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FREEMASONRY & ISRAELITISM.

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

XVIII.

One is sometimes startled at seeing the very opposite qualities that are united in the same person or the same race. In the Saxon race, this is especially noticeable. You shall sometimes, and not unfrequently, find a noisy boasting bully sneak away, if but a comparative child bravely rebuke his brutality; and you shall find a hero of indomitable courage exhibiting the tenderness and sympathy of a woman. Who forgets Falstaff? Who remembers not Havelock? As Emerson says, "The English delight in the antagonism which combines in one person the extremes of courage and tenderness. Nelson, dying at Trafalgar, sends his love to Lord Collingwood, and, like an English school-boy that goes to bed, says, 'Kiss me, Hardy,' and turns to sleep. Lord Collingwood, his comrade, was of a nature the most affectionate and domestic. Admiral Rodney's figure approached to delicacy and effeminacy, and he declared himself very sensible to fear, which he surmounted only by considerations of honour and public duty. Clarendon says the Duke of Buckingham was so modest and gentle that some courtiers attempted to put affronts on him, until they found that this modesty and effeminacy was only a mask for the most terrible determination. And Sir James Parry said of Sir John Franklin, that if he found Wellington Sound open, he explored it; for he was a man who never turned his back on a danger; yet of that tenderness that he would not brush away a mosquito. Even for their highwaymen the same virtue is claimed, and Robin Hood comes to us described as the gentlest thief." A people who unite in themselves these qualities, are not formed to be conquered and subdued. They know, as the writer just quoted says, "where their war dogs lie. Cromwell, Blake, Marlborough, Chatham, Nelson, and Wellington are not to be trifled with, and the brutal strength which lies at the bottom of society, the animal ferocity of the quays and cockpits, the bullies of the costermongers of Shore-ditch, Seven Dials, and Spitalfields, they know how to wake up." Was anything like this predicted of Israel? Was Israel, after its dissolution as a kingdom, to become a powerful people, in the presence of all the nations, withstanding and overcoming all who should rise up against them, and compelling an

acknowledgment of their superiority, while they evinced an all-embracing sympathy and benevolence? We have seen that it was thus predicted; and we have seen, in part, the fulfilment of those predictions, in tracing the progress of the Getæ, or Goths, from their settlements on the Euxine westward, their conquests in the Roman Empire, and their settlement in these islands. They were to be "terrible" in their anger, when attacked by others. They were to be exposed to great vicissitudes of success and loss, but they were not to be finally conquered. It was said to them, several years after they had been carried into captivity, "Fear them not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. . . . They that war with thee shall be as nothing, and as a thing of nought" (Isaiah xli. 10-12). I know that many revolt from the idea, that God, in his moral government of the world, uses peoples, as He does His angels, to execute His judgments, and to effect those changes in the condition of nations recorded on the pages of history, and which the devout student discovers to be indispensable to the fulfilment of His final purpose, which is the happiness of the creation. In fact, I think it is impossible to read history, with a mind open to conviction, and not to discover in it the hand of God. No doubt much will be inexplicable and irreconcilable with our imperfect ideas of His justice and mercy, but the historical facts remain, and if they are properly weighed, and their results carefully gathered up, and estimated in their relation to the world at large, there are few cases in which it will not be seen, that, however startling and distressing the occurrences in themselves may appear to have been, mankind has, upon the whole, been benefitted by them, in the foundation they have laid for an improved condition of things. It will be difficult for those who deny the moral government of the world to account for this fact, while those who admit the moral government of the world, find no small consolation in wading through the darker pages of history. Well, then, Israel was to be not only invincible, putting to shame all who might contend with her; she was to subdue peoples, and to bring them into subjection to her. "Behold I will make thee a new sharp threshing instrument; a new corn-drag armed with pointed teeth: thou shalt thresh the mountains, and beat them small, and shalt reduce the hills to chaff: thou shalt winnow them, and the wind shall bear them away; and the whirlwind shall scatter them: but thou shalt rejoice in the Lord; in the Holy One of Israel shalt thou triumph" (Isaiah xli. 15, 16). From the beginning it was foretold that they were to possess the gate of their enemies; and subsequently it was said that nations should bow down to them (Genesis xxii. 17, xxiv. 60, xxvii. 29). And then, and long after, even while they were in captivity, it was declared that they should "trample on princes like the mortar, even as the potter treadeth out the clay" (Isaiah xli. 25); and still more emphatically, and with more particularity, Jeremiah says, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations; and with thee I will overthrow kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and

its rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maiden; I will also break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers" (chap. li. 20-23).

Let any one read "The Rise and Fall of the Roman Empire," "The great European Battles," and the "History of India," and see in them how far these prophecies and promises have been accomplished in the Saxon race. And let him also look at the progress and issue of the late terrible war between the Germans and the French, and therein see how, "Through Thee, they shall thrust down their enemies, and in Thy name trample on those who rise up against them." These are the same people, descendants of the old Getæ (Israel), against whom the Romans so long fought in vain, and who, after a war of centuries, was broken to pieces by them. In the old empire, the rumour ran, that there was never any that meddled with them that repented it not. The Roman legions, during the last century of the commonwealth, and in the first of the empire, assailed and subdued Gaul, Britain, Rhætia, Vindelicia, and Pannonia. One nation alone of all the European nations that Rome attacked, maintained her independence. These Goths, or Germans, as they came to be called, conquered and dismembered Rome's Western Empire; but it was still more to their glory that they resolutely withstood her, when in the very zenith of her power; when there went forth a decree from Cæsar Augustus that "all the world should be taxed;" and when the earth seemed almost void of independent nations. The Germans extorted the respect as well as the fear of Rome, by their indomitable valour in maintaining their independence, not less than by their domestic virtues, and the free, but orderly, spirit of their internal governments. For ages, the power of this race was dreaded; nations bowed down to them, and kings submitted to them. Long after their conquests in the Empire, the fleets of Norway and Denmark grievously vexed all Western Christendom; and after Charlemagne's death, a large province in the north of France was ceded to them, and they became the civilised and Christianized chivalry of Normandy. This is the people that was carried captive by the Assyrians into those regions in the north of Europe where we first found them, and whence we have traced them coming westward, by the marks they left in their progress, and which exist at this day. They have subdued many nations, but they are not to be subdued. Nations may make war upon them, but they are not to fall. The Lord their Redeemer says, "Whosoever shall gather together against thee shall fall, for thy sake; no weapon that is formed against thee shall prosper." "All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil; and all they that prey upon thee shall be a prey" (Jere. xxx. 16). These prophetic promises, be it remembered, have reference to Israel, and not to Judah; and they have been to a considerable extent fulfilled in the history of the Saxon race. The Norman conquest of England presents no difficulty, for the Normans were of the same Saxon race.

But England, to maintain her high position, must be mistress of the seas. Situated in the midst of nations, some of whom envy

her power and regard her greatness and wealth with jealousy, she has sedulously to guard her shores, and while ever putting forth efforts to promote and maintain peace among other nations, she has to be on the alert, lest she herself should be taken at a disadvantage. It is a remarkable fact, in relation to the theory I am maintaining, that Israel, to the exclusion of Judah and Benjamin, the two tribes who united when the revolt took place, was educated in maritime affairs. The inheritances of Dan and Ashur lay along the shores of the Mediterranean, and it was, no doubt, with the seamen here trained that Hiram's servants, "who had knowledge of the sea," sailed, when Solomon's ships made a voyage to Ophir, and fetched gold (1 Kings ix. 28.) That Israel, after her captivity, was to become a maritime people is obviously implied in those prophecies and promises which give her possession of the islands of the seas, and colonies and settlements in both hemispheres. Those colonies and settlements could not have been acquired by any but a maritime people. "The abundance of the sea" (Isa. lx. 5) could not have been given to any other people. It has been given to the Anglo-Saxons; and the world concedes to them pre-eminence of the seas. It is said that Charlemagne, one day, looking out of a window in a town of Narbonne Gaul, saw a fleet of Northmen cruising in the Mediterranean, and then entering the port of the town, creating great alarm. As they went out to sea again, the Emperor gazed after them, his eyes bathed in tears, "I am tormented with sorrow," he said, "when I foresee the evils they will bring on my posterity." His forebodings were not without good reason. The Anglo-Saxons took after their kindred Norsemen. "As soon as this land got a hardy people into it," says Emerson, "they could not help becoming the sailors and factors of the globe. From childhood, they dabbled in water; they swam like fishes; their playthings were boats. In the case of the ship money, the judges delivered it for law, that England being an island, the very midland shires therein are all to be accounted maritime; and Fuller adds, 'The genius even of land-locked counties driving the natives with maritime dexterity.' As early as the Conquest, it is remarked, in explanation of the wealth of England, that "its merchants traded to all countries."

LAUNCH OF THE "FREEMASON" LIFE-BOAT.

A movement to establish a Freemasons' life-boat has just been brought to a successful termination. This movement was inaugurated by a few brethren of the Lodge of Faith, No. 141, whose very names (except in their own lodge) were unknown to the Craft. They resolved that the Masonic Fraternity should be represented at one of the noblest institutions of which this country can boast, whose mission is identical with the principles of Freemasonry, by providing for the alleviation of human suffering, without distinction of country, colour, or creed. The best intentions, and frequently the most disinterested actions, are liable to be misinterpreted. Hence, although the good work made steady progress, yet it was not at first entirely without opposition; but the brethren who formed the committee were happily endowed with characters of a nature to which opposition served as a stimulant. They continued to work, one and all, shoulder to shoulder, pushing onwards gradually, but surely, and soon the name of Bro. J. R. Stebbing figured on the list of committee. This in itself was a sufficient guarantee that earnest and straightforward work was meant. Other names of brethren eminent in the Craft followed, and success was certain. Many were

the prognostications that their efforts to gather sufficient money among the Freemasons of England to purchase a life-boat would be futile; but these prophecies proved to be false prophecies, and their prophecies delusive, for on Tuesday, the 12th of September, 1871, the first life-boat obtained by means of funds collected for that purpose amongst the Freemasons of England was launched at the works of Messrs. Forest (Boat Builders to the National Life-boat Institution), at the Regent Canal Basin, Limehouse. The ceremony was certainly not imposing, but decidedly interesting.

According to appointment, about twenty members of committee and a number of visiting brethren met at the above-named works. The boat (a first-class one, thirty feet long, seven and a half feet wide, and rows ten oars double banked) was placed on a new transporting and launching carriage near the basin, its name, the "Freemason," appearing upon it in letters of gold, flanked at each end with the emblems of the Craft. All preliminaries being completed, the R.W. Bro. J. R. Stebbing, P.G.D. of England and Prov. D.G.M. Hampshire, took his stand near the head of the boat, the brethren and a few ladies ranging themselves around him. Bro. the Rev. D. Shaboe, P.M., P.Z., and P.G.C. Middlesex, offered a short Masonic prayer, commending its future career to God's protection. Bro. Stebbing then approached the boat, and breaking a bottle of champagne (kindly provided by Bro. Mortlock) over the bow, exclaimed, "God speed the Freemason life-boat." At this moment, amid the enthusiastic hurrahs of the spectators, the vessel, like a "thing of life," darted down the slanting platform into the water with astounding rapidity, and bounded once or twice, as if rejoiced at being on a congenial element, but almost instantly steadied itself, and swam gracefully the length of the cable to which it was attached. Subsequently the usual tests were applied. By means of a crane, it was turned keel upwards, and then righted, by which a quantity of water was shipped, which was self ejected in less than twenty seconds. At this stage some thirty men stepped into the boat, who contrived to sink her within two feet of the rowlocks, and she was then allowed to raise herself, which she accomplished in about the same period of time. All its qualities were fully and satisfactorily tested, and explained by a gentleman who was understood to be Captain Robertson, R.N. The whole of the proceedings were highly gratifying to the vast number of spectators who had assembled to witness the trial.

The following are the names of the brethren who were present: R.W. Bro. J. R. Stebbing, the Rev. D. Shaboe, A. E. Harris, P.M. 141, President of the Committee; S. Davis, 141, the promoter and Treasurer; E. Gottheil, P.M. 141, the Hon. Sec.; T. Kennett, 141; Dairy, 141; Berg, 141; Gluckstein, P.M. 51, 141, P.P.G.S.W. Essex; Mortlock, P.M. 186; Magnus Ohren, P.M. 452; William Mann, P.M. 186, 1306, and P.Z. 186; John Boyd, P.M. 145, 534, P.Z. 145, 534; Charles Lacy, P.M. 174; D. Beck, S.W. 1306; Emmett, 186; H. M. Levy, P.M. 188; M. Davis, P.M. 188; Swallow, 382; J. Frankford, 188; Davy Davis, 141; Maurice Davis, 141; Philip Davis, 141; Major Finney, W.M. 1361; Henley, 186; Dr. Corner, 95; and J. Davis, 188.

A private omnibus being in attendance, twenty-four of the above-named brethren adjourned to Masons' Hall, Masons' Avenue, E.C., to partake of a dinner *a la Russe*, provided (at their own personal expense) by Bro. Gosden, which was served in a manner highly creditable to the establishment, and elicited a unanimous vote of thanks to the worthy host.

Bro. A. E. Harris presided, and the vice-chair was graced by Bro. John Boyd. The toasts were given in the following order:—

By the Chairman: "The Queen, as Patroness of the National Life-boat Institution, and the Craft;" "The Most Noble the Marquis of Ripon, M.W.G.M.;" "The Earl of Carnarvon, D.G.M., the Earl of Zetland and H.R.H. the Prince of Wales, P.G. Masters, and the rest of the Grand Officers."

Bro. John Boyd, A.G.P., responded for the G. Officers.

The toast of the evening, "Success to the Freemason Life-boat," was responded to by Bro. Stebbing, who discoursed most eloquently upon a subject so congenial to his feelings, to which his auditors listened with undivided attention, and on resuming his seat he was greeted with hearty and unanimous applause.

"The Visitors," to which Major Finney replied.

"The Committee," coupled with the names of Bros. Mann and Mortlock; "The original founders and promoter," was proposed by Bro. Dr. Corner in brief but suitable terms, and responded to by Bros. Harris, Davis, and Gottheil.

Various other toasts were given and responded to. These were interspersed with songs, by Bros. J. Davis, Mortlock, Henley, Emmett, H. M. Levy, and M. Ohren.

Thus terminated a day's rejoicing, for every brother must have felt a pleasant consciousness of duty done without hope of reward, and a gratifying sensation that the work thus completed may be the means of rescuing precious lives from the most terrible of deaths, and perhaps of some who belong to the "household of the faithful." The best thanks of the Committee are eminently due to Bro. Mortlock, who most kindly undertook the management of the whole proceedings, and succeeded most admirably (assuredly not without expense to himself), proving himself to be the right man in the right place.

This report ought not to be closed without an expression of sincere thanks to R. Lewis, Esq., Secretary to the National Life-boat Institution, for his amiability and courtesy to the brethren who negotiated with him for the purchase of the boat.

During the evening letters, regretting absence, were read from W. Bro. John Hervey, G.S.; Bros. R. W. Little, John Coutts, John Coombe, Hayle (Cornwall), and Dr. Johnson (Liverpool). The last-named brethren having taken a most active part in the collection of the fund, the mention of their names was a signal for loud and prolonged cheering.

LAYING THE FOUNDATION STONE OF A TOWN HALL FOR WIRKSWORTH.

The ceremony of laying the foundation stone of a new town-hall for Wirksworth was gone through with Masonic honours on Thursday week, by Bro. Captain A. P. Arkwright, R.N., M.P., and his brother members of the "Derwent" Lodge of Freemasons, Wirksworth, No. 884. At an early hour in the morning the town was all astir, and flags and banners were streaming from many of the shop windows, as well as from the scaffolding of the town-hall building. The time fixed for the forming of the procession was 12.30, but long before that time a large concourse of people had assembled from the surrounding districts, which, coupled with the frequent strains of music, and the appearance of the Wirksworth Volunteers in their new uniform, gave the quiet little town a very gay appearance. At 12.30 the procession formed in the usual order and proceeded to church.

On arriving at the church gates, the procession was met by the church choir, who sang "Onward, Christian Soldiers," on their way to the church. The prayers were read by the Rev. Bro. J. R. Porter, vicar of Kniveton, and a most eloquent sermon was preached by the Rev. Bro. A. A. Bagshawe, P.G.C., vicar of Wormhill, Rural Dean. After the service, a collection was made on behalf of the "Royal Masonic School for Boys," when upwards of £10 was taken.

On leaving the church, the procession reformed, and headed by the choir singing a hymn, proceeded to the Market-place for the purpose of laying the stone. On arriving at the town-hall building, the brethren were placed in their respective positions, and the Rev. Bro. J. R. Porter offered up prayer.

On the conclusion of prayer, the choir sang "Jesus shall reign where'er the sun," in which the greater portion of the vast crowd assembled joined.

The Worshipful Master (Dr. Webb) then gave the following address:—Ladies and Gentlemen, my brother Freemasons,—It affords me very great pleasure to come forward on this interesting and important occasion, in obedience to the wishes of the Derwent Lodge, to present, in behalf of the brethren, this trowel to our honourable member and brother, Captain Arkwright, in order that he may lay the chief corner-stone of this town-hall for Wirksworth. I say pleasure, because I believe this building, when completed and made serviceable for all classes, must benefit this good old town. I hope, in common, no doubt, with nine-tenths of my fellow-townsmen, that it will add to its commercial prosperity, and promote the comfort, convenience, and happiness of every person living in this neighbourhood. I have pleasure also, because it gives you an opportunity of seeing a Masonic ceremony and it enables me to say that although, Freemasons have secrets peculiar to themselves, there is nothing in those secrets at all subversive of the peace and good order of society. Freemasonry I regard as a grand Catholic benevolent society, whose object it is to diffuse "brotherly love, relief, and truth" throughout the world. It constantly inculcates its members to practise benevolence and charity—that charity which "suffereth long and is kind," "which thinketh no evil," that charity which not only giveth a cup of cold water, but which has always an inexhaustible spring from which supplies can constantly be drawn, hidden in the innermost recesses of the heart. At one time we Wirksworth people contemplated having a much grander and far more imposing ceremony than the present one. We were, indeed, ambitious enough to wish this stone laid by the Grand Lodge of Freemasons of Derbyshire, but insuperable obstacles presented themselves against the accomplishment of our wishes. The noble Marquis, who, as you know, is at the head of the Craft in this province, could not be here to-day by reason of his pressing engagements as a member of the Government, and from a communication made to myself by the Secretary of the Grand Lodge, Mr. Okeover's presence seemed exceedingly doubtful; therefore, in the face of these obstacles, having determined to lay the stone in Masonic form, I think we are peculiarly fortunate in having secured, in the person of our honourable member, so good, so kind, so estimable, and so benevolent a brother to lay the stone in connection with the Derwent Lodge, to which he belongs; and apart from the many excellencies of his own character, upon which in this neighbourhood and in his presence it would not become me to dwell, I know no person upon whom this duty could more fitly devolve, or by whom it could more worthily be discharged than by one who, himself a member of the Legislature, is also a descendant of that great man through whose genius and inventive skill the wealth and importance of this nation were so greatly increased; and through whose ingenuity hundreds, thousand, aye, tens and hundreds of thousands of our fellow-creatures were the better enabled in all time to earn their daily bread. I have, therefore, great pleasure in presenting this trowel to Captain Arkwright, and I hope it will always be to him a pleasing memento of this day's Masonic work. (Great cheering.)

The architect, Mr. Bradley, then handed to Bro. Arkwright the plans and mallet, after which Bro. Strutt, the treasurer, deposited the box containing newspapers and coins in the cavity of the lower stone. Bro. Arkwright then stepped forward and spread the cement with the silver trowel, and requested the stone to be lowered. The stone having been placed in position, accordingly to Masonic custom,

Bro. Captain Arkwright, *M.P.*, then said: The Craftsmen having done their part it only remains for me to complete the work, and striking the stone three times with the mallet, said "I declare this stone to be well and truly laid." (Tremendous cheering.) Silence being restored, the honourable member spoke as follows: Ladies and Gentlemen, my brethren: We have assembled in this good old town of Wirksworth to-day for a very important purpose, and I am obliged to my brethren of the Derwent Lodge for the

part they have permitted me to take in this day's work. I have known Wirksworth all my life and am interested in its welfare and prosperity; and if the work in which we have this day been engaged will in any way benefit the town, promote concord and union amongst its people, diffuse happiness and increase its trade, then it will have been the work of true Freemasonry. (Cheers). Brethren, let all our dealings with each other and with the rest of the world be always on the square. I thank you all for kindly attending here to-day. It is a proof to me that you are all interested in the advancement of brotherly love, relief, and truth. (Tremendous cheering.)

The process of anointing the stone with corn, oil, and wine, having been gone through by the Worshipful Master, a prayer was offered up by the Chaplain, and the square, level, plumb, rule, and plans, were handed by Bro. Arkwright to the builder, Mr. Edwin Tomlinson, of Derby, for his guidance.

An oration was then delivered by the Provincial Grand Chaplain, Bro. A. A. Bagshawe, and the Old Hundredth having been sung, and blessing given by the Rev. Bro. J. R. Porter, the Freemasons retired to close their lodge.

At three o'clock, a public banquet was held in a tent erected for the occasion, on the site of the new building, where Mr. C. Low, of Derby, served up a most excellent spread, which appeared to give general satisfaction. The chair was occupied by Dr. Webb, and the vice-chair by J. F. Kingdon, Esq. On the cloth being removed, the usual toasts were duly honoured.

The following brethren were present during the proceedings:—W. Webb, J. Hindle, C. Parkin, B. Street, C. B. Dunn, W. Milligan, G. Harvey, E. Birch, W. S. Lugg, J. Kinder, C. Wright, F. Barton, A. P. Arkwright, J. P. Bradley, N. Wheatcroft, A. O. Brookes, A. Macbeth, J. Pickard, C. B. Dunn, W. Milligan, G. Harvey, W. Shaw, J. V. Bettie, C. B. Marshall, W. Lennox, J. Stone, W. L. Hall, G. Smith, A. Roome, J. F. Kingdon, Derwent Lodge, No. 884, Wirksworth; F. Campion, Lodge of Repose, No. 802, Derby; A. A. Bagshawe, Rural Dean of Buxton, and P.G.C. of Derbyshire, R. Duke, E. Milligan, Phoenix Lodge of St. Anne, Buxton, No. 1235; W. Dawson, St. John's Lodge, Bolton, No. 221; J. H. Casson, H. Cupit, S. Rowbotham, Royal Alfred Lodge, Alfreton, No. 1028; J. R. Porter, Tuscan Lodge, London, No. 14; J. Clotine, Minerva Lodge, No. 300, Ashton, T. Hall, A. Wallis, T. Gentles, W. Slinn, Tyrian Lodge, No. 253, Derby; J. Bibby, Alexandra Lodge, Sevenshulme, No. 993; W. Green, W. Edmunds, Scarsdale Lodge, No. 687, Chesterfield; W. R. Holland, F. Brittain, J. Witham, W. A. Cox, St. Oswald Lodge, No. 850, Ashbourne; Cannon, H. Barker, Rutland Lodge, Ilkeston, No. 1179; E. Cunningham, Thistle Lodge, No. 275, Scotland; Fitzherbert Wright, J. Bowmer, W. H. Fisher, M. Hooper, Okeover Lodge, No. 1324, Ripley; W. Kirkland, Tyrian Lodge, Eastbourne, No. 1110; B. Wilson, W. H. Burton, F. H. Plock, Arboretum Lodge, No. 731, Derby; W. Guton, Lodge of Unanimity, No. 287, Stockport; J. F. Hurt, Lennox Lodge, Richmond, Yorkshire, No. 123; B. Cooper, R. D. Cooke, W. M. Ingle, J. Pym, J. Moore, W. Perkins, F. Johnstone, J. Simpkins, W. Adsetts, G. Bollington, S. Stone, J. Pegg, W. Loverock, G. Small, J. Stanhope, Beaureper Lodge, No. 787, Belper; R. M. D. Smith, Lodge of Friendship, No. 44, Manchester.

CONSECRATION OF THE DORIC CHAPTER, No. 933.

Another chapter was added to the rapidly-increasing roll of metropolitan chapters, on Tuesday, the 19th inst., when the "Doric" was ushered into existence through the kindly medium of the Grand Scribe E., Comp. John Hervey. The consecration took place at Anderson's Hotel, Fleet-street, and the proceedings commenced about half-past five o'clock, when Comp. Hervey, as M.E.Z., opened the chapter, having Comp. J. W. Halsey, P.Z., on his right as H., and supported on the other side by

Comp. James Brett, P.Z., D.G.C., as J. The companions were then admitted—a procession having been formed by Comp. R. Wentworth Little, P.Z., who officiated as Director of Ceremonies.

The Acting G.S.E. read the petition and charter, and the M.E.Z. inquired of the companions if they approved of the officers named in the charter. The companions having signified their approval in Masonic form, the M.E.Z. proceeded to constitute the companions into a regular chapter in ancient form, and called upon Comp. Brett to deliver the oration, which he rendered in a faultless manner. An anthem (133rd Psalm) was then sung by the choir, consisting of Comps. G. T. Carter, P.M. 382, T. Distin, and W. Dawson. The first portion of the dedication prayer was repeated, and the M.E.Z. gave the invocation, after which the Scripture portions were read. The chapter pedestal was then uncovered, and the J. and D.C. carried the elements three times round the chapter, &c. The J. took the censer three times round the chapter, solemn music being played during his progress. The second portion of the dedication prayer followed, and the M.E.Z. then dedicated and constituted the chapter. The fine anthem, "I have surely built Thee an house," was splendidly sung by the choir. The patriarchal benediction by Comp. Brett closed the proceedings of the consecration.

A conclave of Installed Principals was then formed, when Comp. J. G. Stevens was successively installed into the third and second chairs, in a very able manner, by Comp. Brett. The First Principal-designate, Comp. T. J. Barnes, H. 554, was then presented by the D.C. for installation, and the ceremony of installing him devolved upon Comp. Hervey, by whom it was rendered in a most impressive manner. Comp. George Snow, the J., being already a P.Z., took his seat as Third Principal. Upon the readmission of the companions, a ballot was taken for Scribe E., when Comp. J. Griffin was unanimously elected to that post. It was then proposed, seconded, and unanimously resolved, that the thanks of the chapter be recorded on the minutes, and presented to Comps. Hervey, Brett, and Little, and that they be elected honorary members, in recognition of their services at the consecration and installation ceremonies. Each of the companions expressed his high appreciation of the compliment, and wished the chapter every prosperity. Several propositions for exaltation were then made, and the chapter was closed.

A cold collation, to which about five-and-twenty sat down, was served, and gave general satisfaction. After the cloth was cleared, the M.E.Z. proposed "The First Grand Principal, the Marquis of Ripon, K.G.," and "The Second and Third Grand Principals, Lords Carnarvon and De Tabley, and the rest of the Grand Officers." Comp. Brett, G.D.C., returned thanks in a very fluent manner, and with evident heartiness. The M.E.Z. then gave "The Health of the Consecrating Officer, Comp. John Hervey, G.S.E."—(great applause)—and eulogised highly those qualities which the worthy companion is so widely known to possess. The Grand Scribe E., in responding, said he looked forward to a bright future for the Doric Chapter, and then called upon the companions to drink success to it, coupled with "The Health of the M.E.Z., Comp. Barnes," who was assuredly the right man in the right place. After an excellent speech, in reply, from the M.E.Z., "The Health of the Visitors," coupled with the name of Bro. Binckes, P.Z., and "Success to the Charities," was proposed, and elicited a telling response from the Secretary of the Boys' School. Several other toasts followed, and the companions then separated. The musical arrangements were most effective, and several duets and songs were sung by Comps. Carter, Distin, and Davison. Comp. Stevens, H., also delivered a capital recitation.

THE MARQUIS OF RIPON is expected to arrive at Studley Royal at the end of the month from his shooting-box in Scotland.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Adv't.]

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The Freemason,

SATURDAY, SEPTEMBER 23, 1871.

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

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

THE MISSION OF FREEMASONRY.

IN a utilitarian age, like the present, no institution, however venerable—no system, however deeply rooted or widely extended—can long hope to escape that crucial test of criticism which is expressed in the somewhat cynical words, "*cui bono?*" To fancy that Freemasonry is an exception to this wholesome rule, is simply to deceive ourselves; on the contrary, it is precisely from a fraternity like ours that the world expects most, and, mainly, because the influence of Masonic teachings is supposed to be as powerful as it is pure. It is, of course, well known that the Craft comprises within its fold a vast number of adherents in every civilised country and clime, and it is likewise believed that all are actuated by the same principles and inspired by the same fraternal sentiments. But, as we have had occasion to point out before, the Masonic

code is variously interpreted in various places. In France, the teachings of Freemasonry have been warped into identity with the doctrines of 1789, and the mottoes of a revolutionary horde have been pressed into the service of a peaceful association. Hence the delusions which at times betray our French brethren into acts which are high treason against the Brotherhood. In Germany, the Institution has kept aloof from politics, but the consideration of subjects which affect the general wellbeing of the community is not prohibited in the lodges. A large proportion of the German Masons are men of education and experience, and probably no other nation in the world has produced so many elaborate and philosophical treatises on the origin, progress, and objects of the Craft. Admission into the Masonic Order is not very easily obtained in Germany, and a long probation—generally a year or more—must be submitted to before an Apprentice can be advanced to the next degree, or a Craftsman to that of Master. The high grades are not in much favour among our Teutonic cousins, although many of the Templar leaders, such as Baron Hinde, during the last century were natives of Germany. The ceremonial duties of Freemasonry are conducted with great solemnity in most of the German lodges, and the Fraternity is respected by men of all ranks. But it is only in England that we find powerful organizations at work to give practical effect to the benevolent principles inculcated by the teachings of the Craft. Beyond doubt, much private assistance is rendered by our brethren abroad to necessitous cases, but there are no institutions corresponding with our Masonic Schools, our Asylum, or our Annuity Fund. And, in this respect, we hold that the mission of Freemasonry is not fully fulfilled by Continental Masons. In the present age, we want something more than the ideal link of brotherhood, and our union should be cemented by deeds and not by words. Our acts ought also to be on a scale commensurate with the dignity and importance of the Order—not desultory acts of generosity, but regulated by a high sense of justice, and a desire to confer permanent benefit.

English Masons are sometimes reproached for their love of conviviality, and the pleasures of the table, but, happily, this does not prevent them from supporting—and nobly supporting—institutions for the education of the young, and the shelter of the old. There is no reason why the Masonic body in Germany, France, Spain, or Italy should not dedicate a portion of their funds to the accomplishment of similar results. They are rich enough, and numerous enough, to ensure success, if they will but undertake the duty. Even our brethren in the United States, energetic and enthusiastic as they are, have been somewhat behindhand in this matter. The Grand Lodge of New York, we believe, is now collecting funds for the payment of annuities to aged Masons in distress, and

no doubt the excellent example will be followed by the other State Grand Lodges. If such a course were generally adopted, we should hear less about the alleged inconsistency between Masonic precept and Masonic practice—good works flowing naturally from the faith that is in us. We are far from urging that Freemasonry should be suffered to degenerate into a mere benefit society; neither do we think that there is any parallelism between the case of a zealous Mason, who, after long years of good service, is provided for by his brethren, and the case of a member of a friendly society, who can *claim* so much because he has contributed to the society's funds, although he may never have advanced its interests, or worked for it, as very many Masons work for the Craft. We do hold, however, that no deserving Mason should be abandoned to the rigors of poverty and adversity in his old age; we do hold that it is the duty of the Brotherhood to succour him in his hour of distress, literally and substantially. If our French friends spent less money upon banners and sashes, and some of our brethren in England curtailed their post prandial enjoyments, what a fund might be raised for the widow and the orphan, and those ancient members of the household who have no place to lay their heads. It is a subject which deserves not only consideration, but instant action, and we hope our Continental brethren will take the hint and inaugurate the movement in their lodges. Schools for youth, retreats for old age—such should be the programme of the Fraternity, wheresoever dispersed. This would at once place Freemasonry at the head of all the philanthropic systems in the world—it would be an all-sufficient answer to inquiring minds which might seek to probe the mysteries of Masonic science, and we need hardly add that it would prove a stimulus to many earnest Masonic workers to continue their exertions for the permanent progress and prosperity of the Order.

We do not question the fact that Freemasonry is even now superior to any other organization in the beneficence of its members, and the brotherly feeling which, with but rare exceptions, prevails amongst its followers. But its mission will never be satisfactorily achieved until every land can boast of possessing Masonic institutions akin to those supported by the English Craft.

NEW LODGE IN DUBLIN.—Masonic Lodge No. 227 was constituted on Monday, the 11th inst., by R.W. Bro. the Rev. Simpson G. Morrison, P.G.C., when the following officers (to whom the warrant was granted) were installed with due ceremony: Bros. William Doolin, P.M. 494, W.M.; Thomas Callinan, S.W.; and Thomas Fitzgerald, J.W. Bros. Morrison (Dublin), Yarker (Manchester), and Ashworth (Rochdale) were proposed for honorary membership, and twenty-one other brethren for affiliation as subscribing members. The lodge being duly closed, the brethren present, to the number of thirty, proceeded to the Royal Arcade Hotel, where an excellent banquet was provided for them by Bro. Auguste Mouillot, W.M. 120. The usual loyal and Masonic toasts were given and very heartily responded to, and the brethren separated at an early hour, wishing every success to the new lodge. A large number of P.M.'s and other officers of lodges assisted at the ceremony of constitution.

Multum in Parbo, or Masonic Notes and Queries.

THE NEW IRISH CONSTITUTIONS.

The interesting observations by an "Irish H.K.T." on the above subject will, we hope, receive due consideration by the members of the Grand Lodge of Ireland. The article is evidently written by a brother thoroughly acquainted with the wants of the Craft in our sister Grand Lodge, and we thank him for his most fraternal review of our suggestions respecting the forthcoming edition of the "Ahiman Rezon." We know of few better opportunities to obtain the general views of the Fraternity on such an important question compared with the advantages the columns of *THE FREEMASON* offer, and we hope other brethren will avail themselves of the present advantage of ventilating their opinions before the proposed alterations *became law*.

To prevent any misunderstanding, we beg to state most positively, we do not believe in *sectarian* prayers in Craft lodges. We simply drew attention to such being permitted under the Grand Lodge of Ireland, but certainly it is a great error to allow such a violation of our universality to be perpetrated.

On this subject we enclose an extract from the address of Bro. Edward White, which we commend to the serious perusal of all who differ from us in advocating that one of the leading ideas of Masonry is "unlimited tolerance in religious matters," compatible with Theism.

W. J. HUGHAN

"But if we should undertake to teach any particular religious creed our ancient landmarks would be swept away and one of the very best features of masonry, to-wit, its universality, would be irrecoverably lost. It is the brightest jewel in the crown of masonry, that its moral creed is such that it receives the approval of the good and virtuous of every land, and that its sublime principles find as ready recognition under the crescent as under the cross. The God of the Christian, the Allah of the Mussulman, and the great spirit of the untutored Indian is, after all, the same Supreme Architect of the Universe, whom, as masons, we all adore. The same solemn obligation rests on us and on them; the same great principles actuate both; the same sublime purpose is followed by both with equal zeal and sincerity; and the very blood that flows in their veins is derived from the same Almighty Parent that has furnished ours; and shall we, because our religious belief happens to be different, refuse to take by the hand as brethren those in every respect as worthy as ourselves? If I chance to travel in a Mahomedan country, and am beset by ruffians, and wounded and robbed, shall I refuse to receive the assistance of the Masonic brother who hastens to my relief simply because his faith differs from mine? If I sink, fainting in the burning desert, shall I dash the cup from the hand of him who seeks to minister to my wants, simply because he hopes to attain salvation through the intercession of his prophet, and I through that of my Saviour? Or if I chance to meet with a man loyal in his friendship, sterling in his integrity, exemplary in his habits, and irreproachable in all the relations of life, shall I refuse to form a connection with that man for business or otherwise because we cannot agree on questions of doctrine? If such a principle were adopted, our society would be no longer Masonry, but Christianity; our lodges would resolve themselves into churches; and then, instead of orderly and harmonious meetings,

would begin angry discussions of nice doctrinal questions; all manner of schisms and heresies would spring up, and our nice proud organization would sink into drivelling insignificance. But why expect of us the recognition of any particular system of religion? Is it expected that our banking institutions, our insurance companies, and our railroad corporations should have a recognition of Christianity embodied in their charters? Then why of us?

"Our plans and purposes are as distinct from those of the church as are the plans and purposes of the business organizations just alluded to. Ours is a code of morals, not religion; except so far as natural religion is necessary as the foundation of morals. We seek to soften the rigors of life, but not to transport the soul to the hereafter. Through the thorny paths and gloomy ways of life, Masonry walks with man, sympathizing with his misfortunes, and soothing his sorrows; but when he stands on the dark shores of that sea which separates time from eternity, her task is done, and then on the church, the spiritual guide of the soul, devolves the last duty of committing it to that 'Divine ark which will safely waft it over the tempestuous sea of troubles, and that anchor which will safely moor it in a peaceful harbour where the wicked cease from troubling and the weary shall find rest.'

"But while Masonry, as an organization, attaches itself to no system of religion, it interferes with no man in the worship of God according to the dictates of his own conscience. Individually we are Christians, Mahomedans, Jews or Eclectics. As Masons, we know nothing save the great reciprocal duties to the performance of which we have so solemnly pledged ourselves."

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

The communication of "An Edinburgh Member of the Royal Order of Scotland," at page 585, contains a mistake even in the second line. There is *no* "letter" by "X. Y. Z." at page 473. Then, to find fault with me for writing anonymously whilst he is also doing the same, is simply ridiculous. However, these and other childish remarks appear to me to be simply done for a purpose—partly to throw dust in the eyes of the readers of *THE FREEMASON*, if it can possibly be done, under cover of which an E.M. of the R.O. in Scotland may hide his retreat. Instead of any "proofs satisfactory," we have about two columns taken up with statements and threats most unsatisfactory! And because "X. Y. Z." refuses to swallow all the "buncombe" related about the Royal Order, and related, too, without the slightest shadow of any substantial proof to support it, he is told he may be "prosecuted for libel." Could anything be more silly? "An Edinburgh Member of the Royal Order of Scotland" may light his pipe with his libel, and then ponder over the "awkward position" in which he has put himself. And, certainly, his remarks do anything, in my opinion, but add more credit to his Order. As to the members of the Royal Order believing in its pretensions, they may very possibly do so, at least generally; but if they do so on an imaginary, or false foundation, that only shows their credulity. They ought to be able to give a reason for their faith. I may here observe that I am a Freemason, and, as such, I consider it my duty to stand up for the truth. In doing so in this case, I am not "gratifying spite," either against the Royal Order or any of its members, for I have none against either. And instead of "An Edinburgh Member of the Royal Order of Scotland" dodging the real question at issue by any such unmasonic imputation, it would have been much more manly to have either remained silent or else written satisfactorily to the point. He asks me to tell him who I am, and then he will

give me these wonderful "proofs satisfactory" he has been alluding to. Now, I reject his offer with disdain. I want no "hole and corner" work; the pretensions were set forth in *THE FREEMASON*; and *if* it they ought to be established, *if possible*. Further, I have not the slightest anxiety to know who my antagonist is—laird or lord, it is all one to me; what I care for is, the *evidence*. I do not believe any documents are in existence which show the Royal Order to have been in existence either in or before 1736. It may have in its possession documents "more than two hundred years old" *about something else*. As to the pretensions anent Kilwinning, Bro. D. Murray Lyon gives them the go-bye; while, at page 426 of Bro. J. G. Findel's "History of Freemasonry," it says: "The Royal Order, according to this Ritual, which is written in Anglo-Saxon verse (?), boasts of great antiquity. But too much stress must not be laid upon this circumstance, for it is well known that the English (Scotch?), like the Germans, possess their false Masonic documents, &c." Then, at page 427, Bro. Findel accuses the manufacturers "of the Royal Order of fabricating certain things 'for the purpose of giving antiquity to the Order.'" Now, if Bro. Findel is wrong, and if the Royal Order be really older than the establishment of the Grand Lodge of Scotland in 1736, its members ought to prove it.

X. Y. Z.

THE RITE OF MEMPHIS.

For the information of our readers we insert the following copy of a circular issued by the Craft authorities, with reference to the spurious Order of Memphis. This circular appeared, some time since, in our contemporary, but its publication now may be of greater use to the brethren in England.

"Freemasons' Hall, London, A
24th October, 1859: 11 02

"Dear Sir and W. Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are, at present existing in London, and elsewhere in this country, spurious lodges claiming to be Freemasons.

"I herewith furnish you with a copy of a certificate issued by a lodge calling itself 'The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes,' and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body, be permitted under any circumstances to have access to your lodge, and that you will remind the brethren of your lodge that they can hold no communication with irregular lodges without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39, George III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open lodge, and the copy of the certificate to be preserved for future reference, in case of necessity.

"I remain, dear Sir and Brother,

Yours fraternally,
WM. GRAY CLARKE, G.S."

THE OLD LICENSE LAWS.—It is a singular fact that in all old representations of the manners and customs of our forefathers, cups and drinking vessels are more plentiful than dishes. The early inhabitants of England no doubt were hard drinkers, especially after the occupation of the kingdom by the Danes, who brought some very bad habits with them. In fact, to such an extent did the drinking evil prevail that Dunstan, Archbishop of Canterbury, put down a number of ale-houses, and only allowed one to a town. He also ordered that pins or nails should be fastened into the drinking vessels at stated distances, and he who drank beyond these at a draft was liable to punishment. We offer this hint to the present Home Secretary.—*Food Journal*.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 20th inst. Bro. John Clabon, P.G.D., the President, occupied the chair, and among other brethren present were the Vice-Presidents Bros. Nunn, P.G.S.B., and Brett, P.G.P.; the Grand Secretary, Bro. Hervey; Bros. J. Smith, P.G.P., W. Ough, P.G.P.; J. Boyd, A.G.P.; Gale, Walters, Mann, Halsey, Stevens, Thompson, &c.

One of the grants requiring confirmation, namely, a sum of £40 to Bro. E. W. P., was not confirmed, after a somewhat long discussion. Grants were made to the following petitioners:—

Mrs. M. T., Lodge 202	£20
" T. E., "	208	...	10
" C. M. C., "	771	...	40
" A. C., "	820	...	20
" J. C., "	192	...	20
" M. D. J., "	1076	...	10
Bro. O. D. C., "	376	...	30
" J. B., "	147	...	15
" R. C., "	392	...	20
" E. B. C., "	392	...	10
" L. E. R., "	438	...	30
" J. W. B., Scotch	20
" E. B., "	515	...	20
" W. D. F., "	135	...	20

Two cases were deferred, and the Lodge was closed.

P o e t r y .

SONNETS.

[From the *American Freemason*.]

THE EAST.

The sun ascends his Orient throne at morn,
To drive away the dark'ning shades of night;
From whence the day to open and adorn,
He floods the earth with beams of golden light.
To labour then the universe he calls—
To work! to work! the tacit summons falls,
In majesty he mounts the azure sky,
And rolls through vast ethereal realms on high.
So in the EAST the MASTER rises too,
To set the Craft to work, and to impart
The light and knowledge of our sacred Art,
In lessons known but to the favour'd few;
And there we, the PILLAR OF WISDOM see,
A firm supporter of Freemasonry.

THE SOUTH.

Still higher up the blue expanse of heaven
We now behold the glorious sun ascend,
Bright golden tints are to the landscape given,
And beauteous colours with each other blend;
Yet higher up the arch he moves along
In splendour, the ethereal clouds among,
Nor falters, stops, nor waves to either hand,
Until within the SOUTH we see him stand.
There, now he makes a grand, sublime display,
For 'tis the beauty and the glory of the day.
Our JUNIOR WARDEN, too, that post commands,
To superintend refreshment there he stands;
And there we, the PILLAR OF BEAUTY see,
Another firm support to Masonry.

EMMETT.

Florence, Laurens Co., Georgia.

Original Correspondence.

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

THE RITE OF MEMPHIS.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—Will you permit me to state, that the Ancient and Primitive Rite of Memphis of the United States of North America, which has but lately been introduced in this country by W. Bro. B. D. Hyam, Past Grand Master of Craft Masons of California, U.S., and who was present

as a visitor at the last Grand Lodge Quarterly Communication, has no connexion whatever with the spurious body of the Order of Memphis, or the Reformed Rite of Memphis, claiming the rights and privileges of a Grand Lodge, and exercising the power of conferring the first three degrees.

The American Rite originally obtained from the Grand Council of Rites of France, and for years holding fraternal relations therewith, admits none but Master Masons, of good standing, belonging to a regularly-constituted Lodge of Craft Masons, and does not confer any degrees belonging to Craft Masonry. And many of the distinguished American visitors but lately fêted here hold high rank in the Order.

Trusting to your sense of fair play to insert this,

I am, Sir and Brother,

Yours fraternally,

MEYER A. LOEWENSTARK.

Devereux-court, Temple, W.C.,

Sept. 21, 1871.

THE TRANSACTIONS OF 1717: WERE THEY, OR WERE THEY NOT, THE "REVIVAL" OF FREEMASONRY?

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I am sorry to have to differ upon this subject from one I esteem so highly, and to whom I am so much indebted, as Bro. Hughan, but according to the evidence as yet before me, I feel bound so to do. If Bro. Hughan, instead of merely alluding—as he does at page 484—to something he has formerly said, perhaps elsewhere, which he considers or imagines, supports his views, will here state properly and definitely—as we think he is entitled to do, and which the readers of *THE FREEMASON* have a right to expect—what that evidence really is, then we shall all be able to examine it personally and see what it is worth; but instead of doing so definitely, he contents himself with a mere allusion! Now that will not do, it is *satisfactory proof to the point*, that is wanted. More, we want that proof laid before us here, in the pages of *THE FREEMASON*, so that all your readers may be able to read and study it for themselves—that is to say, if such proof really exists!

However, as I expressed at page 442, I doubt the existence of any such proof; and what is also curious, Bro. Hughan himself backs me up in my ideas, for at page 491 we find him saying: "In fact, Masonic degrees were unknown before A.D. 1716, so that they are all inventions of modern times." Now, as it is well known that our system is one of degrees, it follows that if neither these degrees, nor any degrees at all, existed before 1716, then our system could not have existed before then, either, and as a consequence, the application of the term "Revival" to the transactions of 1717 is either an imposition, or a misnomer, and as a further consequence Bro. Hughan is not justified in continuing the use of any such term whenever it can be shown that its use is unjustifiable. No doubt certain extraordinary transactions in connection with the Masonic body did take place in 1717, but as these consisted in the introduction of something new and extraneous, then it is a mistake to speak of them as a "Revival of Freemasonry." Transition would be an honest word. "Transition" implies change, but that change is not necessarily a "Revival," e.g., our nineteenth-century steam-shipping, although an improvement upon the old sailing vessels, cannot properly be called a "revival," seeing steamers never formerly existed. Their introduction was more than a simple evolution, it was a revolution, or a construction on an entirely new and different basis. So with our 1717 Freemasonry, it also was a construction on a new and different basis. Of course an old lodge could undergo a metamorphosis, just an old sailing vessel could be transformed into a steamer by having the necessary

new apparatus put into it, but that would not be a "revival," but a transformation. To turn "common gavel" into swords would hardly be *reviving* then, the transaction would more properly be denominated a *transition*. To revive, is to impart new life to something going to decay, but Masonic lodges in 1717 were not decaying, nor, in many cases, until long after did what would cause such decay come into force. The remarks of Preston and many others upon the state of Masonic lodges in and about 1717 were made, in my opinion, either through ignorance or from the desire of imposing; or, as I may otherwise express it, knowing nothing properly of the subject, they made use of fanciful speculations in order to hide their real ignorance, and fill up their books. As to Bro. Hughan telling us (page 485), that "the great majority of Masonic authors have believed in the 'revival' of 1716 or 1717," I ask: What has that to do with *proving* it? Certainly nothing. It only shows how largely ignorance and credulity existed among them; just as with myself before May, 1868. There is another point here, however, which I wish to draw attention to, viz., I do not consider that all those who have written upon Masonry have done so in good faith, i.e., really believing what they were promulgating. Many write in ignorance—they are to be pitied; others, however, with longer heads, simply write whatever suits the popular taste at the time, or what will find a market; as to what they write or publish being true, that is only a secondary consideration,—these latter are to be scorned. It is only recently that we find real trustworthy pilots in Masonic matters; and among them all Bro. Hughan is one of the best, yet, as history shows, none if us are infallible; consequently, while Bro. Hughan is generally right, in this case, in continuing to use the word "Revival," and especially as done and understood, I think he is wrong. Supposing (page 485) that our "Freemasonry" was a "reconstruction of an ancient society," that is not the point. The question is—Is our Freemasonry either a "Revival," or continuation of, the fifteenth and sixteenth century Freemasonry? Supposing, as I expressed at page 442, that our system of Freemasonry was the *Renaissance*, or "reconstruction of an ancient society," viz., of some form of old Pagan philosophy, that would not constitute it a "Revival" of *Freemasonry*. In short, Bro. Hughan has, as yet at all events, brought forward nothing which supports him in his use of the word "Revival," but the very opposite. The only thing which I have yet seen which could support him in his views, is the Sloane MS. 3329, fol. 142, if it could be proved to be older than 1716, which, however, I doubt. So far as I can judge from the perusal of a copy of it which Bro. Hughan very kindly sent me, it is no older than about A.D. 1720, whatever less. No doubt Bro. Findel, at page 118 of his "History of Freemasonry," inclines to put it at the end of the seventeenth century; and Bro. Hughan, at page 25 of his "Unpublished Records of the Craft," while stating its age as doubtful, places it between "1640 to 1700;" yet the former has brought nothing forward, as yet, to support his idea properly, while the latter, at the very same place where he gives its age as "1640 to 1700," also quotes good evidence which goes to prove it to be more modern; for, while stating that Mr. E. A. Bond and Mr. R. Sims agree that it is "probably of the beginning of the eighteenth century," he also adds, "We are also informed by a gentleman, whose name has been honourably associated with the British Museum for years, that, as Sir Hans Sloane only died in 1753, the article on MS. 3329, might easily be of a date after 1717." Now, with the above statements before him, why Bro. Hughan should have confined its age as between "1640 to 1700," I cannot understand. It would have been better and fairer, in my opinion, to have said 1640 to 1720, which latter date I consider was only fairly due to the statements of the gentle-

* Before the eighteenth century we had a Renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a Renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the operative masons, although the operative masons were made use of in both cases.

men I have above referred to, two of whom place it at the beginning of the *eighteenth* century, while one says it may *easily* be after 1717. In writing to me some time ago anent its age, Mr. Bond inclined to put it between 1700 to 1710, but he adds, "I see no certain evidence, and I judge by *general character of the writing*." Now, as Mr. Bond only judges from the *writing*, it appears to me that we must allow a few years to go and come upon. For, if a man, 35 years of age, wrote in this style in 1710, I ask: What difference, if any, would there be in the style of his writing in 1720? Very little, if any, consider, for a stranger especially to judge by. Under the above circumstances, therefore, and for other reasons, such as its internal evidence, &c., I must give it as my opinion that this Sloane MS. 3329, cannot be allowed to be pronounced any older than 1717, without the *very best* of *real evidence* to support it. I think, Bro. Hughan would do well to publish it, so that brethren interested might be able to read it for themselves. At page 490, Bro. Hughan observes: "Undoubtedly, these ancient lodges were *speculative* as well as operative." Now, that is highly calculated to mislead, for brethren who know no better would at once conclude that if these old pre-eighteenth-century lodges "were *speculative*," then, of course, they practised Speculative Masonry; and also, of course, said speculative masonry was undoubtedly *our* Speculative Masonry! Which, according to Bro. Hughan's own showing, would simply be untrue. The fact is, these ancient lodges were *not* "speculative" in any such sense as we now use and understand the term; although Masonic societies used to admit non-operatives, just as did the Tailors' Company, yet they therefore no more practised speculative Masonry *thereby* than the latter practised speculative Tailory.

As to where Doctors Desaguliers and Anderson got their ideas from when they instituted our system, that is another matter. If our doctrines and ceremonies were introduced by them, it shows that the term "Revival" is a mistake. Possibly, John Bunyan's "Solomon's Temple Spiritualized" might have afforded some suggestions or ideas to Dr. Anderson, while assistance upon many points could be derived from other quarters.

As to Bro. Hughan's idea (page 485) of the "operative masons of the second decade of the *eighteenth* (not "17th") century" being themselves deceived, that is simply gratuitous. No fear of that, they knew well enough what they were doing; the thing was, to deceive the *public*. In conclusion, as this is my second letter, and the next my third, and according to arrangement the last, I trust Bro. Hughan will enter into the matter as fully and pointedly in his answer as he possibly can, so that I may have a chance of replying to his statements.

I am yours fraternally,

W. P. BUCHAN.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—“A Masonic Student,” at page 586, has done just as I expected—viz., shown the “white feather.” So far as my experience goes in connection with this subject, he has for long been a capital promiser, but a very poor performer; he is always going to produce something in the “indisputable” way, but somehow it never comes! How is this? I am not astonished at our brother not exactly relishing “the controversy on Bro. Buchan's principles;” the opponents of Wellington and Moltke did not like their “principles” either, each had such a curious “way of his own.” It is quite unnecessary, under the circumstances, for me to take up your space, only there is one statement made by “A Masonic Student” which I must challenge, as I consider it is untrue, viz.: “what others besides myself have answered successfully before.” I deny that he has ever done so, and defy him to point out when, where, and how, he ever did so “successfully,” as yet?

I am, yours fraternally,

W. B. BUCHAN.

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this old-established and prosperous lodge was held on Wednesday evening, the 13th inst., at the Masonic Rooms, Athenæum. The chair was occupied by the W.M., Bro. Dr. Moore, P.M., G.S.B. England, who was supported by the following officers and brethren:—Bros. John Hatch, I.P.M.; W. Hall, S.W.; B. Mills, as J.W.; E. Simpson, P.M. and Sec.; W. J. Sly, S.D.; J. Bell, J.D.; J. Harrison, I.G.; James Taylor, Organist; Watson and Beeley, Tylers; R. Taylor, Steward; Whimpray, P.M.; Kelland, P.M.; Bailie, Hartley (W.M. 1353), W. Heald, J. Stanley, R. Balfour. Visitors: Bros. R. Harger (1051), R. R. D. Adams. The lodge was opened and the usual business transacted. The W.M. announced that he had represented the lodge at the Quarterly Communication of Grand Lodge on 6th inst. Bro. Robert Balfour gave proof of his proficiency as a F.C., and Bro. Hatch, I.P.M., having taken the chair, he was raised to the degree of M.M. The ballot was taken for Mr. Robert Gregson, Schoolmaster, who was declared to be unanimously elected, and he being in attendance was initiated into the mysteries of Freemasonry by the W.M., the working tools being presented by Bro. Hall, S.W. The brethren were reminded that the next meeting of the Provincial Grand Lodge would be held in Liverpool on the 4th October, and a brother having been proposed as a joining member the lodge was closed in due form.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.* The regular monthly meeting of this lodge was held at the Royal Hotel, on Thursday, the 7th instant. The chair of K.S. was occupied by the W.M., Bro. C. Carnegie, P.M., G. Purs. Hampshire, who was supported by the following officers: Bros. J. Fenn, S.W.; Captain Richardson, R.E., as J.W.; A. McKenzie, as S.D.; Gourley, as J.D.; Lavery, I.G.; Bennett, O.G.; R. White, Sec.; and Osmond, P.M. The lodge was opened in form, and with solemn prayer. The minutes of the last meeting were read and confirmed. Serjts. Marversly and Horsford, A.H. Corps, and Corporal Orton, 9th Lancers, were initiated by the W.M., the Senior Warden presenting the working tools. Bro. Bishop was passed to the second degree by Bro. Osmond. It was resolved to subscribe two guineas annually to the “Aldershot Camp Female Hospital.” The W.M. stated that he attended the Provincial Grand Lodge meeting at Gosport on the 17th ult., with five brethren of the Lodge, and that the Prov. G.M. had been pleased to appoint him to the office of Grand Pursuivant; and that, with twelve brethren, he had represented the lodge at the banquet given by the Sphinx Lodge, 12th Lancers, No. 179 I.C., on the 25th ultimo. Bro. J. Fenn, S.W., was unanimously nominated as W.M. for the ensuing year. The votes of the lodge for the Masonic Charities were placed at the disposal of the W.M., who was also requested to inquire into and relieve a case brought before the lodge by Bro. White. Some other business having been transacted, the lodge was closed in due form and the brethren adjourned to refreshment. In responding to the toast of “The Visiting Brethren,” Bro. Steel, Sphinx Lodge, I.C., said it was a source of much pleasure to him in witnessing the excellent working of the Camp Lodge, and the Masonic spirit which pervaded its members.

INDIA.

SECUNDERABAD, DECCAN.—*St. John's Lodge, No. 434.*—This flourishing lodge held its annual banquet in honour of St. John the Baptist on the 2nd August last. Previous to the banquet, the lodge was opened in due and ancient form in the first degree, when Mr. Stones, Ex. Engineer H. H. the Nizam's State Railway, and Mr. Faux Dunn, Major H.M.'s 76th Regt., were initiated by the W.M. in his usual impressive style. The brethren sat down to a capital dinner at 8 p.m. After the cloth was removed, the following toasts were given: “The Queen and the Craft,” by the W.M., Major Twentyman, 18th Hussars; “The Prince and Princess of Wales, and the rest of the Royal Family,” by the W.M.—solo and chorus, “God bless the Prince of Wales,” by Bro. W. B. Gadsden, P.M.; “The Rt. Hon. the Marquis of Ripon, M.W.G.M.,” by the W.M.—glee, “Hail Smiling Morn,” by the choir; “The Rt. Hon. the Earl of Zetland, P.M.W.G.M.,” by Bro. W. B. Wilkins, P.M. and D.J.W. of Burmah (Surgeon 29th Regt.)—solo and chorus, “Auld Lang Syne,” by Bro. Giles (Lieut. 76th Regt.); “The Lord Patron of Freemasonry in India, the Rt. Hon. the Earl of Mayo,” by W. Bro. Gadsden, P.M., D.G.D.C. of Madras; “The R.W.D.G.M. of Madras, A. Macdonald Richie,” by W. Bro. Ramsey, I.P.M. (Quarter-Master 18th Hussars)—glee, “The Hardy Norseman,” by the choir; “The W. Dep. D.G.M. of Madras, and the rest of the D.G. Officers,” cou-

pled with the name of W. Bro. Gadsden—glee, “All Among the Barley,” by the choir; “The D.G. Officers of other Districts present this evening,” by the I.P.M.—glee, “See our Oars,” by the choir; “The W.M.,” by the I.P.M.—glee, “Since First I Saw your Face,” by the choir; “The Newly-Initiated Brethren,” by the W.M.—song, “The Entered Apprentice,” by W. Bro. Gadsden; “The Visiting Brethren,” coupled with the name of W. Bro. O'Donoghue (Colonel 76th Regt.); “The Ladies,” by the Treasurer, Bro. Rawlings (Capt. Royal Artillery)—glee, “Here's a Health,” “The Officers of St. John's, No. 434,” coupled with the name of the I.P.M., (by permission) W. Bro. O'Donoghue; “To all Poor and Distressed Masons,” by the Tyler, Bro. Wightman (18th Hussars)—solo and chorus, “Hard Times,” by Bro. Logan (Lieut. 76th Regt.); and the final toast, by the W.M.—solo and chorus, “The Farewell Toast,” by W. Bro. Gadsden, P.M. During the evening capital songs were sung by Bros. Giles, Logan, and Taylor (76th Regt.), Bro. Aylmer (R. Artillery), and other brethren. The W.M. retired about 1.30 a.m., but the younger brethren kept up the fun until nearly 4 a.m. About thirty brethren sat down. The members within the last few years have so increased in number (sixty-five on the register) that it is proposed to enlarge the hall, which will, no doubt, be commenced next hot weather, as, notwithstanding the liberal donations to local charities, widows, &c., there is a balance now in hands of over £100. The W.M. and several of the brethren, however, object to these funds being used for alterations, but wish them to be carried out by subscriptions. The lodge was built many years ago at the private expense of a worthy Mason, who, when he left the station, presented it to the Fraternity. The days of meeting are: St. John's, No. 434, last Saturday in the month; Keystone, No. 81 (Mark Masons), first Saturday; Royal Arch Chapter, second Saturday; Encampment of Knights Templar, third Saturday; and Priory of Malta, fourth Wednesday, in each month.

MARK MASONRY.

PROVINCIAL.

LIVERPOOL.—*West Lancashire Lodge, No. 65.*—The regular meeting of this lodge was held on the evening of the 4th instant, at the Masonic Hall, Hope-street, Liverpool. There were present: Bros. Edward Bootle Wilbraham, Lord Skelmersdale, W.M., G.S.W. of England, P.G.S.W. of Lancashire; Peter M. Larsen, D.W.M.; Hamer, P.M., P.G.O.; J. Robert Goepel, P.M., Treas., and P.G.S.O.; Robinson, P.M.; J. K. Smith, P.M.; W. T. May, P.M. and P.G.S.; Clark, S.W.; T. Ashmore, J.W.; J. Wood, Sec.; with a large number of other officers and brethren of the lodge. After the minutes had been read and confirmed, Bros. Reed, Adams, Nelson, and Platt were advanced to the degree of M.M.M. by the D.W.M. (Bro. Larsen), assisted by the W.M. (Lord Skelmersdale) in a most admirable and efficient manner. The whole of the officers also deserve great credit for the efficiency which marked their share in the advancement ceremonial—an efficiency which was favourably criticised by several of the Past Masters, auguring well for the prosperity of Mark Masonry in Liverpool. The lodge then proceeded with the election of W.M. and Treasurer. Bro. P. Clark, S.W., was unanimously elected W.M. for the ensuing year. Bro. J. R. Goepel, P.M., was re-elected Treasurer for the same period—a position which he has filled for the last five or six years with the utmost application, and complete satisfaction to the lodge. Bros. May, Robinson, and Brown were elected Auditors. After the transaction of some routine business, the lodge was closed in proper form and the brethren separated, after a meeting marked by the utmost harmony and good feeling.

SCOTLAND.

EDINBURGH.

A convocation of the Edinburgh Red Cross of Constantine, Conclave No. 4 (recently transferred to that city from Ipswich), was held on Tuesday, Sept. 11, at the Albert Hotel, Hanover-street, Edinburgh, and considering that this was only the second meeting, it was very well attended. Present: Sir Kts. D. Mercer, M.P.S.; R. P. Brown, E.V.E.; J. Taylor, Prelate; J. Jonas, S.G.; and there were also present: Sir Kts. Grant, Buttie, Henry (W.M. of the St. Clair Lodge), and H. Thompson, P.M., P.S. of the St. George's Conclave, No. 18. The conclave having been opened in imperial form, it was announced that Bro. George Watson, P.M. of the St. Clair Lodge, was in attendance, and desired admission to the order. He was accordingly introduced, and duly installed as a knight of the ancient order, that ceremony being excellently performed by the M.P.S.; but, at the same time, it would be improper to omit mention of the talented manner

in which Sir Kt. Taylor discharged his office, and the great judgment with which he delivered the oration. The rest of the ceremony was then gone through, and Sir Kt. Watson received hearty congratulations on his admission to the order. The conclave was then opened in the second grade, and Sir Kts. Grant, Buttie, and Henry were advanced to the honorary degree of the V.E. Afterwards it was opened in the supreme degree, and Sir Kt. Henry was duly enthroned as M.P.S., that honorary distinction being conferred on account of the high respect entertained for him as W.M. of the St. Clair Lodge. A series of by-laws were submitted and agreed to, and the conclave was closed in imperial form. At the conclusion of the business, the Sir Knights assembled for refreshment, and the customary toasts were given and were well received. The M.P.S. said they could not separate without he drinking a special toast, which he had great pleasure in proposing, and that was "The Health of Sir Kt. Thompson, of the St. George's Conclave in London," who had that evening honoured them with a visit, and he was sure that all the Sir Knights would be very happy to receive him. It was to him most gratifying that they should, in the early days of their meetings, be honoured by the presence of a member of their order from so great a distance. He gave "The Health of Sir Kt. Thompson," a toast which he was sure, would be cordially responded to. (The toast was well received.)—Sir Kt. Thompson, in acknowledging the compliment, said he had that night enjoyed an unexpected pleasure in being present at the meeting of the Edinburgh Conclave, for which he was indebted to his dear friend Sir Kt. Henry, who had informed him of their meeting, and wished him to accompany him, and the recollection of it would not be the least pleasurable incident in his visit to their city, now for the first time; but he trusted it would not be the last occasion on which he should have the pleasure of visiting it. He thanked them heartily for the welcome they had given to him, and, on his return to London, he should not fail to make known at the head-quarters of the order the position it had taken in Scotland, and doubted not it would be gratifying to them to hear of the success it had attained.—The meeting then broke up, amidst expressions of satisfaction at the way in which they had commenced the order in Scotland, about twenty brethren having been installed already.

MEETINGS.
SCOTLAND.
Edinburgh.

GLASGOW.

The Thistle and Rose Lodge, No. 73, met in the Hall, Buchanan-street, on Tuesday, 5th inst., Bro. G. McDonald, R.W.M., in the chair, supported by Bros. W. Walton, S.W.; W. Donaldson, J.W.; J. S. Ampleford, Sec.; and a very full attendance of brethren. The business consisted of the initiation of Mr. Robert Hood McAulay, and the raising of Bros. George Hamilton and Hans Peter Olson, both ceremonies being performed with that care which marks Bro. McDonald's working.

The Star Lodge, No. 219, met in St. Mark's Hall, Buchanan-street, on the 8th inst. Present: Bros. John M. Davidson, R.W.M.; J. Robertson, S.W.; J. Wilson, J.W.; &c., &c. Three candidates were proposed; and Mr. J. Gardner, being present, was duly initiated. Bro. Watts presided at the harmonium, and the solemnity of the ceremony was much enhanced by the whole of the brethren present singing a hymn, composed for the occasion, immediately after the candidate entered the lodge. The R.W.M. brought forward the case of the orphan son of a deceased Mason, stating that as the little fellow was only 8 years old, he had got him into a public school and a friend had promised to find him lodgings; but he wished the lodge to help to clothe him until he was able to do something for himself. A discussion ensued, some of the brethren thinking it better that it should be done by a subscription rather than from the funds of the lodge, and the question was adjourned till the next meeting. A plan of the proposed new hall was handed round to the members, but discussion on the subject was deferred. The lodge was then called off for refreshment, and on being resumed was closed in due form.

The St. Clair Lodge, No. 362, met in their own Hall, Robertson-street, on Monday, the 11th inst. The R.W.M., Bro. G. Thallon, presided, assisted by Bros. W. Gibson, S.W., and R. Stevens, as J.W. Bro. John Brown was passed, and Bros. Willson, Findley, Phillips, and Brills were raised. The sum of two guineas, to relieve her present necessities, was voted to the widow of a seafaring brother who died of cholera at Hull.

The St. Andrew's Royal Arch Chapter, No. 69, held their monthly meeting in the Chapter-rooms, 179, Buchanan-street, on Tuesday, the 12th inst. The chapter was opened in the Marked degree by M.E.P.P.Z. Thomas M. Campbell, assisted by P.Z. Grabb, of Glasgow Chapter, No. 50, and Comps. Adams, Stewart, Gray, Prout, Campbell, Crosher, Mathieson, Mullen, &c. Bros. John L. Hunter, John C. Fraser, and David Smith, of Lodge Clyde,

No. 408, and J. D. Fleming, of Gorandale Lodge, No. 437, were duly Marked, and on the lodge being raised to the chair degree, the before-mentioned brethren were installed as Past Masters, Bro. Duncan McGeachy, P.M. Union and Crown Lodge, No. 103, taking the oath *de fidei* to the S.G.R.A. Chapter. The lodge was again advanced to the degree of Excellent Master, when Bros. Hunter, Fraser, Smith, Fleming, and McGeachy were received into the Adoniramite Order. The degrees were all wrought by M.E.P.P.Z. T. M. Campbell. In mentioning his name, it would be superfluous to say anything, as his well-known abilities for working the degrees is unequalled. The brethren then proceeded to nomination of office-bearers for next year, and the lodge was then closed in regular form and according to ancient custom.

The Girvan Encampment of Knights Templar, No. 32, held their usual monthly meeting on Tuesday, the 5th inst., the M.N.C., Sir Kt. R. Bell, presiding. This being the night for the nomination of officers, the M.N.C. was re-elected, along with the majority of the officers. In accordance with the terms of the charter, the installation takes place on September the 14th, that being Holy Cross Day. Comp. Peter Hepburn, of the Shamrock and Thistle Chapter, was then duly introduced, dubbed, and created a Knight Templar in ancient form. There was a very full attendance of Sir Knights on this occasion.

IRELAND.

PRESENTATION TO W. BRO. THE RIGHT HON. JAMES FRANCIS VISCOUNT BERNARD, ON HIS COMING OF AGE.

The admission of Bro. Lord Viscount Bernard, only son of the Right Hon. Francis third Earl of Bandon, of Castle-Bernard, in Ireland, on the 22nd of April, 1869, (by dispensation,) to Lodge 84, "Antient Boyne," was recorded by us in THE FREEMASON as an event of importance to the advancement of Masonry in the county of Cork, and in which we have not been disappointed. His lordship's attention and interest in the Order was duly appreciated by the brethren of 83, and he was, on the election of officers for that year, elected Junior Warden, the duties of which he fulfilled so much to the satisfaction of the lodge, that in the following year he was elected Worshipful Master of the lodge, and during his year of office won the esteem of the brethren. Masonry in Bandon increased so much during the past three years as to require a second lodge, which was duly opened.

On the arrival of age of Viscount Bernard, on Tuesday, the 12th inst., the brethren of the two Bandon lodges, 84 and 130, in order to show their appreciation of his lordship's attention and interest in the mysteries of Masonry, determined on making him a suitable presentation on the occasion, and entered into a subscription for the purpose. Accordingly, on the 12th inst., the brethren of Lodges 84 and 130, joined by brethren from Skibbereen Lodge 15 and Cork city lodges, assembled at the demesne of Castle Bernard for the purpose of the presentation, and having robed themselves in the estate office, about half a mile at the Bandon end of the demesne, proceeded in procession, in the following order, to Castle Bernard:—

The Tyler, bearing the sword of No. 84.

The Inner Guard.

The two Deacons (Bros. Walter Bullen and Thos. Peters), with wands.

The Secretary and the Treasurer (Bros. Martin and Wolfe) bearing the warrant of Lodge 84 on a blue velvet cushion.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Two Master Masons, bearing on a blue velvet cushion the open Bible and the Working Tools.

The Chaplain, Bro. the Rev. H. Cole.

The two Wardens, Bros. Matt. Lee and Richard Wheeler Doherty.

The W.M., Bro. Stewart R. Tresilian.

Lodge 130, in the same order of procession.

The band of the South Cork Militia played before them the "Freemasons' March," which, coupled with the splendid sunshine, tended to enliven the imposing scene.

On the arrival of the procession at the principal entrance of Castle Bernard, the brethren were received by Viscount Bernard, the Earl of Bandon, the Lord Bishop of Tuam, Lord Gough, Sir

Arthur Guinness, Col. the Hon. H. B. Bernard, and the other distinguished guests and members of this noble family.

The lodges then formed into a semi-circle, and Bro. Wm. Belcher, of Lodge 130, proceeded to read the following address:—

"ADDRESS from the Free and Accepted Masons of Lodges Nos. 84 and 130, Bandon, to Bro. Lord Viscount Bernard, P.M., R.A., on his coming of age.

"We, the Free and Accepted Masons of Lodges 84 and 130, Bandon, desire to offer you our warmest congratulations on the auspicious event which we celebrate to-day.

"From the day you joined our Institution as an Entered Apprentice, to the present time, when you occupy the high position of Past Master, you have manifested a cordial appreciation of the various degrees, and performed the duties of the several offices you have filled in a manner worthy of the Masonic Order.

"Our institution is, as you are aware, non-sectarian and non-political. Our laws inculcate the practice of every social and moral virtue, and we have ever been desirous of seeing the rights of property preserved, and loyalty to the Crown and Constitution upheld.

"We request your acceptance of the accompanying Past Master's jewel and collar as a mark of our fraternal esteem and regard.

(Signed on behalf of No. 84)

S. R. TRESILIAN,

Worshipful Master.

(Signed on behalf of No. 130)

W. BELCHER, M.D.,

Worshipful Master.

"Bandon, 12th September, 1871."

Bro. Tresilian, as Master of the senior lodge, then handed the address to Lord Bernard, and presented him with a Past Master's jewel and collar, the former being a perfect gem of artistic beauty of 18-carat gold (hall marked), manufactured by Bro. George Kenning, of London, and was greatly admired as a most perfect work of art.

Lord Bernard replied as follows: Brethren, I thank you from my heart for your address of brotherly kindness, and for the beautiful present which accompanied it. I shall highly prize it as a mark of your esteem and affection. It is now two years since I was admitted to the mysteries of your Craft—an unusual honour, which I owe to the great kindness of the friends I see around me. I was thus at an early age enabled to bear my testimony to the value of this, the most ancient fraternity in the world. But while the same bond unites us to our brethren in every part of the globe, my affections must ever find their centre in the lodges with which I was first united, and no jewel can ever, to my eyes, exceed in brightness the one with which you have this day adorned me.

The brethren then saluted Lord Bernard according to Masonic usage, which concluded the presentation.

At half-past one o'clock, the brethren, on the invitation of the Earl of Bandon, luncheoned with the private guests and friends sojourning at Castle Bernard.

After luncheon, Bro. S. R. Tresilian proposed the health of Lord Bernard, speaking of him as a virtuous, amiable, and courteous young nobleman, whose amiabilities and virtues were well known—not alone to the residents of Bandon, but to many others. (Applause.)

Lord Bernard (who was loudly cheered) said he was quite overwhelmed by the addresses he had received that day, and the kindness of all who had assembled there to celebrate his coming of age. (Applause.)

Thus ended the most interesting event that has taken place for several years in the South of Ireland.

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