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FREEMASONRY & ISRAELITISM.

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

XVII.

Religion and philanthropy are inseparably united. He who wrote, "If a man love God, he will love his brother; also," wrote that which must approve itself to every man's judgment. It is a proposition that admits of no denial. What is religion? The love of God. What is philanthropy? The love of man. In both, the affection, if it exists, must exemplify itself in action. Love to God exhibits itself in serving Him; that is, in worshipping and obeying Him—doing what He enjoins, and avoiding what He prohibits. Love to man exhibits itself in sympathy, and in rendering active service on his behalf—in relieving his wants, when within the compass of our power. In both cases it is a reasonable service. If a man says he is religious, and is deaf to the claims of his fellow-man, he is but a pretender. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" If men or people exhibit a zealous activity in promulgating the knowledge of God, by circulating His written revelation; by expounding and enforcing its doctrines; by becoming, in a word, His messengers or missionaries, making Him known where he is not already known, putting down idolatry, and everything which exalteth itself against Him, while they are indifferent to the distresses or wants of individual men, they fall under the just condemnation pronounced upon those who affected to be zealous in attending to the word of the Lord, and showing much love to Him, while their hearts went after covetousness (Ezek. xxxiii. 30-32, &c.) If Israel, then, is to raise up a standard to the nations, making known the True God, and inviting men to love and serve Him, they are to be animated by the love of their fellow-men, as they are animated by the love of God. And we shall see the proof of the one as of the other; that is, in their works. "Brotherly love, relief, and truth" will be combined. Religion and philanthropy will go hand in hand. Of Israel, in their new state, this was predicted, in one of the most impressive, and, as to style and construction, one of the most perfect pieces of Isaiah's writings (chap. lviii.) After solemnly reproving Israel for her sins, especially for her hypocrisy, the people are introduced as making confession, and deploring their wretched condition, as

the fruit of their wickedness. Then comes the Divine promise, that they shall be delivered—that their light shall break forth as the morning, and that their righteousness shall go before them. Here is what was required of them, and what, having entered upon, the blessing was realised: "Is not this the fast which I choose? to dissolve the bonds of wickedness; to loosen the oppressive burthens; to deliver those that are crushed by violence; and to break asunder every yoke? Is it not to distribute thy bread to the hungry; and to bring the wandering poor into thy house? When thou seest the naked that thou clothe him; and that thou hide not thyself from thine own flesh" (ver. 6, 7). If the Anglo-Saxons are really of the Israelites, this must be one of the most marked of their characteristics; and that it is so the world not grudgingly testifies. England stands foremost of all nations in its works of philanthropy, but other members of the great Saxon family take part in the Divine work—for such it is. To speak of England, first. May we not refer to the millions we have expended, and the sacrifices we have made—not always wisely and well, it must be admitted—on behalf of the oppressed and trodden-down, in almost every part of the world? What is our National Debt, but a standing proof of that fact? It was not to achieve territorial conquests, though we necessarily made some; it was to defend peoples against their invaders, and for the maintenance of their independence, that the wars involving such an expenditure of blood and treasure were waged from 1793 to 1815. We may have made many mistakes, and may have done some wrong, as I believe we did; but the motive was not a selfish one. For twenty-two years we fought as if for our own existence. An eloquent American testifies, that "The stability of England is the security of the modern world. If the English race were as mutable as the French, what reliance?" he asks, but he adds, "The English stand for liberty. The conservative, money-loving, lord-loving English are the liberty-loving; and so freedom is safe, for they have more personal force than any other people. The nation always resist the immoral action of their government. They think humanely on the affairs of France, of Turkey, of Hungary, of Poland, and of Schleswich Holstein, though sometimes overborne by the state-craft of their rulers." How often have we interfered—too often, perhaps—though some tell us that we now often stand aloof when we should interfere. Be that as it may, the page of history gives abundant proof of the fact, that, in every international quarrel or difficulty, the voice of England is heard, and is never treated with lightness. And as England has ever evinced sympathy, and often afforded help, at great cost to herself, to foreign nations and peoples struggling against internal or external oppression, so she has afforded an asylum to all exiles, without distinction of race or nation, who have either been expelled from their own country, or have expatriated themselves, for political reasons. As Dr. Fischel, in his work on the English Constitution, observes, "not only has England afforded an asylum to foreigners, at all times, but she has likewise abstained from legislating to oppress them." This is true, upon the whole, but it is not to be denied, that, at times, some of our kings have emancipated themselves from our humane laws and customs towards strangers, and that there have been occasional exhibitions of jealousy, by the mercantile community, and efforts made to restrict the liberty of foreigners in regard

to trade and commerce. The fact, nevertheless, remains, that one of the brightest jewels in the crown of England is her sympathetic treatment of oppressed foreigners. Other Saxon nations participate in the honour, but she stands foremost of all.

But this philanthropic spirit and conduct may be said to cost England nothing. But her deeds of active philanthropy and benevolence are of great magnitude. The kingdom is literally covered with evidences of them; and the sums voluntarily contributed to sustain institutions of various kinds are prodigious, and excite the admiration of the world. The charitable institutions of London, alone, acknowledge the receipt of voluntary contributions amounting to about two millions and a half sterling, annually; independent of numerous and munificent donations. The *Lancet* has recently been at the pains of ascertaining how many donations of £1,000, anonymous or otherwise, have been given to the metropolitan hospitals, within the last five years. Its list may not be quite complete, but it cannot be far off. These donations appear to have been seventy-one in number, the greater part from anonymous benefactors. In addition, there were gifts, which brought the total up to £89,000. I have just cast my eye upon an appeal on behalf of St. Thomas' Hospital. The new building, it seems, has cost £590,000, exclusive of fittings, museums, furniture, &c. The former had been paid for, and the appeal was for funds to pay for the latter. The response was contributions amounting to £15,000, exclusive of gifts to the hospital and chapel, by the President and others. In the same day's *Times* appeared advertisements stating that the contributions to the Bishop of London's fund, for building churches and supplying the means of worship where needed and called for, amounted to £439,821, and was still progressing; and that the fund for the relief of those who had suffered through the loss of the Captain had reached £56,000. Every week, too, brings before the readers of the public journals, considerable amounts bequeathed by deceased persons to charitable institutions; and if to these we could add the large sums dispensed in private charity, and given to numberless associations which do not find a place among public institutions, the amount dispensed in charity, in the metropolis, alone, would be seen to be immense. And then come local provincial charities, such as hospitals, asylums, dispensaries, and schools of various kinds, in almost every city and town, throughout the United Kingdom—all the fruits of philanthropy. Could we but add the amount of these to the metropolitan charities, the sum would be almost incredible. Nor can we omit to notice our national poor-rates, which in the year last past (1870) amounted to no less than £7,644,309, being about £30,000 less than in the previous year. By many, this is not regarded with much complacency, but as a matter of reproach. But, in whatever circumstances our pauperism may originate, the fund raised, and devoted to the relief of the poor, must be held to be a philanthropic fund. It should be remembered, too, by those who reproach us with the number of our paupers, that with no poor-law to be found abroad, or none so lenient as ours, the natural inducement to quit the country is taken away; and that, on the other hand, there is every inducement to the needy of other lands to come here. Thus, it is the fate of England to retain her own poor, and to attract those of other countries. So long as cheap Belgian and German labour is invited hither, we cannot

hope to escape the duty of supporting foreign poor, as well as our own. The circumstance that sustenance is here provided for all, and that elsewhere it is not, necessarily draws to our shores the failures and incapables of other countries. The Registrar-General states that every day there land in the United Kingdom 1170 foreigners and aliens. No wonder that our poor are numerous, and our poor-rates heavy. Whether it be more philanthropic to sustain them than it would be to starve them, need not here be said.

But the philanthropy of Englishmen is not confined within the limits of their own island-home. Does a misfortune befall a people in a distant land—are they suffering from war, or fire, or famine, or plague—it is at once suggested, from many quarters, that there is a cry for help; the national spirit is stirred, hearts are warmed, pockets are opened, cheques are drawn, and money flows in from all quarters and all classes. No one pauses to inquire what is the race, or the religion, or the character, or the habits of the sufferers. No matter whether Turks or Parsees, Jews or Christians—they suffer, and the great heart of England promptly sends them aid. I say England, for that is the brood-nest of the Saxon race, which everywhere exhibits the same sympathy and solicitude for the distressed. Many evils exist amongst us—evils taking their rise in the long rule of an oligarchy—although the last forty years have seen the extinction of many more. Game laws, land laws, ignorance, able-bodied pauperism, and some other crying evils remain to be got rid of; and now that the reins of power have been taken out of the hands of the oligarchy, we shall get rid of these evils, as the enfranchised classes acquire wisdom and prudence.

I have already spoken of the influence which the propagation of Anglo-Saxon principles has had on the character of war. That it will ultimately suppress war altogether, I do not doubt, for it is as certain as that the sun opens and enlivens the day, that the time will come when the nations "shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). Nations are a long time learning the lesson, and submitting to the principles out of which this blessed state of things is to arise; but no one who reads history can fail to see, that though wars are still horrible, they are not now waged with the ferocity they once were. Another thing we see, too; that is, that amidst these sanguinary contests some of the best and deepest feelings of our nature are evoked. During the late war between Germany and France, the deeds of heroism and beneficence performed by multitudes of both sexes, in the perils of the battle-field, tending the wounded and assuaging the sufferings of the dying, will never be forgotten. We were sometimes horrified by reading of devilish atrocities committed by the belligerents on either side. At Bazeilles, for instance, it was reported that the Germans drove the women back into the burning houses, shot children as they fled down the streets, tossed up babies and caught them on the points of their bayonets, and committed other cruelties unknown in civilized countries. Later testimony has happily removed this stigma, which was put upon the German troops, as it has also set aside many other stories of cruelty that were put into circulation. In like manner, the treatment of French prisoners by our German kinsmen was reported to be unfeeling, and in many cases most cruel.

These statements are now found to have been amongst the stories got up to embitter the French soldier against his German foe, as also to blacken the German character. We knew, at the very time these stories were circulating in France, that the Queen of Prussia, the Crown Princess, and numerous Prussian ladies of rank and fortune, left their quiet and luxurious homes, and, donning the dress of sisters of charity, or hospital attendants, devoted their days and nights to visit the sick and wounded, administering such comforts as words of sympathy could convey, and supplying what was needful for those who languished on beds of suffering, making no difference between friends and foes, but rendering to French and German alike. The blessing of many who were ready to perish fell upon their ears, and sank into their hearts, so that they wept with those who wept, and rejoiced with those who rejoiced.

A Parisian correspondent of the *Times*, whose communication appeared in that journal, on the 23rd of August, last, describes the treatment which the French sick and wounded prisoners received in Germany, and from that description I make a short extract or two. It appears that after the capitulation of Metz, the Comte de Damas, Chaplain-General of the French forces at that place, applied to the then King of Prussia, now Emperor of Germany, for leave to visit the French prisoners, to afford them spiritual consolation, and to obtain for them such alleviations of their lot as were compatible with their position. The request was immediately granted, and the Comte set off on what he called "his pilgrimage," armed with the fullest powers. Popular feeling was at the time very bitter in France. Metz had fallen. Sedan was doomed. The iron grip of Germany was firm upon the unhappy country, and Gambetta was about to prolong the war. It might, consequently, be expected, that the report of the Comte would have been at once scattered broadcast, if it had in any way tended to confirm the exaggerated statements which were at the time so current, as to the bad treatment of the French prisoners in the German towns to which they had been sent. On the contrary, the Comte had quite a different tale to tell. There were, at that time, he assures us, about 300,000 prisoners in German hands. At Cologne, there were 17,000, comfortably lodged in brick huts, with raised floors, weather-proof roofs, and good and well-constructed German stoves. Of those who were wounded and in hospital, the Comte writes:—"It is difficult for them to content themselves with the ordinary distributions of food. Accordingly, the sisters undertake to make five a day. At one time it is coffee, at another chocolate, or soup, or roast meat. The same labour is renewed every day, with the same ardour, and we left Cologne with our hearts consoled." At Stettin, there were 17,000 prisoners, who unanimously spoke in the highest terms of the German officers under whom they were placed. At Posen there were 10,000 prisoners, and at Glogau 13,700; and it seems that in these Polish towns so much sympathy was shown to the French, by the population, that the Prussian officers in charge of the convoy had considerable difficulty in maintaining order. Nevertheless, the Comte reports, all was done that was possible to render the hard lot of the captives endurable. "These men have met danger bravely," said the Prussian authorities; "it were unjust to let them suffer now." At Glogau there were some children, followers of the French camp, whom the victorious army had not found it in its heart to leave to starve. "God,"

writes the Comte, "has given these little ones a father, in the leader of the Prussian battalion, who looks after them with tender solicitude. This superior officer has ordered the subalterns to look after their education. He superintends their play. He even chose to distribute toys to them on Christmas night." Surely, this good old soldier has his reward laid up for him! In general, the Comte goes on, "I am struck with the way in which the heads of authority look after the soldier. These gentlemen, sometimes very stiff at first, are animated by real solicitude for their inferiors." At Posen, he found an order recalling him to Berlin. He was full of uneasiness, lest his mission was about to be stopped; but it was only a letter from the War Minister, requiring from the prelate, in the name of the king, his word, as a gentleman and a priest, never to discuss any political or military questions with the prisoners. He said:—"A very easy promise to make, for, in truth, these poor fellows have more need of the bread of the Word of God than of fine phrases about chassapots or breechloaders, or even about European equilibrium. With this easy condition they were willing to let me collect the prisoners together, wherever I went, and even sent orders to that effect to the Commanders." At Glatz, he found a colonel who looked after the French prisoners as if they were Prussian soldiers. He distributed among them shirts, shoes, and the pieces of cotton and woollen stuff, in which the Prussian soldier wraps his feet; and he asked the French Government whether they would not send them cotton vests and drawers. At Neisse, where he found 14,000 prisoners, he was told that the General in command came himself to see that the men wanted for nothing, and that their rooms were well warmed. And so he concludes his report, with several other striking instances of personal kindness, to which he himself had been an eye-witness.

This, be it remembered, is the testimony of a Frenchman, speaking of the treatment his fellow-citizens received at the hands of the enemy, into whose power they had fallen. In old times, says the *Echo*, referring to this report, no prisoners were made. Plato, the most humane of all the Greeks, declares that the man who is coward enough to allow himself to be taken alive, deserves no consideration. If a whole batch of prisoners was made at a swoop, they were either butchered at once, or else shipped off as slaves; while the side which remained in possession of the field wandered over it, and deliberately put the enemy's wounded to death. All this has changed, and when we look at the conduct of the Prussians, who suddenly found themselves obliged to feed, lodge, clothe, and warm more than 300,000 prisoners, of whom all were ragged, hungry, broken down, and destitute, many wounded sorely, and not a few at the point of death, we are filled with admiration, and may surely feel gratified to find in them so noble a trait of the Saxon character. The Goths are represented, in most histories, as a wild and ferocious people, warring as barbarians war, and showing no mercy. In those days war was, indeed, a sanguinary thing; but it must be borne in mind, that while historians describe the Goths as the most civilised of the northern tribes, their armies were joined by many barbarous tribes who ran into great and dreadful excesses, the blame of which the Goths have generally borne. Since the fifth century, however, those noble qualities for which even the Romans gave them credit, have exhibited the Goths as a generous people; and, as Anglo-Saxons, having no superiors.

While thus recounting the philanthropic and benevolent deeds of our race, I am not forgetful that there is another side to the picture. I have already said, we have much ignorance, much vice, and much misery amongst us, which challenge the attention of all who are capable—and who is not?—of aiding in their suppression. Much of the ignorance, and much of the vice and crime which are its natural fruits, will be removed by the Education Act of 1871, and by the extension of the Factory Acts to all children employed in trades and other occupations; while the modifications made, from time to time, in the Poor Law are bringing it much more in harmony with the national character for sympathy and benevolence. We have much to do before we shall fully recognise our obligations and faithfully discharge them. But we are going forward. Meanwhile,

“Let us all be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait!”

THE FORTHCOMING EDITION OF THE IRISH AHIMAN REZON.

The article by our esteemed Bro. Hughan, on “The New Constitutions of Grand Lodge of Ireland,” in THE FREEMASON of Sept. 2nd, is another added to the many contributions for which the Craft at large have to thank him. It is useful, especially just now, as it calls attention to several points that require careful consideration, and will help to “straighten” matters somewhat for the discussion of the various rules when they shall be submitted for confirmation to our Grand Lodge.

I have to thank him, personally, for the communication, as it enables me to say something on the subject, it having been brought forward and published by a brother not under the jurisdiction of our G.L. One of our G.L. Rules prohibits the printing or publishing of any of the transactions of G.L., of any private lodge, or of any Masonic committee, and also prohibits “any comment thereon, or reference thereto,” without the permission of the G.L., the G.M., or the D.G.M., and thus practically shuts us out from legally bringing before the Craft at large many matters that might be advantageously considered in the pages of a Masonic journal. I hold that in Masonry, as in other organisations, free and full discussion is most useful, and that there ought to be as little restriction as possible on Masonic discussion, which does not touch too closely on the “secrets and mysteries” of the Order; but while the law exists, I of course, feel bound to obey it, and might have felt some scruple in bringing forward, in the first instance, comments on our new laws. But as Bro. Hughan has opened the consideration of the subject, I feel myself quite at liberty to deal with the matters referred to in his article.

I quite agree with our valued brother, that “too much care cannot be observed in the making of new laws,” and as some of the new laws now proposed mean more than, perhaps, appears at first sight, it would be well for the members of our Irish G.L. to be “wise in time,” so as to be prepared to deal at the proper time with regulations that, if passed, may be applied so as to “conserve” existing objectionable tendencies, and so as to interfere unwarrantably with the “rights and privileges” of individual brethren.

The first allusion to the new laws made by Bro. Hughan refers to the “Prayers to be used in lodges.” He states that,

“Although several are of a Christian character (and actually as those used generally during the last century), other prayers, suitable for the most particular, are likewise inserted, and can be delivered by Jews, Turks, or Parsees with the greatest propriety.”

Now, I contend that the Grand Lodge should not put forward or sanction any prayer that could not be joined in conscientiously by not only “Jews, Turks, or Parsees,” but by any believer in God, no matter under what form of worship or in what frame of words his religious belief may find expression. The grand leading idea of Masonry is, its unlimited tolerance in religious matters. Elsewhere, men may and do differ widely and mischievously as to their estimate of the Supreme Being, and religious intolerance is at the bottom of many of those unhappy convulsions that in all ages and under various circumstances have rent asunder the human race. Masonry holds out to us the one platform, ascending to which we leave behind us our differences of faith and creed, and meet together “on the level” as brethren of one universal family, acknowledging one creating and protecting Parent. Prayer is an address to that Great Being whom we all acknowledge, and the Mason’s prayer should be as simple and as comprehensive as the Mason’s creed. “I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible,” is a creed to which every Mason can subscribe, but there it stops, and any attempt to Christianize our prayers, or to add to them the teachings of any of our “isms,” is a departure from our ancient landmarks, and an innovation dangerous to the stability of the Craft and insulting to many “good and true” brethren. I have frequently been pained to hear the name of Him, whom I, as well as the great majority of our brethren here, acknowledge as the Saviour, used in Masonic prayers when those were present who do not—and from their stand-point, cannot—look on Him in the same light; and I cannot think that the introduction of His name on such occasions is altogether out of place in a Society that professes to admit all but those who proclaim themselves Atheists. I know that there are those who would be, perhaps, disposed to look upon the expunging of Christian prayers from the Ritual of Craft and Royal Arch Masonry (to which alone my objections apply) as an abandonment of “Christian principle,” and who would consider it their duty, “in season and out of season,” to advance what they believe to be “the truth.” To them I would suggest that it should be a matter for consideration of their conscience whether they should remain members of a Society which places all creeds and all doctrines on the same level, and refuses to allow either the true or the false, as they consider them, expression within their boundaries; and I would refer them to His teaching, “who spoke as never man spake,” Himself a Jew, while at the same time the Founder of Christianity, and remind them that he gave to His disciples a *model prayer*, which we Masons might, without the slightest inconsistency, adopt as ours. I know that the use of Christian prayers at our lodges and in our public meetings does give annoyance to our Jewish brethren, for example; and trust that Grand Lodge will deal practically with the matter, by striking out or altering the alternative prayer where it assumes a Christian character. In Templar and Rose Croix Masonry, as a profession of Christianity is necessary, in Ireland, Christian prayers are of course useful and appropriate.

The law requiring P.M.’s to take out a certificate at a cost of 5s. has been recently introduced, and whether it be the fee or the novelty, comparatively few P.M.’s have since qualified themselves in that respect as members of G.L. I trust they will see the necessity of at once doing this, so as to be entitled to give their votes on the new laws.

As to the law by which Grand Officers and P.M.’s retain their place in G.L. by a payment of two pounds annually, without being at the same time subscribing members of any subordinate lodge, I agree with Bro. Hughan that it requires alteration. All members of G.L. taking part, as they do, in the government of the subordinate lodges, should be members of, and contribute to, the funds of some one or other of those private lodges, and when they lose sight of what is, to some extent, their *representative* capacity, they are very apt to “give themselves airs,” and to assume a bearing which would in some cases be offensive, if it were not also ludicrous.

Rule No. 9 provides that visitors to G.L. shall not be admitted, except by permission of the presiding officers. It seems to me that an improvement would be, to give the *right* of admission to G.L. to all M.M.’s of good standing. They must obey the rules made by G.L. They have an interest in knowing what is going on in the Craft at large, and as they cannot speak or vote in G.L. as M.M.’s, their presence would not be likely to do any harm. Practically, they have always been admitted, with, I believe, one solitary exception, when they were for a short period of the meeting excluded to enable the presiding officer to keep out an English visiting brother, whose presence, he was informed, might lead to discord. The wisdom of the course adopted on that occasion has been much questioned, and if any occasion *should* arise wherein it might be deemed expedient to confine the meeting to G.L. members, all others might be directed to withdraw, by a resolution put to, and carried by, G.L.

The rule giving into the hands of the *Grand Officers* the nomination of their successors, is an innovation. Heretofore “The Board of General Purposes,” composed of representatives from the various lodges, nominated the Grand Officers, subject to the vote of G.L., any member of which could previously propose another candidate for any position. It is not the only point on which an attempt is being made to curtail the privileges and action of the Board, and I am much mistaken if innovations in that direction will be submitted to.

Bro. Hughan’s query on the 24th proposed law is very pertinent, and I, for one, am of opinion that it is *not* “desirable to leave such an arbitrary power in the hands of the presiding officer.” I would be disposed to add to the rule giving discretionary power to the presiding officer to reject any notice of motion which he may deem “improper, unlawful, or inconsistent with the ancient landmarks of the Order,” a clause giving the right of appeal to the next meeting of Grand Lodge, which meeting shall decide whether such notice of motion shall, or shall not, be received.

There will probably be a good deal of discussion on the 30th rule, and I am not so sure as Bro. Hughan appears to be that “the members can, and no doubt will, carry this regulation;” at least, I think it will be modified in some such way as he suggests. As the rule is a very important one, and contains an “*innovation*” evidently contrived for a particular purpose, I quote it as it stands:—

“30. The Grand Lodge strictly prohibits as

unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic Grand Bodies recognised by, and acting in Masonic union with, it.

"Any brother being a member of any lodge on the Registry of Ireland, or otherwise subject to the jurisdiction of the Grand Lodge, who shall take any part in such unlawful assembly, or shall join or become a member of any body or society purporting to be Masonic, and not in connection with, or sanctioned by, the Grand Lodge, or other Masonic Grand Body recognised by it, shall be liable to suspension or such other penalty as Grand Lodge may think fit."

The first portion of the rule is identical with one in the existing "Constitutions," the word "Grand" being introduced between "Masonic" and "bodies, near the end, and "Masonic union with it" substituted for "unison with it." The second portion, commencing with "Any brother," is entirely new, and appears on the face of it to be an insidious attempt to bring under the power of Grand Lodge matters with which it has nothing whatever to do, so as to enable it to crush down the "right of private judgment" of individual members who may be disposed to join other organisations elsewhere, outside the jurisdiction of Grand Lodge. Even if the rule should, unfortunately, pass as it stands, I do not think that G.L. would sanction its application in the manner which its promoters intend, and thus be made an instrument in the hands of a mere section for neutralizing the equality of its members, and depriving them of rights which Masons elsewhere unrestrictedly enjoy. Bro. Hughan's suggestion, that the words "*in Ireland*" should be added after "society," would, I think, obviate the danger; but I am inclined to hope and to think that Grand Lodge will deal very summarily with the entire clause.

Rule 133 will probably give rise to much discussion, and I rather think G.L. will require more information as to some of the parties to the compact than it at present possesses. The rule provides for the expulsion, suspension, or restoration of any brother who shall have been expelled, suspended, or restored by any one of the different orders in Ireland, on such suspension, &c., being officially communicated to Grand Lodge, "without any further inquiry or investigation." In common fairness, any brother suspended or expelled by what are called the "higher orders" should have the right of appeal to G.L., as he *might* be punished by such a sentence in them, and still be clear of such Masonic misconduct as would justify his suspension or expulsion from the rights and benefits of Craft Masonry. In the proposed new rule we meet, I believe for the first time officially, with two new Grand Bodies in Masonry, formed apparently by a disruption of some sort in the body until lately known as the "Grand Council of Rites for Ireland." The existing compact is between the Grand Lodge, the Grand R.A. Chapter, the Grand Encampment of H.K.T., and the Grand Council of Rites for Ireland. In the proposed rule the latter body has disappeared, and is replaced by "The Grand Chapter of Prince Masons of Ireland" and "The Supreme Council of the 33rd Degree for Ireland." The Grand Council of Rites consisted of representatives from various degrees from the Rose Croix to the 33rd inclusive, and also of "The Order of Misraim." Any compact existing was made **with a body so constituted, and if that body has thought fit to revolutionise its constitution, I do not see how Grand Lodge can be bound to the new arrangement without**

a full discussion and explanation of all the circumstances—more especially as one of the parties named, the S.G.C. 33rd, is favoured with somewhat notorious antecedents. I think it would be advisable to suggest that Grand Lodge should appoint a committee to inquire into and report on the origin and claims to authority of the S.G.C. 33rd, so as to enable G.L. to determine whether it is consistent with its dignity and independence to form any compact like that proposed, with a body constituted as the S.G.C. 33rd is, and connected with an origin open to such grave objections. I wish it to be distinctly understood that is not against the *present holders* of the Degree in Ireland that I express an opinion; but I would be sorry to see G.L. made a party to a compact that may hereafter compel it to act unmasonically and harshly, and that may, if carried, be productive of disunion and disruption to the Craft.

I have confined my remarks pretty closely to Bro. Hughan's article; but there are several laws, to which he has not referred, that will require a good deal of supervision, and probably a good deal of alteration, before they become confirmed by Grand Lodge. I trust that the members of Grand Lodge here will be in their proper places when the laws come to be discussed, understanding clearly what they are about, and fully qualified both to speak and to vote on the various points that are certain to arise, as on the course taken and the laws adopted will greatly depend the future unity and prosperity of the Order in Ireland.

AN IRISH H.K.T.

Dublin, 4th September, 1871.

CONSECRATION OF THE PANMURE MARK LODGE, No. 139.

The Panmure Mark Lodge, No. 139, was consecrated and dedicated on Monday last, at the Balham Hotel, Balham, by the V.W. Bro. Frederick Binckes, G.S. G.L.M.M. Although the weather was uninviting, a good number of brethren attended, and they were rewarded for their trouble by seeing the ceremony performed in masterly style. In the absence of an orator to deliver an oration, which is usually a part of the proceedings at a consecration, Bro. Binckes delivered an address, which explained what Mark Masonry was, the history of the formation of Grand Mark Lodge, and the position the degree now occupied in Freemasonry. Under these three heads, he was enabled to show the brethren that it was impolitic to multiply supreme jurisdictions, and that, with that end in view, Grand Mark Lodge was now taking steps, and had been taking steps for some time past, to confer on Mark lodges owning allegiance to it the power of granting other degrees which formed a part of Freemasonry. There being no Chaplain present, Bro. Binckes well supplied his place by reading, with great impressiveness, the beautiful narrative of the dedication of the Temple; and after Bros. Stebbing, Platt, and Stevens had fulfilled their duties with the cornucopia, the wine, and oil, he dedicated and constituted Panmure Lodge, No. 139, to Mark Masonry in all time coming. He afterwards installed Bro. James Stevens, P.M. 104 and P.G.O., W.M. of the lodge for the current year, who, having taken the presidential chair, appointed the following brethren his officers: John Thomas, P.M. 22, Prov. G.S.B., S.W.; Henry F. Huntley, 104, J.W.; Henry F. Hodges, M.O. and Sec.; R. W. Huntley, S.O.; George Lilley, J.O. and Treas.; George Neal, R. of M.; H. Payne, S.D.; James Madden, J.D.; G. T. Smith, I.G.; T. Lane, Steward; and Bro. Grant, T. Bros. G. Lilley, W. M. Huntley, G. T. Smith, T. Lane, H. Payne, J. Madden, and T. Allendale had been previously advanced to this ancient degree in a special lodge held for the purpose by Bro. Stevens. Before the proceedings in lodge were concluded, Bro. Stevens directed the thanks of the lodge to Bro. Binckes, for his able perform-

ance of the consecration ceremony, to be entered on the lodge minutes, and the brethren then elected Bro. Binckes an honorary member of the lodge. For both these compliments Bro. Binckes thanked the brethren, and after a committee had been nominated to frame the by-laws, a vote of thanks was unanimously passed to the visitors for attending and assisting in the ceremonies of the day. This acknowledgment was responded to by Bro. Hicks, and the lodge was thereupon closed.

A cold collation, which reflected the highest credit upon Bro. Lilley, of the Balham Hotel, followed, and at the removal of the cloth, the toasts were proposed and replied to in regular order.

The W.M., in giving "The Health of Bro. Portal, M.W.G.M.," said he was naming one who, for his zeal and ability in the cause of Mark Masonry, had never yet been excelled, and would, perhaps, never be equalled. Under his auspices this degree had become an important branch of Freemasonry, a position which, it was well known, was mainly due to him. In saying this, he (the W.M.) was not attempting to derogate from the value of the efforts of Bro. Binckes in the same direction; but, speaking of the G.M. as the head of the Order, it was but fair to say that, under his guidance, Mark Masonry had taken a firm hold, and the Grand Mark Lodge had become a credit to all who belonged to it. Although they would shortly lose him as Grand Master, it was to be hoped he would long be spared to them, and while he was in the position of the head of Mark Masons, they would pay him that respect which was his due; and whenever this toast fell to be given in its accustomed order, they would feel but too happy to have the opportunity of evincing that spirit of thankfulness to him for what he had done, and drink his health with all the warmth of which they were capable. (Cheers.)

The W.M. next proposed "The Health of Earl Percy, Dep. Grand Master of Mark Masons, and the rest of the Grand Officers, Past and Present," and, in doing so, said he could but reiterate the expressions he had made use of when speaking of the Grand Master. Earl Percy was an ornament to the degree, and would most likely be the Grand Master's successor. Under the rule of Earl Percy, in all likelihood, the degree would stand quite as high as it had in the past, and would continue to flourish. The rest of the toast which concerned the Grand Officers was a necessary compliment to pay the brethren who so ably assisted in the development of Mark Masonry; and more especially was it necessary at this meeting, because the lodge was honoured with the presence of some distinguished Grand Officers, who might fairly be credited with painstaking and zealous endeavours to promote the interests of the Order. Bro. Stebbing, in fulfilment of a long-standing promise, had come, and his continued re-election, year after year, to the office of Grand Treasurer, showed the estimation in which he was held in the Order. Bro. Davison, who was also present, was Deputy Grand Master of the province of Middlesex and Surrey, besides being Grand Organist of the Degree. Bro. Binckes, the Consecrating Officer, was Grand Secretary, and the brethren would be wanting in gratitude to him if they did not acknowledge his eminent abilities, both as a working Mark Mason and as an indefatigable member of Grand Mark Lodge. (Applause.)

Bro. J. R. Stebbing, in replying on behalf of all the Grand Officers, said: Worshipful Sir and brethren, I am very much obliged to you for the kind hospitality you have extended to me this evening, and for the generous sentiments you have uttered with respect to myself personally. I assure you it has been the greatest possible gratification to me to be here, and I shall look back to this evening with great interest for many years to come. I hope the lodge will prosper, and have every happiness surrounding it, which is one of the peculiarities of the Grand Mark Lodge of England and our Mark institutions. With regard to the officers of Grand Mark Lodge, the Grand Masters—Past as well as Present Grand Master—have set an example which other Grand Officers might well follow; and there is

this secret connected with that lodge which I admire: there is cultivated a spirit of friendship and unanimity which I believe is unbroken, has been unbroken, from the time the lodge was instituted, and is likely to continue unbroken—because we have started upon the broad basis of acknowledging even the humblest brother among us, and so regulating our transactions that we are not a lodge of dictation, but a lodge of representation—which is of the utmost importance either to a state or a people, if you want the one to be powerful and the other to be happy. I look upon the Grand Mark Lodge of England as excavating, as it were, from olden time the olden principles that formed the cement of our Craft institutions; and the more those old principles are engrafted upon our hearts and practised by us in our lives, the more will Masonry flourish, and the more will it be a Grand Lodge, and a great body, and a powerful community; because discords will not creep in when the good men of our Order are represented by such, and it is only then that Grand Lodge can be a happy, contented, and united lodge. Therefore, I am proud and pleased that the Grand Mark Lodge of England possesses among its influential men those who strove in another place to get new systems—or, rather, not new systems, but old systems—revised and practised; and when they came into power—by a state of circumstances which I deeply regret—they put in practice those excellent principles they endeavoured to teach to others, and they now endeavour to get others to do the same. It is a matter of regret to me, I say, that there is a Grand Mark Lodge. You, perhaps, will hear that from me with some surprise, but that it is so is a necessity that has been forced upon us. The Grand Lodge acknowledged this degree. It did that which all others, where our common language is spoken, have done; and then afterwards, in a fit of pride, I suppose, or one of those changing states of temper, which the Grand Lodge of England has occasionally shown, retraced its steps, and reversed the decision it came to, that the Mark Degree was a graceful addition to the Fellow-Craft Degree. Then it threw down the challenge. That we were old it could not deny, but it chose to ignore an ancient body, and put it at sword's point; and then, with the pluck of Englishmen, and with the independence of freemen, we said: "If we cannot be part of the Grand Lodge of England, we will be a Grand Lodge ourselves." And we have become so, and are now, in the number of our lodges, one-sixth or seventh of the number of Craft lodges in the country. I hope the number of Craft lodges will greatly increase; but I hope we shall increase in a far greater ratio than they, because we are disseminating the genuine precepts of our Order. To the newly-advanced brethren I would say that, in the lectures of this degree, they will find language, and instruction, and moral principles, and deep thought, and serious and useful things, that will vie with anything we learn even in Craft Masonry, of which we are so very proud. If time permitted, which it does not to-night, I would tell you how Mark Masonry participates in the antiquity of the Craft. We can show as ancient a lineage and as old associations as Craft Masonry itself; and if we do date the foundation of Masonry from the building of King Solomon's Temple, we then find in connection with Mark Masonry put before us instances, and facts, and arguments which, at all events, would show that if one is of the oldest time, so is the other, and that when you illustrate Craft Masonry as beginning at that early date, so you may Mark Masonry. We cannot go into dissertations of this kind when we are pressed for time, and at the festive board; but we may hope to do so at another time, when we are not so hurried. A few stray thoughts may, however, be thrown before you upon the subject of the antiquity of this most interesting Order; but if we pass that by, and look at the moral principles that Mark Masonry inculcates in language that is not eclipsed by anything even in Sacred Writ itself, we find them equal to the Craft. I did intend not to say anything to-night, after the eloquence of my Bro. Binckes, who has done so well in putting before you an

explanation of Mark Masonry in the lodge. Still, small lights must radiate round large, and I could not help saying the few words I have with respect to Grand Mark Lodge, which sets an example that might profitably be followed. (The V.W. Brother resumed his seat amidst much applause.)

The W.M. then gave "The Provincial Grand Master and Grand Officers," and stated that it was of great importance that a Provincial Grand Lodge was established for Middlesex and Surrey. But it was a matter of even more importance that the province should be governed by brethren whom they could thoroughly respect and venerate for their good offices in regard to Mark Masonry, as well as for their own individual characteristics, social position, and manner of life. In Colonel Burdett they had a Provincial Grand Master of a most kind disposition, of good public spirit, an excellent, thorough, enthusiastic Mason, and a man who was always ready to sacrifice time and convenience to show his appreciation of Masonry. He was thoroughly beloved by every one connected with the Mark Degree, and he would have been present on this occasion but for an important engagement elsewhere. On the first opportunity he would come, and would then express his opinion of the working of the lodge. The brethren would no doubt agree with him in admiring a principle of Colonel Burdett's, not to hesitate to express his disapproval of any loose working, though, at the same time, he was always ready to bestow praise where it was deserved. The Deputy Prov. Grand Master was Bro. Davison, who was present, and the eulogies passed on Colonel Burdett were equally applicable to him. He had evinced his interest in the establishment of the Panmure Lodge by attending at its consecration. He had the welfare of the degree at heart. The province was likely to be a great success—so great, indeed, that it was not unlikely that Surrey would, at no distant date, be formed into a separate province. It was pleasant to mention these things when proposing the health of the Provincial Grand Master, and he (the W.M.) would add that in further evidence of the desire that their rulers had that the degree should make way, and that those who connected themselves with it should have reasons for doing all they could in its favour—the office that had been given to the Junior Warden, who had only been a Mark Mason four weeks, was intended to establish a rule that Grand Lodge should have a representative of each lodge among its office-bearers. (Cheers.)

Bro. Davison, D. Prov. G.M., in reply, said that Colonel Burdett regretted exceedingly his inability to be present; but it was very gratifying to himself that he was able to be among the brethren to constitute a new lodge in the province. He agreed with the W.M., that Surrey would soon require to be erected into a separate province, as there were indications that Mark Masonry would be very flourishing in the province. When he saw so many brethren around him, he was not surprised that the degree flourished. The W.M. himself had given a great impetus to it, as he had imbued so many brethren with the spirit of emulation, that no less than seven had been advanced that night. While mentioning this brother's name, he might, perhaps, be allowed to propose his health. He was not known to him only as the Master of this lodge; he was also a very zealous working Mark Master in another well-known lodge, the Macdonald, one of the most prosperous Mark lodges in the province. Although he (Bro. Davison) had taken upon himself a task he ought not, perhaps, to have taken, the brethren would excuse him giving way to his feelings in the matter, as Bro. Stevens had done much for Mark Masonry. (Applause.)

The W.M. acknowledged the toast, and said: In thanking our Bro. Davison for the manner in which he put my name before you, I prefer that the past should speak for itself, and I assure you that, whatever that may have been, I will endeavour to repeat it in the future. (Cheers.)

The W.M. then proposed "The Health of the Consecrating Master, Bro. F. Binckes," to whom they were all very much indebted, and

who had had the benefit of performing the ceremonies before an audience who were fully capable of appreciating the admirable style in which the work was done. The address he had delivered in lodge had given great pleasure to all the brethren, and they wished to remember among the toasts of the evening the brother whose ability had launched the new boat. (Cheers.)

Bro. Binckes said that it was in the discharge of his duty that he had visited the lodge that evening, and that whatever effect the atmospheric influences had had on the attendance of the brethren, the evening had been one which, he hoped, he should live long enough to treasure up in his recollection, and to look back upon with intense pleasure. Referring to Bro. Stebbing's remarks, he said he could not understand how the great body of the Craft who limited themselves to the jurisdiction of Grand Lodge, could cavil or find fault with those who chose to extend their researches beyond the extent of that jurisdiction. We were all members of that body, and were just as good constitutional members of it, as jealous of its rights and privileges, and probably should be found among its stoutest defenders if assailed from without, as any who who confined themselves in their allegiance to United Grand Lodge. With regard to the Panmure Lodge, he was pleased at having consecrated it, and also with the way in which everything had been conducted. He thought it augured well for the future prosperity of the lodge that it had for its first Master an experienced Mark Mason like Bro. Stevens. It was a great mistake when a newly-constituted lodge was presided over by a young member of the Fraternity. What was wanted was, a brother of judgment, zeal, and ability. A young Mason might have a large amount of zeal; but he could not have knowledge, even if he possessed discretion. Young Masons he was sorry to see taken, sometimes from the position of Inner Guard, and put in the chair of Master. He admired this lodge in having as its Mentor an old W.M., and he had the greatest pleasure in handing over to him the office of adviser. His justification for giving advice was his earnest desire for the good of the Order, and his desire that it should at all times flourish.

The W.M. then proposed "The Health of the Visitors," for whom Bro. Platt replied; and "The Health of the Newly-Advanced Brethren," who were represented by Bro. George Lilley. The toast of "The Officers of the Lodge" was responded to by Bro. H. F. Huntley, J.W., and the toast of "The Mark Benevolent Fund" and the Tyler's toast brought the proceedings to a close, and the brethren separated.

THE NEW MASONIC HALL AT LIVERPOOL.—The large and influential body of Masonic brethren in Liverpool will shortly set about the erection of a hall in front of the present structure in Hope-street, which will not only be worthy of their position and influence, but do away with all the inconvenience in connection with their present too limited place of meeting. Thanks to the liberality of the lodges collectively, and the self-sacrificing efforts of many of the brethren individually, funds to a large amount have already been secured, and there is at present every prospect that the foundation stone of the new building will be laid before the close of the year. This, of course, will be done in true Masonic style, and will probably attract a larger turn out of the brethren of the mystic tie than any that has taken place in Liverpool for many years. As a necessary preliminary, the committee entrusted with carrying out the scheme invited plans for the proposed building, offering £100 for the best and £50 for the second. In answer to this invitation 13 plans have been sent in for competition, the majority of which are of the most excellent character. These plans were inspected on Monday, the 11th instant, by the committee in a room in Old Postoffice-place (the use of which has been kindly given by Mr. Hime), and they will remain for a short time in order to give any who are interested an opportunity of examining them. It is understood the decision of the committee will be given on Friday, the 22nd instant.—*Liverpool Mercury.*

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Births, Marriages, and Deaths.

BIRTH.

CAMPION.—On the 6th inst., at 27, Slater-street, Liverpool, the wife of Bro. Charles Campion, of Temple Lodge, 1094, of a daughter.

DEATHS.

PEARSON.—On the 9th inst., in St. Oswald Street, Old Swan, near Liverpool, aged 3 months, William Wallace, son of Bro. Henry Pearson, W.M. of Mariners' Lodge, No. 249.

THWAITES.—On the 7th inst., at Musgrave, Westmorland, aged 53, Bro. Richard Thwaites, of the Mount Moriah Lodge, No. 34, and Knight of the Order of Constantine, brother of the late Sir John Thwaites, Chairman of the Metropolitan Board of Works.

Answers to Correspondents.

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.

WANTED, the address of "Sponsor-for-Apex," which has been mislaid.

JERUSALEM ENCAMPMENT.—If you gave no notice of your intention to initiate a discussion at the meeting, it is our opinion that the ruling of the E. C. was quite in accordance with Masonic usage.

BRO. W.B.J.—We are surprised to hear that a spurious lodge of Memphis is held with the connivance of English Masons. Read our article in the present issue, and you will be able to judge. The Order of Memphis, or "Universal Masonry," as it is sometimes called, was denounced as spurious by the Board of General Purposes, in 1859, and all who join or countenance its meetings are liable to suspension or expulsion from the Craft. We believe both Bro. Morton Edwards and Bro. Meyer Loewenstark, who are said to have organized a lodge of Memphis at Gower-street, are still members of regular lodges—if so, the W.M.'s of the latter must take immediate action in the matter, as no member of the "Order of Memphis" can be allowed to enter a regularly-constituted lodge under the Grand Lodge of England. We now see the point of Bro. Bennoch's remarks upon the subject at the last Quarterly Communication, and also why Bro. Matthew Cooke, who strongly supports Bro. Edwards and the Memphis set, threw dust in the eyes of the worthy Vice-President of the Colonial Board. Verily, a herring trailed across the scent! Have nothing to do with the spurious concern.

The Freemason,

SATURDAY, SEPTEMBER 16, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.
The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).
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GRAND LODGE.

THE proceedings which took place at the last Quarterly Communication of Grand Lodge were undoubtedly of such a nature as cannot be reviewed by an equitably-balanced mind without awakening feelings of profound distrust, as well as of dissatisfaction. In the first place, under cover of a motion couched in terms calculated to alienate and disgust a very large section of the Craft, attacks were made against individual brethren, and charges preferred, which were utterly irrelevant to the motion itself. It is quite unnecessary to recapitulate the language used in connection with the accusations, but the fact thus noted is one which must be carefully borne in mind, because it contravenes every honourable man's idea of justice or fairplay. The ostensible object of Bro. Cooke's proposition was to prohibit the salaried officials of Grand Lodge from taking part in the proceedings of "extraneous," "spurious," or "schismatic" bodies, as he was pleased to stigmatise several highly-respectable organizations, to which none but Freemasons can belong. But, in the same breath, he charged those officials with selling information, which, to have any saleable value at all, must have been information acquired in the performance of their duties in the Grand Secretary's department—a charge which had no bearing upon the question then before Grand Lodge. It is evident that a mode of procedure like this is not only illegal, but unfair and unjust. Nor can the startling assertion of Bro. Cooke, that "the Board of General Purposes will not hear complaints," be accepted as a valid excuse for such conduct, inasmuch as it is well known that the members of the Board have at all times been ready and willing to consider complaints, and have adjudicated thereon with the strictest impartiality. Such a gratuitous assumption on Bro. Cooke's part should have been met at the moment by the question, "Have you ever made a complaint to the Board, and have been refused a hearing or investigation?"

But in the heat of discussion common-sense views seldom prevail, and this constitutes one of the strongest arguments against brethren being permitted in future to ventilate their supposed grievances in a body like Grand Lodge—especially when the laws of the Order provide a fitter tribunal, like the Board of General Purposes, for the settlement of all differences and disputes which may unhappily arise. However, in the instance under review, the mischief has been done and cannot be recalled.

In the next place, it becomes necessary to consider the bearing which Bro. Bennoch's amendment has upon the proposed resolution. As it stands, it simply means that the "question"—or, in other words, the introduction into the Constitutions of a penal clause, which shall apply to the salaried officials, and to them *only*—be referred to the Board of General Purposes for inquiry and report. In moving this amendment, and doubtless influenced by the agitation which prevailed in the Hall, Bro. Bennoch seems to have confounded certain Masonic associations, which are merely "unrecognised" by Grand Lodge, with certain others, which are not only "unrecognised," but inimical and antagonistic to the ruling authorities of the Craft in this country. It is well known, and frequent reference has been made to the subject in the columns of THE FREEMASON, that a spurious body of Masons exists in England, claiming the rights and privileges of a Grand Lodge, and exercising the power of conferring the first three degrees. This disreputable association is called "The Reformed Rite of Memphis," has its headquarters in London, and recruits its ranks chiefly from the foreign element of our metropolitan population. But its operations are not confined to England, and the spurious warrant to which Bro. Bennoch alluded, was doubtless one of those issued to an irregular lodge of this kind in the colonies. It is an insult to the high-minded brethren who participate in the labours of the "Mark," the "Red Cross," "Rose Croix," or "Templar" degrees to class them, even inferentially, with such a heterodox organization; and it is very clear that the name of "Memphis" was introduced into the resolution brought forward by Bro. Cooke, in the most disingenuous manner, with the view of exciting hostility against the officials in the secretarial department, who, it is needless to add, have never been in the slightest degree "mixed up," to use his own elegant phrase, with any such despicable body as the "Order of Memphis."

Neither, as Bro. Brackstone Baker very pertinently remarked, can we share the fears expressed by Bro. Bennoch, that the foundations of Masonry are being sapped by some mythical "something" which is "astir" at the present time. Can the excellent brother point out any indications which lead him to apprehend such a catastrophe? Can he even quote a well-authenticated instance of admission to "extraneous" orders being the prelude to secession from the Craft, or forgetfulness of the grand, the universal principles upon which ancient Freemasonry is based? On the contrary, it is well known that the brethren who have extended their researches beyond the border-land of the blue degrees are frequently the most munificent and steady supporters of our charities, and the most consistent exponents, in their lives and actions, of those great truths which are taught upon the level of the lodge. If we

believed otherwise, we would heartily join Bro. Bennoch in prohibiting, not merely the officials of Grand Lodge, but every member of the Fraternity, from entering into, or in any way countenancing, the exterior degrees. The experience of many years, however, dispels any such dread of occult influence, even if we fail to count in our consideration the important fact that the Deputy Grand Master himself, with many Provincial Grand Masters and other high Masonic functionaries, are active adherents of the "unrecognised," but certainly not "antagonistic," extraneous orders.

It will be observed that we address ourselves solely to the "proposition" which has been referred to the Board of General Purposes, and not to the charges brought against the officials; but we shall be very much surprised, indeed, if the brethren affected do not demand a full investigation of those charges, and, under such circumstances, comment would be unnecessary and improper. But we must, in any case, guard against the recurrence of such grave irregularities as have marked the introduction of Bro. Cooke's motion, and this can only be effected by a determination on the part of all to uphold the regulations of Grand Lodge, which prescribe the proper course to be pursued.

THE "FREEMASON" LIFE BOAT.

We have great pleasure in recording the successful launch of the Masonic Life-boat on Tuesday last, when the ceremony of naming the boat, "The Freemason," was performed by Bro. J. Rankin Stebbing, P.G.D., Dep. Prov. G.M. Hants, in the presence of the President of the Committee, Bro. A. E. Harris, the Secretary, Bro. Gottheil, Bros. Davis, Boyd, and many other brethren, and a large number of the fair sex. After the launch, which was most satisfactory to all present, the brethren dined together at Bro. Gosden's, Masons'-avenue, Basinghall-street, and spent a most agreeable evening. We regret that a prior engagement prevented our having the pleasure of attending to witness the interesting proceedings.

Mulum in Parbo, or Masonic Notes and Queries.

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 473).

I might well decline to take any notice of the letter of "X. Y. Z.," which appears in THE FREEMASON of 29th July. It is certainly not incumbent on me to reply to an anonymous writer, who, for aught I know, may not be a Freemason at all. Moreover, "X. Y. Z." adduces no proof in support of his assertions, although he makes assertions in abundance, and was surely bound to adduce some proof of their truth when he ventured to make them. I beg leave, however, to offer a few remarks on the subject, but having done so, I will refrain from all controversy with "X. Y. Z.," until, at least, he comes openly forward,

giving his name and address, as it is plain that in such a case any man of honourable feeling would consider himself bound to do.

Members of the Royal Order of Scotland cannot fairly be called upon by any one—least of all by one who withholds his name—to prove its antiquity. If such a demand is made, some reason ought surely to be assigned for making it. But "X. Y. Z." assigns none whatever. He has come forward to make an attack, and to make it in the dark, not only calling into question the antiquity of the Order, but the honour and good faith of the members of it, all of whom are certainly responsible to the Masonic body and to the community at large for the pretensions of antiquity they put forth on behalf of the Order. These pretensions may be well founded or not—I put this question aside for the moment—but it must be assumed that every member of the Order believes them to be well founded. It is open to "X. Y. Z.," as it is to every one else, to inquire into this subject; but it is not right for him to open the inquiry by assertions which imply a charge of imposture against all the members of the Order. They declare their belief in its antiquity, and are surely entitled to credit for honesty in doing so. If "X. Y. Z." were prosecuted for libel by any of them, he might find himself in an awkward position. It is not quite a safe thing to bring a public charge against a body of men, although it may be adopted as a method of gratifying spite against some individual of their number; and it is the very course which a coward might be supposed to choose who dares not to come forward in his own name and accuse that individual personally. "X. Y. Z." says, "Were any 'proofs satisfactory' really extant of the existence of the Royal Order so early as the first quarter of last century, they would have been brought forward long ere now." The fact is, as I can safely affirm, that there are documents in possession of the Order, more than two hundred years old, and these documents indicate a much higher antiquity. How high that antiquity is, or what truth there is in the alleged connection of the origin of the Order with King Robert Bruce and the battle of Bannockburn, are questions open for discussion—if the discussion of them is fairly and honourably conducted. All I intend at present is, by the statement just made, to show that the assertions of "X. Y. Z." concerning the recent origin of the Order are unfounded, and this is as completely accomplished by reference to documents two hundred years old, as it would be if they were of the date of the battle of Bannockburn itself.

If "X. Y. Z." is himself a member of the Royal Order of Scotland, his conduct in attacking it anonymously through the press is more inexcusable than on the contrary supposition. He ought, in that case, to have endeavoured, within the Order itself, to rectify any mistake into which he supposed its members to have fallen in the assertion of its antiquity. As a Freemason, if he is a Freemason, he ought also to know that Masonic documents cannot all be publicly produced, however important their production might be to the settlement of a disputed question. To brethren, however, they would be freely exhibited, and "X. Y. Z.," if he is a Mason, has only to apply in the proper quarter, that he may see and examine those belonging to the Royal Order of Scotland.

For my own part, I am willing to give him any information in my power or to assist him in any researches which he may desire to make. But in order to this I must first know who he is, and that he is a Freemason of some standing. I have neither

time nor inclination to enter into further discussion of this subject with one who seems to shrink from giving his name. I am ready to make mine known to him, whenever his is made known to me. Meanwhile, I think it enough to repel his accusation against the members of the Royal Order of Scotland, for he has really accused them all of imposture in their pretensions of antiquity—an accusation which no man of right and honourable feeling could lightly have brought against a body of men, every one of whom is entitled to respect and to have his word received, if not as to the facts of a remote period, at least as to his belief that they are facts. Such a belief concerning the origin and antiquity of the Royal Order of Scotland, has been transmitted to the present members from their predecessors, and they ought not to be subjected to railing accusations for putting forth their claim in accordance with it.

The attack made by "X. Y. Z." upon the Royal Order of Scotland seems to be akin to those which have of late been so frequently made upon Freemasonry itself, by writers, some of whom are Freemasons, who maintain that our modern speculative Freemasonry had no existence till the beginning of last century. But I refrain from entering into this subject.

AN EDINBURGH MEMBER OF THE ROYAL ORDER OF SCOTLAND.

JEWISH ANTIQUITIES.

Some years ago, the Reverend Claudius Buchanan, D.D., Vice President of the College of Fort William, Bengal, devoted a considerable time in enquiring into the origin of an ancient colony of Jews which he found on the coast of Malabar. Some of the facts which he elucidated are so singular, from their great antiquity, that I have taken the liberty of sending an extract to THE FREEMASON. Strictly speaking, it is more of an archaeological than a Masonic extract. I quote the following from one of the rev. doctor's letters:—

"Cochin, Feb. 4, 1807.

"I have now been in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile from it, called Mattachery and Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men who are not ignorant of the history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East, there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem, or white Jews, and the ancient, or black Jews. The White Jews reside at this place; the Black Jews have also a synagogue here, but the great body of that people, or rather tribe, reside in towns in the interior of the province. I have now seen most of both classes. My enquiries refer chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of the Jewish nation. On my enquiry into the antiquity of the white Jews, they first delivered me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers, and then exhibited their ancient brass plate, containing their charter, or freedom of residence, given by a king of Malabar. The following is their account of their first arrival here:—

"After the second Temple was destroyed (which may God speedily rebuild) our fathers, dreading the conquerors' wrath, departed from Jerusalem, a numerous body of women, priests, and Levites, and came into this land. There were among them men of repute for learning

and wisdom; and God gave the people favour in the sight of the king who at that time reigned here, and he granted them a place to live in, called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 [A.D. 490], and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews, from Judea, followed us, and among them came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the silver trumpets made use of at the time of *Jubilee*, which were saved when the second Temple was destroyed, and we have heard from our fathers that there was engraven on them the ineffable Name. There joined us also, from Spain and other places, from time to time, certain tribes of Jews who had heard of our prosperity. But, at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strongholds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of these exiles came and dwelt at Cochin, where we have remained here ever since, suffering great changes from time to time. There are amongst us some of the children of Israel [Beni-Israel], who came from the country of Ashkenary, from Egypt, from Tsoba, and other places, besides those who formerly inhabited this country.

"The native annals confirm the foregoing account in the principal circumstances, as do the Mahomedan histories of later date, for the Mahomedans have been settled here in great numbers since the eighth century. The desolation of Cranganor, the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favour and confidence, agreeably with the tenor of the general prophecy concerning the Jews (for no country was to reject them), and after they had attained some wealth and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of their sufferings at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus. I now requested they would show me their brass plate. Having been given by a native king, it is written of course in the Malabaric language and character, and is now so old that it cannot well be understood. The Jews preserve a Hebrew translation of it, but the Hebrew is very difficult, and they cannot agree among themselves as to the meaning of some words. I have employed, by their permission, an engraver at Cochin to execute a *fac simile* of the original plate on copper. This ancient document begins in the following manner, according to the Hebrew translation:—"In the peace of God the King which hath made the earth, according to his pleasure. To this God, AIRVI BRAHMIN, have lifted up my hand and have granted, by this deed which many thousand years shall run.—I, dwelling in Cranganor, have granted it, the thirty-sixth year of my reign; in the strength of power I have granted; in the strength of power I have given in inheritance to JOSEPH RABBAN." Then follows the privileges of nobility—such as permission to ride on the elephant, to have a herald to go before to announce the name and dignity, to have the lamp of the day, to walk on carpets spread upon the earth, and to have trumpets and cymbals sounded before him. King Aviri then appoints Joseph Rabban to be 'Chief and Governor of of Congregation [the synagogues] and of certain districts, and of the sojourners in them.' What proves the consequence of the Jews at the period when this grant was made, is that it was signed by seven kings as witnesses:—"And to this are witnesses, King Bivada Cubertin Mitadin, and he is king of Travancore; King Airla Nada Mana Vikriin, and he is the Samorin king; Veloda Nada Archarin Shatin, King of Argot,

The remaining four kings are those of Palgatchery, Colastri, Carbinah, and Vara-changar. There is no date in this document, further than what may be collected from the reign of the prince and the names of the royal witnesses; dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction the year of the Creation 4250, which is in Jewish computation, A.D. 490. It is well known that the famous Malabaric king, Cerum Perumal, made grants to the Jews, Christians, and Mahomedans during his reign, but that prince flourished in the eighth or ninth century."

The original plate herein mentioned was engraved on both sides, the *fac simile* forming two plates. These, along with a copy of the Hebrew MSS., were sent to be deposited in the Public Library at the University of Cambridge, where I have no doubt they are at present, to interest both the student and the antiquarian.

CHAS. G. FORSYTH, R.A. 50.

Dunoon, Argyleshire.

P.S.—At some future time I intend to devote a paper to the so-called "Black Jews" of India. C. G. F.

Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As Bro. Buchan has alluded to a contribution of mine, in answer to previous views and statements of his, sent to your contemporary on the 26th ultimo, I beg to forward the same to you to-day, that you may kindly publish it *in extenso* for the information of your readers:—

"THE MASTER'S DEGREE AND THE ROYAL ARCH.

"It seems almost useless to reiterate what I have before said on these subjects, but as Bro. Buchan, with amusing pertinacity, and with unabated confidence proclaims his favourite 'dogmata,' I can only give once more a simple denial and contradiction to his unwise and unqualified statements. Nothing can, in truth, 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.'

"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.

"That the speculative Grand Lodge of 1717 is the legitimate succession and continuation of the old operative Grand Assembly; and that we, as Free and Accepted Masons, preserve to-day the carefully guarded secrets and traditions of the operative sodalities in England, is also, the further conclusion to which a careful study of Masonic history and archaeology, I feel myself convinced, must lead every candid mind.

"But Bro. Buchan has, unfortunately for himself, endorsed the hasty and ill-advised statement that Freemasonry only dates from 1717; and he therefore completely ignores all evidence which seems to upset his favourite but visionary theory.

"So intent is he on asserting, what others besides myself have denied and answered successfully before—as if assertion in the long run was to gain the day—that he remains utterly unconscious of the fact, patent to all other students and all who take part in the controversy, that the very 'excerpta' from old minute-books, he so carefully accumulates, and for which he deserves our best thanks, actually entirely cut away the foundation on which he rests so complacently, and tend more than anything else to *disprove* the statement he has made so often and so unhesitatingly, with much more boldness than discretion.

"In one sense I agree with Bro. Hughan, that before 1717 the present arrangement of Masonic degrees was not systematized exactly in the way we have it now; but that Bro. Hughan means to say, as Bro. Buchan would infer, that *before* 1717 the peculiar secrets of the three Craft degrees, and the traditions and ritual of the Royal Arch were

altogether unknown to Masons, I, for one do not for a moment believe. Bro. Hughan is far too well versed in the archæological history of our Order to make so rash an assertion.

"With a learned brother who wrote some time back, I am afraid that there is little practical good to be obtained from continuing this controversy, as Bro. Buchan has a way peculiar to himself of treating all evidence which opposes his pet and remarkable theory.

"For fear, however, that silence might be assumed to give consent, I am anxious to make one more protest against his many assertions and assumptions in respect of the real antiquity of of Freemasonry.

"I hope my brethren generally will bear carefully 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.—A MASONIC STUDENT.

I have at present nothing more to say on the subject, but hope soon now to resume my "Illustrations of the History of the Craft," in which, at the proper period, I will bring forward such proofs as I have so far been able to collect in support of the guild theory, which, as is known, is the one which, after much careful study and consideration, I have deliberately adopted and constantly advocated.

The history of Freemasonry cannot be disposed of by reckless statements and illogical assertions. As I have before pointed out, and I repeat the statement once again to-day, the evidence in confirmation of the existence of Freemasonry in England long before 1700, has to be sought for necessarily from a great variety of sources, and requires alike the most skilful treatment and the most patient investigation.

The fact itself has to be substantiated in many ways. We have, for instance, to use alike positive and negative evidence, direct and indirect testimony; we have to put forward what we may clearly deduce from incontestable facts, and what we may legitimately infer from certain well-known customs and usages; we have monumental, numismatic, and architectural evidences to study; we have historical statements and archæological discoveries to consider and reconcile, while we have, at the same time, Fabric Rolls, Guild Regulations, ancient chartularies, and our own Masonic traditions and MS. carefully to collate and compare! Under these circumstances, I, for one, believing the question itself to be a very important one, entirely decline to conduct and continue the controversy on Bro. Buchan's principles, as utterly unworthy of the subject and our Order.

When I have formally put before my brethren all the evidence I have collected in favour of the view I venture to propound, then will be my best answer to Bro. Buchan's challenge, and then I shall gladly welcome, as I shall respectfully await, alike the criticism of the public and the judgment of the Craft.

I am, dear Sir and Brother,

Fraternally yours,

A MASONIC STUDENT.

Sept. 9, 1871.

THE CRAFT GRAND LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The disgraceful scene enacted in the last Craft G.L., and the fact that such a motion as Bro. Cooke's was not summarily negatived, may perhaps account for the progress that is being made by the other degrees in Masonry, and of which the partizans of Grand Lodge are at the same time so frightened and so jealous. That a system dating from 1813, with its new degrees, new secrets, and elimination of nearly everything that distinguished "pure and antient Masonry," should yet claim to be alone Masonic, only shows to what a height effrontery, presuming on ignorance, will reach. I need not remark on the bad taste that led Bro. Cooke to declaim against degrees recognised and worked by the sister G.L. of Ireland. No one expects good taste from Bro. Cooke. But I did expect that the Acting G.M. would have refused to put a motion containing nothing but insolent vituperation against Masonic degrees to which some of the most distinguished members of G.L. belong, with which G.L. has nothing whatever to do, and which, whatever their demerits,

possess the great advantage that their members are protected from the presence of persons whom no gentleman desires to meet. I only trust that the Board of General Purposes will insist on Bro. Cooke's proving his monstrous charges against our respected G. Secretary, or, on his failure, suspend him till he has made a public apology.

Yours fraternally,
P.M.

(To the Editor of The Freemason.)

SIR AND BROTHER,—In your, generally correct, report of the proceedings in Grand Lodge last week, there is a slight inaccuracy as to the remarks which I made on Bro. Cooke's motion. The accidental alteration of one word leaves my observations open to misconception. I am reported to have stated, "it appeared from the motion that irregularities existed in the Grand Secretary's office." I said, *were alleged to exist*. This is material; for I was deprecating any expression of opinion, and urging the brethren that, while they might, on the one hand, justly complain of the terms of the motion, it would be equally imprudent to "instantly reject" a charge, without hearing it, as one brother proposed; or "strongly reprobate" the terms of the motion, as another brother asked. I felt that the Acting Grand Master had better have stopped Bro. Cooke at the outset, or let him go on when the damage was done. As, however, facts were not given, I submitted that judgment should be reserved till they were; and I desire to be so understood, as the subject—now made a very serious one—will doubtless be again discussed.

I am, Sir and Brother, yours fraternally,
FRANCIS K. MUNTON.
21, Montague-street, Russell-square,
13th September.

[Our brother will see that the "question" referred was not the "charges" made by Bro. Cooke, but simply the "motion," which ought to have been at once scouted by every one in Grand Lodge as an ignorant and intolerant tirade against degrees practised by some of the best Masons in the world.—Ed. F.]

FREEMASONRY AND JUDAISM.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I intended briefly to have commented on the remarks of W. B., 742, last week, but had no opportunity of doing so, but was glad to notice two letters in your last issue against the opinions entertained by the brother referred to. Yet I feel bound to offer my humble protest against such antichristian views, and hope it will be a long time to come before we are called upon to notice the like in the pages of THE FREEMASON. I forbear, however, to enter upon the discussion of the important subject, believing that your valuable paper is no place for religious or political antagonisms, and I will content myself with recommending W. B. to read his Bible more attentively for the future; to read it with a mind unfettered with prejudice, and unbiasd with scepticism, and he will then discover no real contradiction, no real difference, but everything essential for man to know, so plain that he who runs may read. I venture to believe if he does so, the result will be that he will discover the garden of Eden and the fall of man to be no allegory—that from the atonement of the Saviour flows all our hope for the future—that the doctrine of the Trinity is a fundamental doctrine of the Christian's faith, which to disprove would be to ignore the Deity altogether. The doctrine of the Trinity has been taught with more or less distinctness from the earliest times. I would refer W. B. for the correct definition of the word Church, to the 19th article of the Church of England; and as to St. Paul regarding the atonement with horror and indignation, he on the contrary makes it his boast and glory, and exclaims "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Yours fraternally,
J. W. C., 223.

THE FREEMASONS' LIFE BOAT.

The regular meeting of the Committee was held on Thursday, the 7th inst., at Bro. Forster's, Railway Tavern, London-street, E.C., Bro. A. E. Harris in the chair. There were present, Bros. S. Davis, Gottheil, Mortlock, Gluckstein, H. M. Levy, C. C. Taylor, W. Carter, Dairy, M. Davis, C. Lacy, John Boyd. The visitors were Bros. D. Davis (141), P. Davis (141), Rawley (P.M. 174), Marks (141).

The minutes of the last regular meeting were read and confirmed. The minutes of the special meeting held on the 10th ult. were then read.

Bro. Mortlock hereupon rose and said: Before the minutes of the special meeting are confirmed, I wish to state that inasmuch as this committee having been placed in a position of obtaining and taking immediate possession of a first-class life-boat, I desire to withdraw the motion, embodied in these minutes, relative to a proposed amalgamation of this committee and the committee of the "City of London Masonic Life-boat Fund."

The motion having been withdrawn, the remaining portion of the minutes were confirmed.

The minutes of a second special meeting, held on the 24th ult., were also read and confirmed.

An audit of the financial position of the committee having taken place previous to the meeting, the auditors (Bros. Mortlock, Gluckstein, and Dairy) presented their report, which, on the motion of Bro. Lacy, seconded by Bro. Boyd, was received and adopted. The report was as follows:—

CASH collected since February, 1870, and expenses from same date.

	£	s.	d.		£	s.	d.
Grand Lodge of England	50	0	0	Stationery, books, printing, postage & advertisements	29	4	0
Prov. G.L. Warwickshire	10	10	0				
Ditto, Cornwall	3	3	0				
86 lodges, lodges of instruction, chapters, chapters of inst'n	171	0	6				
Brethren	215	4	0	Balance	420	13	6
Total	£449	17	6	Total	£449	17	6
Balance in the London & Westminster Bank (Eastern Branch)					£420	13s.	6d.

The following additional subscriptions were then announced:—

	£	s.	d.
Bro. Matthews, 112	0	2	6
A Brother, 554	0	2	6
Aldershot Camp Lodge, 1331	1	1	0
Brethren of Nyanza Lodge, 1197...	1	18	6
Bro. Rev. M. B. Levy (2nd sub.)	0	10	6
" Ayton	1	1	0
" Moss Isaacs, 185	1	1	0
" Cater	0	2	6
" R. E. Clark, P.M. 1158	0	5	0
" Wilcox	0	1	0
" Emson	0	1	0
" Mackay	0	1	0
" Croger, 141	0	5	0
Per Bro. M. Davis, P.M. 188:			
J. W.	0	10	6
J. D.	1	1	0
P.	0	10	6
Capt. J.	1	1	0
Capt. Bennett	0	10	6
Bro. W. J. Hughan, Prov. G.S. Cornwall...	1	1	0
Lodge Euphrates, 212	2	2	0
Bro. Barford, P.M. 1228	0	10	6
" Moor, 212	0	10	6
Lodge Peace and Harmony, 359	2	2	0
" Southampton, 394	1	0	0
Various Brethren, per Bro. Stebbing	0	6	0
Lodge Sincerity, 174	5	5	0
Total	23	3	0
Balance, as above	420	13	6
	£443	16	6

The purchase of the boat having been unanimously resolved upon, it was arranged that the same should be tested at the works of Messrs. Forrest (boat-builders to the National Life-boat Institution), Regent's-canal Basin, on Tuesday, the 12th inst., and there named "THE FREEMASON," by the R.W. Brother J. R. Stebbing, P.G.D. of England and Prov. D.G.M. Hampshire.

A vote of thanks to Bro. A. E. Harris for his courteous conduct in the chair terminated the proceedings, and the meeting was adjourned till Thursday, the 5th proximo.

It may be interesting to the Craft to know

that "THE FREEMASON" Life-boat will be stationed at North Berwick station.

CONSECRATION OF THE UNITED SERVICE LODGE, No. 1361.

This new lodge was consecrated at the Swan Hotel, Ridgway, Wimbledon, on Saturday, the 9th inst. Bro. John Hervey, G. Sec., presided, assisted by Bros. J. Brett, P.G. Purs., as S.W.; W. Hyde Pullen, P.G.S.B., as J.W.; Rev. D. Shaboe, P.G.C. Middlesex, as Chaplain; John Boyd, A.G. Purs., as I.G.; and R. Wentworth Little, P.G. Sec. Middlesex, as D.C.; and a very large concourse of brethren.

The ceremony of consecration was admirably rendered by Bro. Hervey, the oration being given by Bro. Brett.

Bro. Major E. Hamilton Finney, W.M.-designate, was then presented for installation, and was duly installed after the usual preliminaries. The other officers appointed being: Bros. G. Cowell, F.R.C.S., S.W.; Captain J. B. Payne, J.W.; and E. H. Finney, jun., S.D. The usual addresses were then delivered by Bros. Hervey, Brett, and Pullen.

It was proposed, seconded, and resolved that the thanks of the lodge be tendered to Bros. Hervey, Brett, Little, Shaboe, Pullen, and other brethren who had assisted during the ceremonies, and the distinction of honorary member was also conferred upon Bros. Hervey and Little—appropriate acknowledgments being made by the several brethren.

Several propositions having been made, the lodge was closed, and the brethren sat down to a cold collation. The usual loyal and Masonic toasts were given by the W.M., and were all heartily received, and the proceedings terminated at an early hour.

Among the brethren present we noticed Bros. W. Ough, P.G. Purs.; J. Glaisher, F.R.S., P.G.S.W. Middlesex; F. H. Gottlieb, J.P., P.P.D.G.W. East. Archipelago; W. Carpenter, P.M. 177; A. A. Pendlebury, P.M. 1086; J. Willing, Captain Snow, C. Hogard, H. Potter, F. Walters, W. Roebuck, S. H. Stephens, &c.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Perfect Ashlar Lodge, No. 1178.—On Thursday, the 7th inst., at the Gregorian Arms' Tavern, 96, Jamaica-road, Bermondsey, this lodge met, Bro. J. Green, W.M., presiding. There were present: Bros. G. J. Grace, S.W.; J. W. Dudley, J.W.; F. Walters, P.M., Sec.; J. H. Harmsworth, S.D.; J. H. Fudge, J.D.; T. W. Cox, I.G.; C. Deakin, D.C.; J. Ruse, W.S.; J. W. Avery, P.M.; &c. The visitors were: Bros. E. Harris, P.M. 73; C. T. Bass, 79; W. Bellamy, 91; R. P. Hooton, W.M. 165; J. Howes, P.M. 879; J. Harvey, W.M. 957; &c. Bro. J. W. Avery, P.M. raised Bro. C. J. Joslin to the third degree. Bro. G. J. Grace, S.W., was then elected W.M.; Bro. F. H. Ebsworth, P.M., Treas., was re-elected; and Bro. W. J. Laing, P.M., Tyler, re-elected. Bro. H. Bartlett resigned his membership, which was accepted with great regret. The work, as usual here, was well done. The audit was fixed to be held on the 29th inst. There was not any banquet.

PROVINCIAL.

BELVEDERE, KENT.—Cornwallis Lodge, No. 1107.—This very efficient lodge held its last meeting for the season on Wednesday, the 6th Sept. Bro. T. W. Knight, W.M., in the chair, supported by his officers. The lodge was opened in due form, and the minutes of the former meeting were read and confirmed. The ballot was taken for Mr. Sidney James Hall for initiation, also for Bro. C. Cook, of the Nelson Lodge, as a joining member, which was unanimous in each of their favour, and Mr. Hall, being in attendance, was received into the mysteries of the Order. Bro. Debney was passed, and Bros. Landrock, Daniells, and Pidduck were raised. A gentleman having been proposed for initiation, the lodge was adjourned till the first Wednesday in April, 1872. The brethren, to the number of thirty, then partook of an excellent banquet, provided by the worthy host, Bro. Long, and to which ample justice was done. The cloth having been with-

drawn, the usual loyal and Masonic toasts were given and responded to. During the evening the brethren were highly delighted by the admirable singing of Miss Rebecca Isaacs (Mrs. Roberts), and Miss Roberts, assisted by Bros. G. Tedder and W. H. Sherwin, Mrs. G. Tedder presiding at the piano. A very happy evening having been spent, the brethren parted in perfect harmony. Visitors present: Bros. T. Smith, P.M. 829 and P.P.G.D.C. of Kent; G. Smith, 913; Watkins, 829; and Roberts.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge, No. 1.—The installation meeting of this lodge was held on Monday, the 11th inst., at Masons' Hall Tavern, Masons'-avenue, Basinghall-street, and was fairly attended, considering the season of the year. Bro. the Rev. W. B. Church, M.A., was installed as W.M., and the officers appointed were as follows: Bros. T. Cubitt, S.W.; G. Kenning, J.W.; S. C. Davison, M.O.; J. M'Kiernan, S.O.; T. B. Yeoman, J.O.; H. C. Levander, P.M., Treas.; R. W. Little, P.M., Sec.; W. Dodd, R. of Marks; J. W. Dawson, S.D.; A. B. Donnithorne, J.D.; H. Parker, Org.; J. W. Barrett, D.C.; J. Boyd, I.G.; and Major E. H. Finney, Steward. The new W.M. then advanced in excellent style Bro. T. S. Carter, of the Hertford Lodge, No. 403, to the degree of Mark Master. The lodge was then called off for labour in the Cryptic Rite, when Bro. Levander was installed as Principal Conductor of Works, and Bros. Cubitt, Hubbard, Davison, Yeoman, Finney, Barrett, Boyd, Bayles, Parker, and Gilbert were admitted to the secret vault, and afterwards obligated as S.E. Masters. The council and lodge were then closed, and the brethren adjourned to a splendid banquet furnished with Bro. Gosden's usual attention to details, and a very pleasant evening was spent. Bro. Massey responded ably for the visitors, and Bro. Marsh, I.P.M., for the Past Masters.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

PROVINCIAL.

MANCHESTER. — Jerusalem Encampment.—A meeting of this old conclave was held at the Hall, Manchester, on Monday, the 11th inst., Sir Kt. R. McDowall Smith, E.C., in the chair. Comp. Chas. N. Coates, being highly recommended, was installed a Knight of the Order. Sir Kt. John Yarker, P.E.C., at the close of the evening, addressed the E.C. in the following terms: In common with other members of the encampment, I have received a copy of what purports to be a treaty between the G.C. of K.T. and a S.G.C. 33°. I wish to know whether it is intended to imply by such distribution that this encampment comes under said treaty, as, if so, I must enter my protest against it on these grounds:—1st. This conclave had a high-grade chapter attached years before the rite of 33° was concocted at Charleston, America, and half a century before its introduction into this country. 2nd. Said treaty has no retrospective effect, and takes things as they stand. The action of this high-grade Chapter is covered by the G.C. law of 1866, and by closing lines of paragraph 1st in the treaty. There are half a dozen encampments which contributed to the formation of Grand Conclave in 1790 which have like privileges with this, and any attempt to interfere with same will inevitably split up Grand Conclave. 3rd. The "prohibition" of these allied bodies is offensive in taste, and the first result is that other bodies are organising rites intended to absorb these and everything else. 4th. Said treaty is illegal, inasmuch as no notice of it was given to this province. The affair was burked, and the S.G.C. 33° packed Grand Conclave by a private whip, which I can vouch for, as I have seen it. This shows the necessity of setting about the organization of proxy voting. In this affair I disdain to fight against individuals, but "principalities and powers, and spiritual wickedness in high places;" and as the oldest P.E.C. present this evening, I wish to enter my protest against the implication in the distribution of this circular, that this ancient conclave, or its members, are in any way subject to its enactments.—After considerable dissolatory discussion, in a proper and fraternal spirit, in which Bro. Yarker denied the right of the conclave to vote on degrees above them, the E.C. ruled him out of order, and requested him to give notice of motion. The encampment was then closed in harmony, and the knights adjourned to supper.

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

BRO. BUCHANAN'S letter on "The Transactions of 1717: Were they, or were they not, the 'Revival' of *Freemasonry*?" will appear next week.

Foreign Masonic Intelligence.

DISTRICT GRAND LODGE OF BURMAH.

A Special Communication of the District Grand Lodge of British Burmah was held at the Masonic Temple, Rangoon, on Friday, the 5th May, 1871, under the presidency of W. Bro. H. Krauss, P.M. 1268, D.G.S.W., as D.G.M. There were also present: W. Bro. C. Pascal, P.M. 614, P.D.G.S., as D.D.G.M.; Jos. Dawson, W.M. 832, as D.G.S.W.; A. M. Buchanan, P.M. 614, as D.G.J.W.; E. Hopper, W.M. 614, as D.G.S.D.; D. M. Paul, No. 614, as D.G.J.D.; J. Jackson, D.G. Purst.; J. Clark, D.G. Tyler; Bro. W. D. Cruickshank, No. 1268, D.G. Sec.; and the following representatives of lodges:—

Lodge Star of Burmah, No. 614: Bros. M. Appavoo Pillay, and W. A. Nichol. Victoria in Burmah, No. 832: Bros. C. B. Cooke, W. Hall, and B. Samuel. Rangoon, No. 1268: Bros. J. R. Kay, L. Booth, and J. V. Douglas de Wet.

Visitors: H. Brodie, 426; H. Goddard, P. Kinsley, J. McPhail (P.M.), W. Robinson, J. Larkin, 832; A. Hotson, F. Maynard, H. J. Williams, N. McPhail, A. Y. Jamieson, W. A. Main, 1268.

The District Grand Lodge was opened in form at 7.30 p.m.

W. Bro. H. Krauss, in the eastern chair, said that the District Grand Lodge had met that evening for the purpose of installing the District Grand Master-elect, W. Bro. Major Harvey Tuckett Duncan, who had lately returned to the province. W. Bro. Duncan was well known to most of the Masons in Burmah as a zealous and experienced brother, who was thoroughly interested in the well-being of Masonry; and he (W. Bro. Krauss) felt assured that under his able management the District Grand Lodge would ere long be brought to a high state of efficiency.

W. Bro. Duncan having been announced, W. Bro. Krauss directed the District Grand Deacons to retire and introduce him. This was done accordingly.

The District Grand Master-elect produced his patent of appointment, which was read. He then intimated that he was prepared to accept the responsibilities and perform the duties of District Grand Master of British Burmah.

Brethren below the rank of Installed Masters then withdrew, and the District Grand Senior Warden installed the District Grand Master-elect in due and ancient form.

The Board of Installed Masters having been closed, all Master Masons were re-admitted, and the District Grand Master was proclaimed and saluted successively in the E., W., and S.

The District Grand Senior Warden then spoke as follows: "R.W. Bro. Duncan, the M.W. the Grand Master of England has entrusted the government of the District Grand Lodge of British Burmah to your care, and I am persuaded you cannot be insensible of the duty which devolves upon you as its head, nor of your responsibility for the faithful discharge of the duties annexed to the appointment. The extent and obligations of that duty and that responsibility are so well known to so distinguished a Mason as yourself that I need not further enlarge upon them to you. Suffice it to say, that I think I am speaking the sentiments, not only of myself, but of every Mason in the province, who now holds, or may hereafter hold, office in the District Grand Lodge, when I say that it will always be to us at once a duty and a pleasure to co-operate with you in anything that you may see fit to do for the good of Masonry in the province. To the W. Masters and Wardens of lodges, and the other members of Grand Lodge present, I would say that your first duty towards the R.W. the District Grand Master is a prompt and ready obedience to all summonses and commands which may be sent to you by his direction. To all other Masons present I would say the same, and I would add that any communications and complaints which you may find it necessary to address to him will be carefully and promptly considered.

The District Grand Master addressed the District Grand Lodge, stating the pleasure he had in rejoining the district, and how much he

felt the honour that had been conferred upon him by the Grand Master. He deplored the loss Masonry had sustained from the death of R.W. Bro. Greenlaw, late District Grand Master, a valued friend of his, and one who had devoted all his energies and Masonic influence to develop and consolidate the Craft in British Burmah. He also thanked the brethren for the kind welcome they had given him, and stated that he had every confidence he would receive their support.

The District Grand Lodge was closed in due form at 8 p.m.

CANADA.

Address of the Grand Prior of Canada at the Annual Grand Conclave held on the 10th of August, 1871, at Hamilton, Province of Ontario.

Fratres of the Grand Priory of the Dominion,—It is a privilege we owe to a merciful Providence that we are again permitted to meet together at our annual Grand Conclave, and I greet you all with kind feeling and fraternal regard.

One old familiar face we miss never again to appear amongst us, and have to mourn the loss of a truly Christian Knight, a worthy upright and zealous brother of our Order, who has been lately summoned to appear before the Great Tribunal were to trust he is now reaping the reward promised to those who while on earth faithfully perform their duties as soldiers of the Cross. Eminent Sir Knight Samuel Deadman Fowler has passed to his rest. The valuable services he rendered to the Order and the Craft generally in Canada, I have a melancholy pleasure in bearing testimony to. Our late eminent frater was one of the first candidates that I installed in Canada, on the establishment of the Order and formation of the *Hugh ae Payen's* Encampment at Kingston in 1854, and on the organization of this Provincial Grand Conclave, I selected him as the first Provincial Grand Chancellor and Registrar, these offices he filled for several years, materially aiding and assisting me, and to his zeal and efficiency I attribute much of the success which has been attained in placing the Order on its present firm and constitutional basis in the Dominion. He also held the rank of a Deputy Grand Commander and that of a past Grand Officer of the Grand Conclave in England and Wales. With sincere regret I have to record the loss sustained by the Grand Priory and the Order in Canada, of so illustrious a frater.

The Dominion Grand Chancellor will be pleased to direct that the officers of Grand Priory wear the usual mourning for three months, for their late lamented Past Deputy Grand Commander, and a memorial record be added to their proceedings, with such other tribute to his memory as Grand Priory may deem proper to adopt.

At our last annual assembly I directed a committee to be formed for the purpose of ascertaining what were the actual requirements of the Order in Canada, that proper measures might be adopted to meet either the grievances complained of by some members, or point out such changes as would add to the prosperity of the Canadian Branch of the Temple.

I have not as yet been furnished with this report, and cannot therefore enter into any further explanation of my views expressed last year or determine what course I shall pursue, until I know what the fratres of this jurisdiction have to bring forward.

My own feelings continue loyal to the *Supreme Governing Authority* in England; and be assured the Order of the Temple under English rule, both in its government and *ritualism* is far superior to any fancied advantages the *love* of change might lead those who have not thoroughly investigated the matter to expect. The inconsistencies that *appear in other systems* should be a warning to avoid invading the purity of our own.

The unfortunate differences which have sprung up in Canada by a separation of the Craft Lodges of the province of Quebec from the Grand Lodge of Canada is much to be deplored, and, I regret to say, has given rise to feelings quite foreign to the principles of Freemasonry.

In this matter, as far as relates to the Order of the Temple, I have not permitted any interference whatever. I had no official communication on the subject, and even if such had been the case I would not have felt myself justified in refusing admittance to any *candidate* Royal Arch Mason in good standing, no matter what jurisdiction he belonged to, or fail to recognize any Knight Templar because he preferred being a member of one Grand Lodge more than another. The statutes of the Temple provide only that its ranks be filled by *Freemasons* who have attained the grade of the Royal Arch, which is in England the climax of the third degree, further than this *no other* connection exists between the Masonic body and the Temple Order.

Our English Templar system is but a revival of

the *chivalric order* attaching itself during the last century to the Masonic Fraternity with which it still continues to be allied.

It has been lately strongly advocated by a section of the Masonic press, that a system of rites be established, making it *compulsory to obtain several degrees in rotation before receiving that of the Temple*, and that the Degrees called "Royal and Select Masters" lately introduced into Canada be preliminary to the Temple. While I myself and many of my Grand Officers are members of these rites, and uphold their principles, for me to assent to such a proceeding would be a direct violation of the *statutes of*, and renunciation of *my allegiance* to, the Grand Conclave of England.

You are all aware that I obtained some years ago authority to communicate the Degree of the *United States "Red Cross,"* or "Babylonish Pass," to Canadian Templars, for the purpose of preventing any difficulty in visiting the United States encampments, where this degree in a *pass of their Templar system*, but is not compulsory with us, nor do I think it would be of any advantage to graft it in our purely Christian Order. This Degree is now, in Canada, placed under control of and given in Councils of Select and Royal Masters.

The revival lately of several obsolete degrees and orders in England, has unfortunately given rise to much controversy and unpleasant correspondence, and it is greatly to be regretted the pure system of English Freemasonry should be disturbed by so many Grand Bodies springing up and wishing to imitate what are really incongruities in the American system.

With reference to the Order called the "Red Cross of Constantine" there appears to be some misunderstanding, probably from a similarity of names and titles with other orders and degrees. I can state that the Constantinian Order (founded on the legend of the vision of Constantine the Great), is purely Christian, and that the first grade, or "Novitiate Cross," is the same as that long established under the control of the Scottish Knight Templar Encampments; the second and third grades, namely, those of "Viceroy" and "Sovereign" are the installation ceremonies of the two principal officers, added at the revival and revision of the ritual in England. I can find nothing objectionable, or that it interferes in any way with other existing orders and degrees.

It is with much pain I have to announce to Grand Priory that I was under the necessity of suspending the warrant of "The Richard Cœur de Lion" Encampment of London, province of Ontario. For upwards of twelve months a party feeling had sprung up in the encampment quite a variance with the teachings and principles of the order, disputes and recriminations took place relating principally to the election of an Eminent Commander. On carefully investigating the matter, I considered it my duty to suspend the warrant and close the encampment. The Past Eminent Commander at once complied with the demand to surrender the warrant to the Dominion Grand Chancellor, stating that the Registrar of the encampment, Frater Thomas McMullen, who was the Eminent Commander-elect—and with whom and the other officers the disagreement originated—refused to deliver up the minute and cash books. I directed the Grand Chancellor to apply to him direct. This application, although sufficient time had been allowed, was not attended to, when I caused another to be made, pointing out the great impropriety of his conduct, and that it rendered him liable to the penalty of suspension. This frater persisting in his contumacious conduct, violating his vows to the order and the duty he owed to his superiors, I have suspended from all the privileges of a Knight Templar, and reported the circumstances to the Supreme Grand Conclave of England. It has been a source of great regret to me, to be called upon thus to exercise my authority, being the first case of direct insubordination to constituted authority which has come to my knowledge since the introduction of the order into Canada under English rule.

I must again draw the attention of Eminent Commanders to the necessity of greater care being observed in the admittance of candidates to our ranks; they are bound by their terms of office to attend to this point. Sufficient care has not at all times been observed, and there has been great laxity as regards the *social position* and requirements of persons admitted. There exists no desire or intention to make the order an exclusive or conservative club, but neither is it right to admit as members those whose social position unfit them as associates in private life. The Order of the Temple is not strictly a Masonic society, and it never was intended that for the sake of attaining coveted high-sounding Masonic rank, many, otherwise worthy Masons, should be taken out of their own sphere—and often to the prejudice of their private avocations, brought forward to fill offices in the Order of the Temple. The Grand Conclave in England has already animadverted on the admission of members, who by the returns received from encampments,

were shown not to be persons eligible for admission.

Page 37 of the statutes clearly define that no one shall be installed a Knight Templar unless previously balloted for in open encampment, and that his name, place of abode, and his description, profession, avocation, etc., shall have been inserted in the summons for the meeting at which it is proposed to take the ballot. It is therefore, the bounden duty of all members to attend such summons and should an objectionable candidate be proposed, the remedy is in their own hands, and I am sure I have only to request that every possible care and precaution be taken in ascertaining the standing, position and eligibility of all candidates for installation.

The Supreme Grand Master, at my recommendation, has been pleased to grant patents to Eminent Sir Knights Robert Ramsay, the Rev. Vincent Clementi, and James Kirkpatrick Kerr, of this Grand Priory, to hold rank in the Grand Conclave of England as Past Grand Captains.

It is truly gratifying to record a continuance of the most fraternal intercourse with our American confreres. An exchange of representatives between the Grand Encampment of the State of Ohio and this Grand Priory has been effected this year. Right Eminent Sir Knight R. Babcock to be our representative at the Grand Encampment of Ohio, and I have nominated Eminent Sir Knight Robert Ramsay to be their representative at this Grand Priory.

The General Grand Encampment of the United States having announced their intention of holding their triennial assembly in September next, at Baltimore, I purpose nominating a committee to represent this Grand Priory, and offer to the Right Eminent the General Grand Master and assembled Knights Templar of the United States our fraternal and knightly regards and good wishes for their continued prosperity, trusting that *Unity, Peace and Brotherly Love* may ever exist between us as members of the same great Christian Order.

A new Encampment and Priory has been added to our roll since last year, the Supreme Grand Master having on the 14th April, 1871, granted a warrant to open the "Harington" Encampment, in the town Trenton, Ontario, under Eminent Commander Dr. H. W. Day. I regretted very much being unable to attend at the opening installation of the Eminent Commander and Officers, in consequence of having met with an accident a short time previous to the occasion. The ceremonial was ably and satisfactorily performed by the Provincial Grand Commander of Ontario and Quebec, Very Eminent Sir Knight Charles Davis Macdonnell, of Peterborough.

In Montreal, a revival of "The Richard Cœur de Lion" Encampment has taken place, having granted a dispensation for the installation of the Eminent Commander-elect, Sir Knight E. M. Copeland, who had not previously served his year of office in the required grades.

I am happy to announce that the printed proceedings of this Provincial Grand Conclave and Priory, from its organization in 1855, are nearly completed and will shortly be ready for issue.

And now, Frateres of the Temple, accept my warmest thanks for the unceasing kindness you have at all times showed towards me, and be assured, that having the well being of the Order in Canada at heart, I will use my constant and best endeavors to promote its honor and prosperity.

With every kind wish for your welfare and happiness, I am, in the bonds of the Order,

Your faithful Frater,

W. J. B. MACLEOD MOORE,
Grand Priory of the Dominion of Canada.

V. E. Frater S. B. Harman on behalf of the committee on address submitted the following report:—

To the V. E. the Grand Priory and the Officers of the Grand Priory:

Your Committee beg to submit the following report on the address of the V. E. the Grand Priory:

That the cordial acknowledgment of Grand Conclave be tendered with the highest knightly courtesy to the distinguished Templar, who having been instrumental in its introduction into Canada, has since so worthily and zealously watched over, encouraged and upheld the dignity of our high order there, will, we feel assured, be voted with one generous and respectful accord, and with a hope springing from the heart of every Templar that he may be long spared to preside over our councils and direct our chivalric career.

His address, just presented, is an illustration in itself of his high qualification for office, in the interest exhibited in existing encampments, in the case of the establishment of yet another, and in the firmness with which he has exercised his high, however painful, prerogative of suspension.

The allusion to the removal by the hand of death of that distinguished mason and Templar V. E. Sir Kt. S. D. Fowler, so touchingly made by the Grand Priory is received with deep and melancholy emotion

by Grand Conclave, who will feel it a duty to obey the injunction of the Grand Prior to pay an outward tribute of respect to the memory of one whose name and good works are engrafted on their hearts.

We echo cordially the counsel of the Grand Prior as to the necessity of the greatest caution being observed in the matter of the admission of candidates into the ranks of an order which in all ages has been distinguished for its orthodoxy of membership; for while, as he says, "there exists no desire or intention to make the order an exclusive or conservative club, neither is it surely desirable to admit as members those whose social position may unfit them as associates in private life,"—the slightest consideration will show the wisdom of this counsel.

We feel further that whatever may be the course of future events, the maintenance at present of a warm and zealous allegiance to the Grand Conclave of England should be regarded as "an article of faith," for surely while the Illustrious Templar bodies in the United States are looking to the old land of the crusades, and penetrating her archives for material with which they may more perfectly mould and fashion American Templarism, we should be the last rightly to yield the right and prestige attaching to the Canada branch, to profit by the efforts of the parent body to place the order on the highest pinnacle of chivalric perfection, and the concessions made on every occasion so courteously and gracefully by the Grand Conclave of England to every Canadian representation should be a further inducement, although the first named should be all sufficient to lead to the most courteous reciprocity of sentiment and attachment.

We are certain that Grand Conclave will cordially endorse the action of the Grand Prior in the appointment of a representative at the Grand Commandery of Ohio, and welcome with knightly courtesy V. E. Sir Kt. Babcock from that Grand Commandery, and in his further appointment of a committee to represent this Grand Conclave at the triennial assembly of the General Grand Encampment of the United States to be held at Baltimore in September—Grand Conclave joining in the desire of the Grand Prior that the most fraternal relations may be fostered between the American and Canadian Templar bodies.

In conclusion your committee feel that Grand Conclave will receive with the highest respect and consideration the information so opportunely conveyed by the Grand Prior with respect to many dormant if not obsolete degrees sought to be revived in England, as well as others desired to be engrafted into our Temple system, and will be guided by his counsel, dictated alike by the wise principles of moderation and judgment.

All which is respectfully submitted.

SAMUEL B. HARMAN,
Past Grand Sub. Prior of England,
and Chairman of Committee.

NEW ZEALAND.

Lodge of St. John, No. 1137.

The installation meeting of the above lodge was held on Saturday, the 1st July, at Timaru, Canterbury, New Zealand. There was a goodly muster of the brethren. The R.W. D.D.G.M., Bro. C. W. Bishop, presided, and was supported by Bro. J. F. Crawford, W.M., Bro. Powell, P.M., and the officers of the lodge. The minutes of the election meeting having been read and confirmed, Bro. John King, J.W., was duly installed W.M. for the ensuing year, and he appointed his officers as follows: Bros. G. H. Wildie, S.W.; W. H. Wilcox, J.W.; R. Scott, Treasurer (re-invested); W. M. Sims, Secretary (re-invested); J. H. Jenkins, S.D.; Thomas Patterson, J.D.; George Cliff, I.G.; C. Jacobs, D.C.; H. Exley, Tyler. The R.W. Bro. Bishop gave the appropriate addresses in a very efficient manner. The lodge was afterwards duly closed.

HOLLOWAY'S PILLS.—In bilious disorders, sick headache, indigestion, and affections of the nerves these famous Pills, so highly appreciated in all quarters of the world, are regarded as a perfect remedy. They purify the blood, regulate the secretions, give tone to the stomach, restore the appetite, and renovate the whole system. After a course of these Pills, the once emaciated and feeble patient is so changed that his friends are both wonder-struck and delighted. These cheap preservatives of life and health are a blessing to mankind. It would be hardly possible to overstate the good that they have effected in diseases which through maltreatment or neglect, had gained such a mastery over the system, that their eradication seemed perfectly hopeless.—[Advt.]

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

Poetry.

SONNET.

[From the *American Freemason*.]

THE TWENTY-FOUR INCH GAUGE.

The Gauge our operative brethren use
To measure and lay out their work; but we
Who're known as Masons Accepted and Free,
This instrument for a nobler purpose choose.
We're taught to use it in our Art sublime,
To measure, lay out, and divide our time.
Its inches, ever numbering twenty-four,
Are emblems of the hours of the day,
Which we divide by three, whereby we may
Find eight for God—His blessings to implore,
His holy name to reverence and adore—
And worthy brethren in distress; eight more
For usual labour we are taught to keep;
And eight for rest, refreshment, and for sleep.

EMMETT.

Florence, Laurens Co., Georgia.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 23, 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. 18.

Lodge 720, Panmure, Balham Hotel, Balham.
" 901, City of London, Guildhall Coffee House.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, SEPT. 19.

Board of General Purposes, at 3.
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.
" 435, Salisbury, 71, Dean-street, Soho.
" 704, Camden, York and Albany, Regent's-park.
" 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
" 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
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.
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

WEDNESDAY, SEPT. 20.

Lodge of Benevolence, Freemasons' Hall, at 6.
Lodge 700, Nelson, Masonic Hall, Woolwich.
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.
" 1320, Blackheath, Royal Standard, Blackheath.
Chap. 10, Westminster & Keystone, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, 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. Landus, Preceptor.

THURSDAY, SEPT. 21.

House Committee Girls' School, at 4.
Lodge 1278, Burdett Coutts, Approach Tavern, Approach road, Victoria-park.
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.

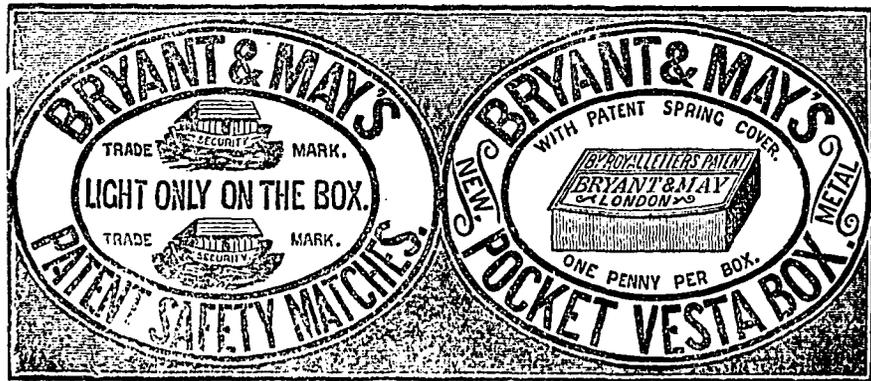
FRIDAY, SEPT. 22.

House Committee Boys' School.
Lodge 780, Royal Alfred, St. Andrew and Garter, Kew.
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. Muggidge, 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. 23.

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.
South-Eastern Masonic Charitable Association, New Cross Branch.

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