man arises from the innate conviction which no one can suppress, of the immortal character of his soul, so far superior to all material and animal nature, and of its imperishable character. If this be the case, what a weighty responsibility must rest upon each and every one of us, for the use which we make of our present existence, of one intellectual gifts, and for the degrees of knowledge which we are, individually, enabled to possess of His sublime works, and our duties to each other!

These remarks, Brethren, are particularly applicable to us all, as Freemasons. The portal of the Lodge opens to us a vast field for reflection and enquiry, far beyond the possession of our simple conventional words and signs, which, strangely to add, create the mistrust of the uninitiated. It is in consequence of our inability to measure works, all created and existing with so much beauty and harmony and, when properly understood, found to be as regular as the most perfect lines of architecture, to explain them, as we yet know them, by the often inefficient terms of speech, that we, under the name of Freemasons, endeavour to pourtray them in symbols and in allegories. When words are incompetent to demonstrate our ideas, we endeavour, as it were, to picture them to our vision. Around me I behold an imitation world. Beneath me is the world's rugged and varied surface; above me, the starry firmament; and, what we call the "Cardinal Points" are around me. Paganism, which taught to man in the spring time of life the adoration of the sun in the East, the

moon, and the stars, is now far behind us, replaced by the symbolic all-seeing eye, of their Creator. Mythology, which deified and embodied each of these stars of our symbolic firmament, beautiful and touching as it was, has been swept away by revealed knowledge, and, arrogant man, who dared to aspire to be a god—thanks to the merciful teachings of Divine inspiration and revealed light—has now being led to a knowledge of his own insignificance, and of the existence of the only *One God*!—one Divine Master—the Great Architect of the Universe.

Amid the imaginative and often erring philosophy of the scholars of our time, let us continue to labour and hope for the acquisition of still brighter light—for Freemasonry comprises every branch of science and knowledge of the arts. Let us hold to revealed truth as the mariner clings for safety and confidence to the compass which, notwithstanding the various powers of attraction and repulsion, ever points, by Divine command, to the north star as his guide. And, when this life is terminated, and we pass over, what is figuratively called, the "dark river," let us hope to enter upon a vast existence of purer light,—brighter by far than any we have ever seen here—and be nearer to Him who overrules all things for the wisest and best of purposes, in the pleasing hope of having done our work well here, and of being permitted to become members of that great Lodge above, there to hold together a *Communication*, which, if I may be permitted to use the expression, is symbolised this evening in our annual reunion on the occasion of the renewed existence of Nature, called Spring.

I have been requested by many of our brethren to promote the establishing of a "Lodge of Instruction" amongst us, in connection with the District Grand Lodge, in which the members of all the lodges may impart knowledge to each other on the real objects and scope of Freemasonry. I have done this with much pleasure, in the belief that it is greatly needed, and will tend to the advantage of our order in many respects. Though we have before us the *Tessel Board* as a symbol of nature and revelation; the *Rough Ashlar* as an emblem of an untutored mind and to point out the commencement of our speculative work; the symbolic pillars at the portal of our emblematic Temple and World; and moreover the "Starry Host" to light our paths, many of us are ignorant of the great truths which these are designed to impart to those who seek for instruction in Freemasonry. I trust that the Grand Lodge of England will be pleased to grant our petition. So as to render such a lodge all the more efficient, I cannot too strongly recommend also the gradual formation of a Masonic Library, composed of such books and periodicals, in various languages, as refer to our order, and that fixed periodical meetings be held here in strict accordance with its rules and regulations. I hope that the younger brethren who meet here will be able to learn something more than the forms of the Ritual and the ordinary signification of the material objects which they behold in a lodge, and be enabled to penetrate the real signification of both and retain them in their minds and hearts. If this be the result, they will hereafter be able to form a correct estimate of the great bearings of Freemasonry upon the life of man during all the seasons of his short cycle of existence in this world, as well as more fully to appreciate those indubitable truths which are taught by a careful study of the works of his Divine Creator; all leading onward and upward to the Great Architect of the Universe, typified in the construction of this humble lodge. Would it not also be well to add to this something of a general literary character, so that, from time to time, lectures may be delivered on the various subjects of the arts and sciences and the progress mankind makes in useful knowledge? Such an arrangement would tend to promote the best interests and welfare of our Order and sustain it in public opinion. Let it be impressed upon the minds and affections that the basis of our Order is a perfect liberality in matters of religion and nationality, and the great *Charity* which mankind should ever cultivate for each other—charity for the faults of others, their human weaknesses and

their deficiencies, with, however, an anxious desire for their correction. This is a sentiment akin to the great mercy of our Divine Master towards all of His creatures, and which, when acted upon in the working of our lives, causes us to approach Him, whilst a neglect of it separates us from Him in spirit. We are taught by the highest principles of humanity to love each other, but nowhere to love ourselves. Whoever labours for the wellbeing of his neighbour, cannot fail to endeavour to offer him a corresponding good-example in his own life, and Freemasons can never expect to be respected if they be not known to be honest, upright, moral, and temperate men,—free from all degrading excesses. This, therefore, should not be neglected in the teachings of the "Lodge of Instruction" now proposed. By this means, also, those who are not Freemasons will be instructed and enabled to judge of us without prejudice and mistrust, and learn to love and esteem us by our works and the lives we lead.

I feel it a duty to invite the particular attention of the W. Masters of the Lodges, and, through them, of the brethren generally, to the great prejudice done to our order by discussions on Masonic matters outside of the Temple. This should certainly not be done. It is, strictly speaking, contrary to our regulations, and must impress strangers unfavourably towards us. I trust, therefore, that all will be more guarded on this subject in future.

There is yet another matter to which I am obliged, very reluctantly, to make some allusion. The regulations of the Order regarding the charities of the private lodges, and the claims of those applying for aid and assistance, are too well known and defined to require more than allusion to them. These, nevertheless, have been, in some cases, disregarded. I have, therefore, to request that all applicants be required to comply with them before their requests be acted upon by the lodges. I also apprehend that some persons misapprehend the true character of Freemasonry, its purposes, and its duties, and do seek admission to it from motives, more or less, of an interested nature. This is contrary to their primitive declaration, and their subsequent course casts a shade over their vows. They seem to think that the benevolence of their brethren, individually as well as collectively, in the lodge *must*, as a matter of course, be bestowed upon them, and that out of the lodge the same principle may be freely invoked, regardless of the consequences to the interests of the party or parties appealed to. Such a pretension, if persisted in, is calculated to destroy that harmony and respect for each other, which should ever exist between Freemasons. The very limited means of the lodges are always used for the purposes for which they are designed, and great care is required, by the regulations, in the use of them. Any misconception on the subject should be corrected in each and every case which occurs. All appeals for assistance beyond the lodge belong to the ordinary benevolences, concerns, and transactions of life and must, properly, be treated as such, and may be granted or refused by the brother to whom they are addressed, without at all exposing him to reproach. Were it otherwise, the most serious consequences might ensue to the honour, the probity, and the reputations of our brethren, who should never be called upon to jeopardise them, at well as the welfare and happiness of their own families, for the promotion of enterprizes and schemes, however plausible, of any one. Whenever any of us can aid a worthy brother by our personal recommendation or private intercession on his behalf it is our duty to do so, but always, however, with prudence and discretion so as not to carry out in private life what we would condemn in our Masonic intercourse.

#### NEW ZEALAND. Consecration of a Royal Arch Chapter at Hokitika.

The consecration of the Royal Arch Chapter of Westland took place on Monday, June 26th, at the Masonic Hall, Hokitika, under letters patent from the Earl de Grey and Ripon, autho-

rising the Past Principal, Comp. John Lazar, to constitute a Royal Arch Chapter, to be attached to the Royal Pacific Lodge, No. 1129, Hotitika, under a charter from the Grand Chapter of England. Comp. A. H. Gordon was installed as Second Principal, and Comp. J. Shephard as Third Principal, after which the chapter was opened in due form, and nineteen brethren of the Craft were exalted to this sublime degree.

Every care and attention had been paid to render the decorations and paraphernalia of the chapter as effective as possible. On the north and south sides were the distinguished ensigns of the twelve tribes of Israel, while on each side of the canopy, at the east, were placed the standards of the four divisions of the Army of Israel; the latter were beautifully painted on satin, the former on zinc, and were supported on staves elaborately gilt. The robes worn by the three Principals were of crimson, purple, and blue, richly interlaced with white satin. The sceptres were of pure white and gold, surmounted by a crown, a mitre, and "the all-seeing eye." In fact, the *tout ensemble* was most imposing, and we are informed that the ceremony was performed in a most impressive manner by all who officiated.

An adjourned meeting of the Chapter was held on the evening of June 28th, when twenty candidates were set down for exaltation.

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#### METROPOLITAN MASONIC MEETINGS For the Week ending September 16, 1871.

The Editor will be glad to have notice from Secretaries of lodges and chapters of any change in place or time of meeting.

#### MONDAY, SEPT. 11.

Mark Lodge, St. Mark's, Masons' Tav., Mason's Avenue, Basinghall-street.  
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. Gotheil, 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, SEPT. 12.

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.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

#### WEDNESDAY, SEPT. 13.

Committee R. M. Benevolent Institution, at 3.  
Lodge 13, Union Waterloo, Masonic Hall, Woolwich.  
" 87, Vitruvian, White Hart Hotel, College-street, Lambeth.  
" 1216, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.  
" 1228, Beacontree, private rooms, Leytonstone.  
Chap. 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
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, SEPT. 14.

Lodge 1076, Capper, Marine Hotel, Victoria Docks, West Ham.

Lodge 1227, Upton, Spotted Dog Tavern, Upton.  
" 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters-road, Holloway.  
" 1321, Emblematic, Tulse Hill Hotel, Tulse Hill. Chap. 72, Royal Jubilee, Horns Tavern, Kennington.  
" 619, Beadon, Greyhound Hotel, Dulwich.  
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, SEPT. 15.

Chap. 176, Caveac, 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.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
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.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

#### SATURDAY, SEPT. 16.

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

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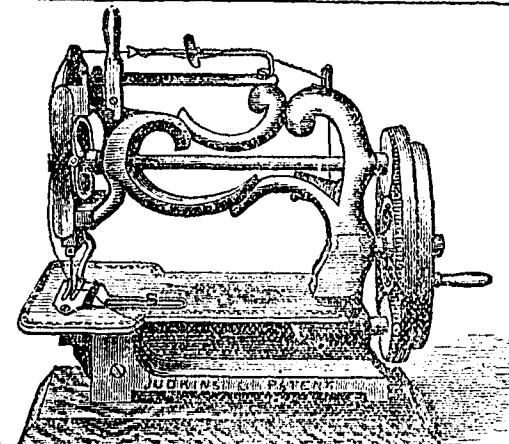
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