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FREEMASONRY & ISRAELITISM.

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

XX.

The money-power of the Saxon race is one of the most noticeable traits in their character. The scale of living amongst their industrial classes is much higher than is to be found among either Celts or Franks. They feed better, clothe better, are housed better, and their social habits ensure them comforts and luxuries to which the other races are comparative strangers. But while the Saxons thus expend more upon themselves than others do, they save more money; that is, accumulate more than any other peoples. What enormous sums England, America, and Germany have expended in wars during the last century, and yet what a mass of accumulated wealth they each possess! England stands first in this, as in most other things. "In spite of her huge National Debt," says Emerson, "the valuation mounts. During the war, from 1789 to 1815, whilst Englishmen complained that they were taxed within an inch of their lives, and by dint of enormous taxes were subsidizing all the Continent against France, they were every year growing rich, faster than any people ever grew before." It is their maxim, that the weight of taxes must be calculated, not by what is taken, but by what is left." The creation of wealth in England, during the last century, is a main fact in modern history. The wealth of England determines prices all over the globe. All things, precious, or amusing, or useful, or intoxicating, enter into her commerce, and are floated to London. Some English private incomes reach, and some exceed, £250,000 a year. A hundred thousand mansions adorn the land. All that can feed the senses and passions; all that can succour the talent, or increase the comfort, of the intelligent middle classes, who never forego anything for their own consumption; all that can gratify taste or secure enjoyment, is in the open market. Whatever is excellent and beautiful in civil, rural, or ecclesiastical architecture, in fountain, garden, or grounds, the English nobleman crosses land and sea to obtain, or to copy at home. Such a wealth has England earned—ever new and augmenting. But the question suggests itself, "does she take the step beyond; namely, to the wise use in view in the accumulated wealth of nations? We estimate the wealth of nations

by seeing what they do with their surplus capital." Well, we have seen that a part of her wealth goes to establish schools and hospitals, and in a thousand other ways to minister to the minds and bodies of those who need it. Hundreds of churches, schools, hospitals, for every ailment to which humanity is liable; with asylums for the deaf, the dumb, the blind, the idiot, and the mad; and refuges for sorrowing Magdalens and penitent thieves; and beneficent societies for helping the aged, the crippled, and the temporarily embarrassed, abound. But after having dispensed so largely as England does, in this way, she has so much left in hand that she supplies the world, or any part of it, with all the money it requires. But to this I shall more particularly speak further on.

Whence, we may ask, is all this wealth obtained? Chiefly from our manufacturing and mercantile industry. The products of our labour are estimated at between seven and eight hundred millions sterling a year. Our foreign commerce is so vast that the declared value of the exports exceeds £220,000,000 a year. During the first seven months of the present year their declared value was £121,455,961. The sums passed through the Bankers' Clearing-house in the city of London—the centre of this commerce—amounted, in the first six months of the year, to £2,205,549,000. If I had the materials at hand to give, approximately, the sum of the accumulated savings, only, of England, America, Germany, and the rest of the Saxon nations, the figures would be bewildering. I have adverted to the superior condition, as regards the various comforts of life, which characterizes the Saxon peoples, especially the Anglo-Saxons, and, above all, England and her colonies. An English artizan, an English labourer of any description, in his home-land, America, or Australia, consumes much more than the artizan or labourer of any other race does; and the middle classes live much more freely and luxuriously than those of other peoples. But while they all thus live, they do not consume all they acquire. They have a surplus, as savings' banks, benefit societies, of various kinds, freehold land societies, life insurance companies, and stocks and shares of all descriptions testify, for while savings' banks, benefit societies, and some other descriptions of investments are almost wholly sustained and derive their funds from the middle and working classes, these classes also invest a comparatively large amount in British and Foreign Funds. "Foreign Stocks"—that is, money lent to foreigners—is a familiar phrase; for although foreigners have borrowed so freely, that, after all they have repaid, they still owe no less a sum than £2,800,000,000, the greater part of it to England, they are continually coming for more, and are never sent empty away. Nor have they to wait long for what they ask. A loan is announced for some State in the Old World, or the New, and the subscriptions so pour into the banks appointed to receive them, that the usual thing is for many millions more than are required to be offered, in a week, sometimes in a day; the applications for permission to lend to the borrower being so numerous, that an applicant is not permitted to contribute more than a half, or a third, or less than that, of what he offers. So enormous are the loans, that the amount of interest paid upon them, in England, alone, sometimes exceeds five or six millions sterling, in a single month. And while we have thus lent, and are still lending, the amount of unemployed capital is often so great, that, though offered, on loan,

at from 1 to 2 per cent., borrowers cannot be found.

The Saxons never go to the Celts or the Franks, to borrow. To them they are ever lenders. They borrow amongst themselves—Germany and England are large creditors of the Americans, their kinsfolk; and England has sometimes, not often, helped the Germans, her kinsfolk. England herself has, in times past, borrowed largely; but it has been the State borrowing of the nation—the rulers borrowing of the people; for although a considerable amount of British Stocks is held by foreigners, it is not because we borrowed the money from them, but because they, having such confidence in our resources and our honesty, have purchased the securities from those who originally held them, as securities a long way ahead of anything they could find elsewhere. The chief ground of this confidence is the unswerving rectitude of the English character. I have quoted Emerson two or three times, as describing traits in the English character, and I quote him once more, because, not being an Englishman, he cannot be supposed to speak under the bias with which an Englishman might be supposed to speak of his countrymen's character. He says: "They have a national singleness of heart, a name which has a proverbial significance of sincerity and honest meaning. The arts bear testimony to it. In old sculptures and illuminated missals, the faces of clergy and laity are charged with earnest belief. Add to this hereditary rectitude, the punctuality and precise dealing which commerce creates, and you have the English truth and credit. The Government strictly performs its engagements. The subjects do not understand trifling on its part. When any breach of promise occurred in the old days of prerogative, it was resented by the people as an intolerable grievance. And, in modern times, any slipperiness in the Government, in political faith, or any repudiation or crookedness in matters of finance, would bring the whole nation to a committee of inquiry and reform. Private men keep their promises, never so trivial. Down goes the flying word on their tablets, and it is as indelible as Domesday Book. Their practical power rests on their national sincerity. They are blunt in saying what they think; sparing of promises; and require plain dealing of others. They will not have to do with a man in a mask. 'Let us know the truth. Draw a straight line, hit whom and where it will.' To be king of their word is their pride. When they unmask cant they say, 'The English of this is' so and so; and to give the lie is the extreme insult. The phrase of the lowest of the people is, 'Honour bright;' and their vulgar praise—'His word is as good as his bond.' They hate shuffling and equivocation; and the cause is damaged, in the public opinion, on which any paltering can be fixed. An Englishman understates, avoids the superlative, checks himself in compliments, and alleges that one cannot speak in the French language without lying. They confide in each other. English believe in English. The French feel the superiority of this probity. The Englishman is not springing a trap for admiration, but is honestly minding his own business. The Frenchman is vain. Madame de Stael says that the English irritated Napoleon, mainly, because they had found out how to unite success with honesty."

Have we any intimations in the ancient prophecies, of the wealth and monetary power of the Israelitish race? We certainly have, although these prophecies are not so

numerous as those of many other traits in their character, which I have already produced, and which we have found to be the characteristics of the descendants of the Getæ, of which the Anglo-Saxons constitute the chief branch, and which characteristics are not to be found in any other people on the face of the earth. The prophet Hosea, after exhorting Israel, in the midst of the calamities into which she had fallen through her iniquities, to return to the Lord in prayer and supplication that He might take away her iniquity and receive her graciously, pronounces the Divine promise thereon, not only of spiritual blessings, but of abundant and diversified temporal ones, also: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread; his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 1-6). This imagery was familiar to the people, who could not mistake its meaning, but who would interpret it as a sure prophecy of their secular as well as of their spiritual prosperity; and no selection or accumulation of Oriental metaphors could more vividly describe the future flourishing condition of the people of whom the words were spoken. But it is to the great prophet of the restoration and future of Israel that we must turn for an amplification of these prophetic promises. In Isaiah lx., we find a long and beautiful description of Israel's future prosperity and final restoration, uttered while she was yet in captivity: "The riches of the sea shall be poured in upon thee; the wealth of the nations shall come unto thee . . . all of them from Saba shall come: gold and frankincense shall they bear . . . thy gates shall be open continually; by day or by night they shall not be shut . . . Thou shalt suck the milk of nations; even by the breast of kings shalt thou be fostered. Instead of copper I will bring gold; and instead of iron I will bring silver; and instead of wood brass; and instead of stones iron . . . The little one shall become a thousand; and the small one a strong nation." The chapter in which these extraordinary promises are made, has, no doubt, to receive a much more comprehensive and glorious fulfilment, in the progress of time, for it stretches onward until the restoration of the tribes, and their re-establishment in their own land, where they are to become the praise, or admiration, or wonder, of the whole earth. The history of the world, which records the fulfilment of the roll of prophecy, so far, shows that all things are brought about by the employment of human agency, and therefore in a gradual, and, sometimes, in an almost imperceptible manner. We read of few sudden and apparently miraculous changes in the history of nations. They rise and fall by degrees—by gradually advancing or retrogressing steps. And this gradual advance appears to be destined for the chosen people. Their growth in numbers, in power, and in wealth will furnish the means for consummating the Divine purpose, in their final and unparalleled exaltation. No one can read the history of the Gothic race, and take note of its wonderful progress, its mighty achievements, and its present and advancing position in the world, without a conviction, if the subject be duly reflected upon, that it is destined for some great purpose in the order of the Divine economy. How well the passages I have quoted from the prophet Isaiah describe a wealthy mercantile people—a people trading largely with foreign countries, exchanging their metals and other commodities for silver and gold, and growing wealthy thereby—must be obvious to all who read

them. The nations and their kings are to pour their wealth into their lap, so that "the little one shall become a thousand, and the small one a strong nation;" the sons of strangers building up their walls, and their kings ministering unto them.

But what was Israel to do with her wealth? As we have seen, she was to unloose the bonds of oppression; to give slaves their freedom; to clothe, feed, and house the destitute poor: in a word, to help all who were cast down, and comfort all who were distressed. And what was she to do with her superfluous wealth? She was to lend it to others.

One of the rewards of obedience, especially of consideration for and bounty to the poor, promised to the collective descendants of Jacob, was that they should be so largely blessed—blessed in their storehouses, and in all that they set their hands to; so plentiful in goods, in the fruit of their body, in the fruit of their cattle, and in the fruit of their ground, that they should lend to many nations, and borrow of none (Deut. xv. 6, xxviii. 12). This, it must be admitted, is a most extraordinary prophetic blessing—a thing so unlikely to come to pass in the history of a people not yet formed into a nation, whose views of territorial occupation were confined within very narrow limits, and who, as a nation, were to have but little intercourse with other people, that no impostor would have ventured to utter it. But there it stands recorded, in two several places, amongst the especial blessings that were predicted of his people by the great and inspired lawgiver. It obviously implies that the people of whom it was spoken, though then just escaping from slavery, poor, despised, and conspired against by all the nations whose path they crossed, should exceed all others in accumulated wealth. Other nations would require monetary assistance from without, but these, never. On the contrary, they were to lend to all others. They were not only to possess abundance, but of their superfluity they were to lend to all others. That this was said of them as a nation, and not as individuals, is clear, for all the blessings and curses pronounced in these two chapters, were addressed to them in their collective or national character; as is also clear from the terms in which the borrowers are spoken of—"nations;" and what I have already said as to the amount of foreign debts, the greater portion of which is owing to England, shows the literal fulfilment, in a most remarkable manner, of this most remarkable prophecy, and identifies the Anglo-Saxons with the people of whom it was spoken.

Bro. the Rev. G. R. Portal and the Rev. J. O. Bigg have each been presented with a massive silver inkstand by a deputation from the tradesmen and cottagers of Albury; and Mrs. Portal has received an elegant casket for biscuits, in glass and silver, from the teachers and scholars of the Albury schools.

LORD BYRON—himself a confirmed smoker—expressed a decided preference for the cigar as weighed against a pipe, and says in his invocation to tobacco in the world-renowned and witty poem to *Don Juan* :—

"Thy true lovers more admire by far
Thy naked beauties—give me a cigar!"

There are thousands of smokers who entertain the same predilection, but are unable to gratify it, and are obliged to be contented with a pipe of good tobacco, preferring that to a weed of inferior quality, such as, alas! they know by sad experience they will generally obtain, whether they pay a moderate or a high price for the luxury. The extensive and daily increasing business of Mr. Grunbaum, of Sackville-street, Piccadilly, one of the largest importers in England, and his liberal system of selling retail at wholesale prices, enables him to furnish cigars of every brand at moderate and reasonable prices, and his customers have the satisfaction of knowing that they can always depend upon getting what they ask for, which is rarely the case elsewhere, as we know by bitter experience.

Obituary.

BROTHER WILLIAM THOMPSON,

P.P.S.G.W. Oxfordshire, &c.

From the *Oxford Chronicle* and from other sources we gather the following records of a highly-esteemed member of the Craft, Mr. Justice William Thompson, whose death took place on the 8th of August, at his residence, Thornbury Lodge, Park Town, Oxford. Bro. Thompson's death was not unexpected, as he had been ill for many months, and for some weeks past his recovery was known to be hopeless. It will be satisfactory for his numerous friends to know that he submitted to his fate with patient resignation and Christian fortitude.

The deceased had for many years taken an active part in the public affairs of the city of Oxford. His strong sense of public duty, his active, energetic character, and large heart led him to be a promoter of various institutions which were likely to contribute to the present or future happiness of his fellows; and although he was, of late years, the representative of an unpopular political party, his genial disposition and kindness of heart secured for him a large circle of friends. He was first elected a member of the Town Council, for the East Ward, in 1847; he was elected Sheriff in 1860, and Mayor in 1862. At the same time he was elected Alderman, which office he held until 1868, when, under the excitement and party feeling created by the general election which was then pending, he failed in securing his re-election. He was absent from the Town Council, however, for only a short time, for in the following year he was elected one of the Councillors for the East Ward, with which he had been so long connected. The deceased gentleman took a great interest in the proceedings of the Board of Guardians, over which he for some time presided, and in all the offices which he filled, whether as a Town Councillor, a member of the Local Board, or as a Charity Trustee, he was zealous and unremitting in the discharge of his duties. In March, 1870, he had the honour of being appointed one of the new Justices of the Peace for the city of Oxford. During Bro. Thompson's shrievalty, in 1862, the foundation-stone of the new Corn Exchange was laid with Masonic honours, and he entertained a large party to a grand banquet in the Town Hall on the occasion. During his mayoralty he projected, and successfully carried out, a bazaar in St. John's College gardens, for the benefit of the Radcliffe Infirmary, which, through his energetic and liberal conduct, resulted in the munificent sum of £2240 being netted and presented to that excellent institution. In acknowledgement of this service he was made a Life Governor.

Bro. Thompson was initiated into Freemasonry in the Alfred Lodge (340) in 1831, was W.M. in 1846, and S.G.W. of the province in 1849. He was elected a joining member of the Apollo University Lodge (357) in 1841, and succeeded his father as Treasurer. In the fulfilment of that office the carrying out of the details and the arrangements of Masonic fêtes and balls devolved upon him, and it was chiefly through his instrumentality and business tact that they were successfully carried on, year after year, to the advantage of the citizens as well as to the gratification of the visitors who were attracted to Oxford during the great annual academic festival. In the various other branches of Freemasonry, viz., those of the Royal Arch and the Knights Templar Order, as well as that of the Mark Masters' Degree, he filled the highest offices in each, also in the Grand Conclave that of Grand Constable, and in the Grand Mark Lodge, of Grand Deacons. Those members of the University who have been admitted into Freemasonry during their academical career, and those who have been accustomed to visit Oxford on the occasion of the Masonic festivals, will have most agreeable recollections of his urbanity and of his anxiety to administer to their pleasure and their comfort.

He leaves a large family, of a widow, of five daughters, and of four sons, three of whom are Freemasons, and are members respectively of

the medical, legal, and clerical professions, with one a student at St. Bartholomew's Hospital.

The funeral of the deceased took place in Holywell Cemetery, and was attended by the Mayor and members of the Corporation, robed, and preceded by the civic mace, together with a large number of the brethren and of private friends.

THE CROWN PRINCE OF PRUSSIA AS A MASON.

A rare opportunity recently offered itself to the Crown Prince of Prussia to give expression to the ideas of liberal progression which he is said to entertain. The occasion was the celebration of the centenary of the Masonic Grand Lodge of Germany, at Berlin, and if his acts in political life are to be governed by the sentiments which he then and there enunciated, the people whose destinies will, in all human probability, be guided by him at no distant day, may rest satisfied. It is safe to assume that the address was not gotten up merely to gain popularity, inasmuch as the proceedings of Masonic lodges, particularly in Germany, are never given to the public. The ideas advanced by the Crown Prince in his address are the more remarkable, as the Grand Lodge of Germany is proverbially the most conservative of the three occupying, to-day, the same position in every respect, which it occupied a century ago. Other Grand Lodges have long ago disregarded the idea that all and everything pertaining to the history, principles, laws, and regulations of Masonry must be carefully concealed from the eye of the public. And there is now almost nothing, if we expect the ritual, but what is accessible to him who desires to investigate it. The result of these investigations is readily perceived in this country, particularly in the immense increase of lodges and members, and the fear is not unfrequently expressed by Masons that the great danger which now threatens the Fraternity is a too-great popularity.

The Grand Lodge of Germany, at Berlin, is not, as might be inferred from its title, the Grand Lodge of the whole of Germany, but simply one of the three co-ordinate bodies which the Prussian Government permit in its dominions. The ritual practised by this Grand Lodge is the so-called "Swedish System," and differs in many essentials from that practised by other Masonic bodies. It was brought from Sweden to Berlin by Von Zinnerdorf, in 1776. According to this system, there is an independent Inner Council or Directory, which guides and controls the affairs of the Grand Lodge. It was but the day previous to the delivery of the Crown Prince's address that the Grand Master addressed the Grand Lodge in a most orthodox strain, closely adhering to the traditions which, he said, had been brought to them a century previous from Sweden. And when the Crown Prince, who is Grand Master of the Order in Prussia, made known his progressive ideas, it is said that some of the more conservative gentlemen were so much overcome by the heresies of his Royal Highness, that they have not recovered from the effect to the present day. Without, however, inquiring into the truth of this report, it is nevertheless certain that the address has created quite an excitement in the Masonic circles of Germany. It is of great length, and is as remarkable for the bold positions it assumes as for its favour and liberality; the latter evidently the result of conviction. There is no doubt that the Masonic Fraternity will find it as interesting as that of Germany found it startling, and we regret that we are compelled to limit ourselves to a short synopsis of it.

After an appropriate introduction, the Crown Prince remarked that the three Grand Lodges of Prussia were alike near to him, and that according to his convictions there exists but one Masonry, represented in all systems, through different forms only. Explaining why Masonry conveys ideas by symbols, he said that it was possible that they may be variously interpreted, as the traditions of the Order have been handed down through various channels. The past century was not wanting in violent struggles between

the different systems, but the present time witnesses a different state of affairs, of which the representatives of the various systems present were the living witnesses. He entreated the brethren present to hold firmly to the unity of Masonry, and admonished them that each should divest himself of the belief that he alone was in possession of the whole truth and the only correct form for the same: that whilst they prided themselves in possessing the most correct interpretations, they should not fail to solve the true problem of the royal art, and be influenced by the teachings of the Order to practise its precepts in life. There is no value, he said, in the name of "brother," if the struggle for superiority leads to the discarding of brotherly sentiments. He warned the brethren against the danger of considering the trivial and unessential the main object of Freemasonry. He said that the Grand Lodge of Germany has been misjudged and assailed, because its rites, history and regulations were not understood, and asked if something could not be done to enable larger circles to form a correct judgment. He advised the publication of the history, origin and development of the Grand Lodge, and urged that body to break through the wall of historical secrecy. He ordered a document to be read, heretofore kept secret, to-wit: the charter of the Grand Lodge obtained by Von Zinnerdorf. The necessity of a revision of the ritual was alluded to, and it was acknowledged that the historical criticism of the day had become a power, from which even the most sacred traditions can no longer escape. That power, he declared, was making demands upon the Order which could no longer be refused. Satisfactory proof of historical traditions is demanded, and he acknowledged that the requirements of the present time would have to be complied with. Investigation has been commenced, and would be followed to a satisfactory conclusion. If the traditions were confirmed, doubts would disappear; and if anything should prove to be untenable, love of truth would give them courage to sacrifice it.

He also demanded a simplification of lodge life, but did not desire reforms at the expense of those old customs which still possess and can diffuse vitality. "Shall the decayed and superfluous," he asked, "be permitted to smother that which is good and possesses vitality? If we permit this, it will be our fault that many brethren will never penetrate to the substance; that some will turn away reluctantly or in derision, while others will use the Order as a means of gratifying selfishness and vanity; so that it will become morally corrupted, instead of morally elevated." "Let us beware," he said, "that by a too obstinate adherence to old customs, of which we have grown fond, we do not become blind to the necessities of the present, whilst the age progresses with tremendous strides."

He cautioned the brethren, however, not to proceed indiscreetly, but to see that the Order by its rites and regulations, morally ennobled its members; for if it did not effect that, their labors, in spite of the richness of the symbolisms and explanations, would become a useless waste of time and strength, and degenerate into empty phrases and a barren plaything. He directed particular attention to the necessity of imparting sufficient information to the brethren of the lowest degree to enable them to understand what was offered to them. He did not wish it to be understood, however, that the rites and symbolic acts should be thrown together promiscuously, or that Entered Apprentices should be promoted to Mastership before the proper time; but that a proper understanding should be obtained from the beginning, of what is new and strange to them. The acts and symbols of the Order should warm their hearts, incite their thoughts, and strengthen the conception of the present time, the indispensable condition for which is a proper understanding. "Let us discard the fear," he said, "that we are doing wrong when we transfer from the teachings of the higher degrees into the lower all that fructifies the latter. It is the best use we can make of these higher degrees; for, in our time, the St. John's Lodge is the chief object in Freemasonry, and therefore of the highest importance."

He thought it would be unnecessary to defend himself against the suspicion that he wished to use Masonry for purposes foreign to it upon principle; he harboured the hope—and that hope kept his interest in the Order alive—that by its quiet labour it would stimulate a healthful moral life in the people, which it would do most successfully if the germ of its spirit was extended to the largest circles. *All knowledge in Masonry*: he said; *was contained in the first degree*, and if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's Masonry. He requested the brethren to examine his views without prejudice, to move fearlessly and perseveringly with discretion and forbearance, and he assured them that he would faithfully support them in the important undertaking. "The closing century," he said, "has left us imperfections; the coming century will at its close point out the imperfections of our own labours. But let us hope that it will acknowledge that we have honestly tried to act in the sense of those ancestors who deserve the name of 'the wise,' and in accordance with the spirit of our time have given the Order that form which is suitable to its noble aims, and which can be valued by the present generation, and will result in its prosperity."—*Buffalo Courier*.

THE ROYAL BANK OF IRELAND.

The thirty-fifth annual meeting of the proprietors of the Royal Bank of Ireland was held on the 27th ult., at the Bank House, Foster-place. There was a large attendance of shareholders.

Valentine O'Brien O'Connor, Esq., presided.

Mr. John North, Secretary, read the advertisement convening the meeting.

The directors' report, which was published in our last, and which recommends a dividend at the rate of 12 per cent. per annum, was taken as granted.

The Chairman then moved the adoption of the report. He said: Gentlemen, in moving the adoption of the report and accounts, I have to congratulate you on the Royal Bank being able to pay a dividend of £12 per cent. Considering the very low rate of interest, this must be deemed very satisfactory. Few banks are doing better. We have discounted over £5,900,000 of bills, and made no bad debts this year. I am happy to say that our branches are succeeding, and that new accounts are continually opening. I would urge upon our shareholders to assist us by getting their friends to do their business with our bank. This, with the advancing rate of interest, will add much to our prosperity. As the report is so comprehensive, I need not trouble you with any more details. We have to regret the loss of our valued friend, Mr. Callwell. By his death, and by the retirement of our much esteemed friend Mr. Findlater, two vacancies have occurred on our board. We have been fortunate in getting the High Sheriff, Mr. Parker, and Mr. Drummond, to take their places; two more efficient gentlemen to act as directors, could not be found. I conclude by saying that we are much indebted to our managing director, our secretary, and officers, for their great attention and care, which is the cause of our success.

Mr. Archibald McComas, in seconding the adoption of the report, said it was extremely gratifying to find that notwithstanding recent monetary crises, they were able now to give a dividend of 12 per cent. per annum. It was really a thing that they could not have expected, but yet under the excellent management that was adopted he could almost express no wonder. (Hear, hear.) With regard to the death of Mr. Callwell, he should say it had left a great blank in their board. He was a gentleman well known to the commercial community. He had his (Mr. McComas's) confidence for many years, and as years rolled on he esteemed him all the more: A more honourable man he never knew. He had had many very heavy transactions with him, and from all their dealings the utmost satisfaction resulted. As to Mr. Findlater, he was a gentleman well known to them all. None could excel him in high-mindedness and honour, and his vacating his seat on the board was a matter to be deeply regretted. (Hear, hear.) Under all the circumstances he thought if it had not been for the gentlemen who had presented themselves as directors in the room of these other gentlemen, he was almost going to say they might feel somewhat despondent. But he would not say despondent, because there was no room for despondency as regarded the management of their property. (Hear, hear.) He saw with pleasure the new names presented, and he hoped the institution would go on prosperous and prospering. (Hear, hear.)

Mr. Thomas Dockrell said he had a sort of conditional amendment to propose. He was aware

that at this time of the year a great many shareholders were anxious to have the dividends paid with a view to meeting their September rents. The amendment he would propose was that "the report be not received unless the directors undertake that all future accounts furnished be audited and properly certified." The directors could deal with that, perhaps, without eliciting any expression of opinion from him.

The Chairman: Our customers would not approve of such a course as that. They would not like to see their accounts gone into by any body of gentlemen outside. (Hear, hear.) They are satisfied with the directors, and would not wish their business to be made known to gentlemen outside. (Hear, hear.)

Mr. Dockwell said if that was the case, it became his duty to express his feelings to the meeting on the subject. The chairman and directors might rest assured that he had the highest respect for them, and it was not his intention to say one word against them. They were all thoroughly deserving of the very high positions which they occupied. They were a body of gentlemen of whom any shareholders ought to be proud—(hear, hear)—but yet the best body of men might be lead astray, and might hold different views from the shareholders regarding the management. He had known the late Mr. Callwell for many years, and always found him a straightforward, upright, and honourable gentleman. As to Mr. Findlater, his name was a guarantee to any society. (Hear, hear.) His liberality all classes and creeds had access to, and he had raised testimonials by his generosity and kindness that would be handed down to posterity, and convey to them his munificence and liberality. (Hear, hear.) The Chairman was aware that in their place there were equally excellent gentlemen as directors, but if from time to time the board was weighed in the balance and found wanting; if their directors were, as he esteemed them, all first-class and of high mercantile reputation, the greater would be the loss of the shareholders to lose them by any dispensation of Providence. Who could tell but it would be some young fellow like himself (Mr. Dockrell)—(a laugh)—with all the giddiness of youth, that might be led into juvenile indulgence, that would be elected to fill the place of the first director if anything happened? It was to guard against such a surprise he was anxious. The property of the shareholders was all there, and the responsibility of the directors was very great. He need not tell them that in an Unlimited Liability Company the responsibility was very great; and therefore the shareholders should avail themselves of every safeguard in their power. He knew not what the articles of association were—whether it was mandatory or permissive to have an audit—but he would assume there was a share of common sense used in the framing of them. The chairman's predecessor had said that he did not know why the shareholders should not have an audit if they wished, and it was for the meeting now to decide what was the value of their report at present. If he litigated 2s. 6d. of a claim for dividend before any Petty Sessions Court in the country, there was not a magistrate who would give an award without a declaration. Suppose he produced the report as evidence of his claim, he did not say a magistrate would give him the hint the Connaughtman got to go down stairs, but he would put him out of court, and tell him the document was valueless—that it was not audited, and could not be relied upon. There was not a shareholder in the room that day who could tell that minute whether it was from capital or revenue they were to be paid the dividend. They had the directors' words for it, it was true, and there was no one more anxious to rely on that than he was; but yet the fact remained, they did not know whether it was from capital or revenue it came. A noticeable example of that had occurred at the Midland Railway, where money was borrowed to pay a dividend of 5 per cent, when the company was in the greatest misery. If that was done before, it might be gone again elsewhere, but far be it from him to say it would be done in their bank. However, to guard against it, they ought to have an audit. He would venture to put forward these opinions now, and he thought he would be assisted by the shareholders. The chairman had started an objection that some of the depositors or customers at the bank would be apt to leave in case there was an audit; but he (Mr. Dockrell) thought that that was far from being a right argument.

The Chairman: I beg your pardon; what I meant to convey was that those who send their bills here to be discounted would not like to have outsiders acquainted with their business, and of course an auditor's business would be to look into all accounts, and a long time it would take them to do so.

Mr. Dockrell said that secrecy was observed in all banks. He had an account in the Bank and his son had another, and neither of them could find out what was to the other's credit unless they told each other. Why could not auditors be bound to secrecy? Even suppose customers left the Bank,

where would they go but to other banks? and they were auditors in the whole of them.

The Chairman: Only in one.

Mr. Dockrell though there was more than one. At the last meeting Judge Little had put a question to the directors which appeared to be important, and nothing could be more satisfactory than the answer of the directors. They not only gave an account of that Bank, but also of the Scotch banks and their statistics. He assumed from that that the board would have no difficulty in answering a question that he now wished to put—what did the branches cost, and what did they make above it? As to the policy of having those branches here and there, he dissented from it, and they should consider whether it would be better to continue them or not. He would not detain the meeting longer, but would beg to propose the amendment, whether it was seconded or not, to test the shareholders in reference to the question he raised.

Judge Little said that before the amendment would be put he would explain what Mr. Dockrell had alluded to. At the last meeting several shareholders said the expenditure of the bank was larger in their judgment than it ought to be. He intimated that view to the managing director, and informed him that it would be desirable that he should be prepared on the next occasion with a statement to satisfy the shareholders on that point. Now, it was not exactly a fair way, he took it, to ask what might be the direct expenditure of the branches, because the branches were new—they were only gatherers, as it were, for the great stream. What he would now wish to ask was, relatively what was their expenditure compared with the expenditure of other banks with regard to capital and business? That was the question, and that was the question put to him to ask on the last occasion of meeting by several gentlemen who were now present. With reference to the principal question before the meeting, he thought it was quite legitimate and quite expedient, where there was so much capital embarked, that there should be a ripple created on the surface where there was so much water, but it might only ripple to show the water was all the clearer underneath. (Hear, hear.) The appointment of auditors, he thought, would be an additional expense, but then the question came back—had they confidence in the directors? (Hear, hear.) If there was a shadow of suspicion on that point it would be the duty of any man to propound it. The gentlemen who constituted this board were well known to the public. They were gentlemen of position and capital, of practical ability and of great commercial experience. It might be if there was an infusion of somewhat a different element, it would give a certain satisfaction to some of the shareholders. It might be that some present were not satisfied, as they were not on the last occasion, that they had not a greater variety combined in the board; but for practical ability and commercial ability he thought no exception could be taken to the gentlemen of the board. (Hear, hear.) He did not see himself the propriety of appointing auditors, who were only two additional directors in reality if they went to that. (No, no.) They might have the name of auditors, but their duty would be to revise the operations of the directors, and the business from day to day. There would be no bill-discounter that would not come under their observation, and no account could be opened that was not submitted to them, and they passed their judgment not only on all the advances made to branches but on the business of the principal institution itself. (Hear, hear.)

Mr. Charles Copland, managing director, said he was happy to be able to answer the question that had been asked—the branches did pay and returned a profit. They were important additions, and not only created a new business for them but secured the old, for, in consequence of the competition that was going on, unless they had put out these feeders others banks would have done so, and drawn from them what they had now secured. It was a gratifying fact that during the last year the accounts were increased 160 odd, and within the last ten years they would be surprised to hear the accounts had increased 1,100. In 1861 the current accounts were 2,590; in 1871 they are 3,660, and the increase of 160 has taken place within the last twelve months. (Hear, hear.) With respect to the inquiry in reference to the expenditure, he had taken pains to ascertain, as far as possible, the expenditure of the bank. He should remark that other banks did not give the full details they did in their report. Of course that was a matter entirely for their own consideration, but comparing their expenditure with that of those banks that gave details, he found the satisfactory result that the Royal was 6 per cent., compared with 7, 8, and 10 per cent. of other establishments. (Hear, hear.) He did not like to mention names, for that would be invidious, but any gentleman who took the trouble of examining such accounts of expenditure as were published would see that the Royal Bank was decidedly and considerably under other similar establishments.

With respect to having auditors, that was a question he could not enter upon—it was entirely for the shareholders.

Mr. Dockrell then stated that as his amendment had not been seconded, he was quite satisfied that his opinions were not acquiesced in by the other shareholders. He would, therefore, withdraw the amendment.

The Chairman then put the original motion for the adoption of the report and accounts, which was passed unanimously.

Mr. Taylor proposed that Mr. Valentine O'Brien O'Connor, retiring director, be re-elected.

The motion was seconded and adopted.

Mr. Findlater proposed that Mr. Alexander Parker, High Sheriff, be elected director.

Mr. O'Brien seconded the motion, which was also adopted.

Original Correspondence.

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

"FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In replying to Bro. Carpenter's letter at page 570, I desire that it be kept in mind that we are "Freemasons," and that, as such, it matters not whether we be Jew or Turk, Hindoo or Christian, Unitarian or Trinitarian; all are alike to Freemasonry, and justice to itself demands that within its pale all be put upon the level—agreeing to differ, and differing to agree. Consequently, while the Christian reader of THE FREEMASON may state what his views are (as does J. W. C., at page 587), it is only fair to allow any non-Christian, Mahomedan, or Hindoo reader to come forward and state his. To return to Bro. Carpenter, however. We have all seen that for many weeks back he has been giving his views upon the above subject, and in doing so he has not only made it apparent that he considers the Bible to be emphatically *The Book* and infallible, but he has also supported the idea that Christianity, as given out by him, is *The Religion*. Now, I am aware that many brethren think otherwise, and that instead of the Bible being infallible, it is full of mistakes, and one version full of mistranslations; while, also, many fables have crept into it, marring the beauty of its other noble features. As to Bro. Carpenter's explanations and assumptions, upon many things, they seem to be rather gratuitous. He looks upon the latter portion of the xlv. chapter of Isaiah as a prophecy, written by Isaiah long long before the Babylonish captivity, and therefore miraculous, or supernatural; but where is his proof for such an extraordinary idea? He does not bring forward the shadow of a substantial proof to support it; while as to its being a song of thanksgiving, not only does its own contents, or the internal evidence, show this, but such an idea is quite natural and in accordance with all the circumstances of the case, and although Bro. Carpenter may tell us that Isaiah was its author, yet Renan and others tell us he was not, and, independent of them, looking to the whole circumstances of the case, it appears to me that, allowing Isaiah to have died a considerable time before the Babylonish captivity took place, then he no more wrote this "song" referred to than I did. It was, however, written by a kindred spirit, probably in order to stimulate the Jews during the going on of some of the transactions recorded in Ezra, and being so written it was afterwards incorporated with Isaiah.

It appears to me to be with Bro. Carpenter just as it has been with myself, viz., we have both been taking far too many of our ideas, in connection with the Bible, upon trust. That is to say, that instead of examining it in an impartial and thoroughly independent manner, we have altogether been guided, hitherto, by our early training and belief, thus getting only a one-sided view. Now that is wrong, for that shows that our belief in the Bible as a better book than the Vedas or the Koran is simply, in great measure, owing to the mere accident of birth or parentage. This is little credit to either of us, and leaves the possibility of our being wrong quite open. For years after joining the Masonic fraternity I believed, generally speaking, in the popular ideas of its history, rise, and progress, but no sooner

did I begin to examine into these thoroughly. than I was obliged to throw them up; and as it was with Masonic ideas in 1868, so has it been in religious matters in 1871. Investigation into, and thought upon both has led me up to departure from the popular ideas. And there is, surely, nothing unmanly or unmasonic in admitting we are wiser to-day than we were yesterday. If otherwise, how could progress be possible? I begin to fear that we have been far too conceited—looking down upon every other nation and belief as far beneath our own, while, all the time, we were utterly unaware of the “beam” of credulity and superstition which lay within our own eye.

Bro. Carpenter has been pointing to the so-called “prophesies”* in the Bible as proving that God had, some-how, a much closer and different connection with the descendants of Abraham than He had with any other nation, but that is all imagination. All peoples were equally the children of God, and had a common interest and share in His bounty. And what we perceive in the national struggles which we read about in the Bible and elsewhere, is simply the working out of that great law of the struggle for existence. When a nation was young, strong, and moral, then we see it rising and spreading forth its branches; but when it became degenerate, immoral, and effete, then its days were numbered. And all this in agreement with those natural laws which T.G.A.O.T.U. has established, the descendants of Abraham being subject to their operation, just as other nations. The idea of there being anything special or miraculous in their case above that of others is simply a dream, and as to their being the especial custodians of God’s only revelation, that also is a mistake, for many of the doctrines, &c., contained in the Bible existed, and were taught elsewhere, before the Jewish writers had even got the length of engrossing them.

The Bible, as we now have it, is simply, in great measure, a mere collection of Hebrew pamphlets, full of interpolations and alterations upon the works of the original authors. It is also simply a Jewish literary production, and, as such, liable to exactly the same criticism as the literary productions of any other people, while the “inspiration” contained in it is just the same as that found in Shakespeare, Luther, Milton, Newton, Scott, Watt, or Gladstone. God is just about as much present, and in a similar manner, in the minds of some of our nineteenth-century philosophers, inventors, and statesmen, as ever he was to Abraham, Moses, or even Jesus. It may require long, calm, and perhaps even special consideration to see, feel, and understand this properly; but when it is so felt and understood, then the hand of God in history, instead of seeming remote and partial, as narrow and sectarian views so often make it, is known to be very near, as also very omnipresent. As to Bro. Carpenter’s idea about the Anglo-Saxons, or the inhabitants of the British Isles being the descendants of the ten tribes of Israel, I would simply ask: Are we, or are we not, of the Semitic race? If we are not—as I believe we are not—then all Bro. Carpenter’s assumptions and deductions fall at once to the ground. It requires more than resemblance in some points here and there to constitute *relationship*. All nations and peoples have, and must have, many things in common. They have many common feelings, failings, wants, and aspirations—so it is nothing wonderful to find *resemblances* among them. A like cause being favourable also to the production of a similar effect, I would be more inclined to consider England as possessing traces of Phœnician connection than of Israelitic, as the former probably traded to England for tin. I fear it would be taking up too much of your space to say much more; but at page 436, where Bro. Carpenter tells us that the Israelites reckoned from “evening to morning,” that is a

* Looking upon the ancient “prophets” principally as the foretellers of coming events, is apt to mislead. They were the teachers, leaders, or sages of the people, and often possessed the far-seeing genius which is the gift of all great minds. They knew, of course, that a certain cause would produce a certain effect, just as our own nineteenth-century philosophers or sages do, but the former were no more able than the latter to enter into particulars.

mistake, as Lev. xxiii. 32 says, from “even unto even.” At page 484, he writes “Holy Spirit,” as a Trinitarian would do, and on same page he speaks of Israel’s “Christianization.” Now, I am not aware that Israel has ever been Christianized as yet, or is ever likely to be. In fact, from the statements of some of the leading thinkers of the day, Christianity, or Protestantism, has made little or no progress for many years, while others feel that some great change is coming over it. The world is progressing, and what does not agree with that progression will just be left behind. Many of the doctrines of Jesus* will find their realization in the hearts and walk of men for ages yet to come; but that is different from the existence of a certain system of Christianity. As to Abraham and his seed (p. 499) being specially “chosen of God,” that is simply the old narrow-minded fallacy over again; while the remarks about colonies at page 531 only show how Darwin’s idea of “the struggle for existence” is carried out in practice—the weaker race going to the wall. Then (page 544) before saying too much about “ancient superstitions,” it might be better to look within and see if there be no modern or extant superstitions amongst ourselves? And as to stating, page 548, that “England has inoculated all nations with her civilisations, intelligence, and tastes,” that, taking it for granted, is only the old thing over again, for Rome did so before her, Greece before Rome, and Egypt before either. And in how many things, even in the Christian beliefs, are there based upon Egyptian or Indian ideas? More, in how many points also are these beliefs different from the Mosaic, Davidic, or Jobite ideas? And we must not forget who “inoculated” England in the sixteenth century, nor who, in some things, is also inoculating her now in the 19th. Even in Freemasonry we find that, although England gave Germany its Freemasonry, the best “History of Freemasonry” yet published is the work of a German. Thus showing a system of “give and take” at work. To return to the Israelites, we are told that the old Jew, while believing in God as T.G.A.O.T.U., had no belief in resurrection, or the immortality of the soul, yet this, although opposed to both Pagan and Christian ideas, is probably what a union between science and Monotheism is now again pointing to; for, what we have considered to be the “soul” is possibly simply human consciousness, or the conscious acting of the human brain, it being with man, just as with other animals, a mere matter of cause and effect—as, so long as the brain is in working order, just so long is the “soul” able to think, or does the thinking power exist in the man or animal. Such a view of matters may be novel to many, but the great point with us all ought to be, not mere dreams or longings, but the *truth*. The love of virtue for its own sake ought to be more our loadstone, not merely the hope of a supposed heaven, or that great lever of imposition, the fear of a highly-coloured and imaginary hell. The path of duty therefore lies in working while it is called to-day, or as Ecclesiastes ix. 10 has it, “Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” If the foregoing remarks are true, and it is possible that, on the whole, they may be, then their effect ought to be to lead us all the more strongly and faithfully to support those grand principles of our noble Order—Brotherly Love, Relief, and Truth.

I am sincerely and fraternally yours,
W. P. BUCHAN.

Glasgow, Sept. 23, 1871.

* There is no nobler gem in the crown of any philosopher or thinker than Jesus’ parable of the Prodigal Son, while even Hope itself can point to no better human beacon.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—For the information of the Craft in general, may I request you to state, in your next impression, *whose* duty it is to *prove* a stranger visiting a lodge under the E.C.?

Your Subscriber from the first,
TAURUS.

Reports of Masonic Meetings.

THE CRAFT.

Lion and Lamb Lodge, No. 192.—The first regular meeting for the season of this old and excellent lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 5th instant. Bro. George Kenning, W.M., P.G.D. Middlesex, occupied the chair, fully supported by all his officers, as follow: Brothers J. J. Harris, S.W.; F. Trott, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., P.G.P. Middlesex, Sec.; Geo. Abbott, S.D.; A. J. Dickinson, J.D.; Geo. Newman, I.G.; and Thos. Cohu, D.C. The following P.M.’s and brethren were also present: Bros. E. Roberts, I.P.M.; E. King, P.M.; W. Elliott, T. Fisher, S. Edwards, H. Davis, Geo. Parker, R. E. Bright, B. Marsland, R. G. Dixon, S. Haynes, J. Mayo, T. Gardner, Chas. Cann, A. C. Payne, E. Taylor, J. Kent, Chas. Arkill, W. Donne, A. J. Garnett, A. F. Iselton, Chas. Hopkins, G. T. Smith, W. R. Baker, and E. Jones. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the second degree, and Bros. Cotter and Ramsey, being present and having proved their proficiency, were passed to the degree of F.C. The lodge having been resumed in the first degree, the ballot was taken for the following gentlemen for initiation, viz., Mr. Richard George Putnam, Mr. Joseph Cook, and Mr. W. R. King, and declared to be unanimous in their favour. The two first-named gentlemen being present, were accordingly initiated into the Order. The work of the chair throughout was performed by the W.M. (Bro. Kenning) in a most efficient manner. Several matters of business having been disposed of, the lodge was closed in due form and adjourned. The brethren then repaired to a most sumptuous banquet, provided in Bro. Spencer’s usual good style, which was ably presided over by the W.M., Bro. Kenning, who did ample justice in proposing the usual loyal and Masonic toasts, which were agreeably interspersed by some very excellent songs from many of the brethren, the Tyler’s Toast at last bringing a very enjoyable meeting to a close. The visitors present were Bros. Col. M. T. Fielden, Chas. Lacey (P.M. 174), W. J. Miller (P.M. 766), W. Figis (Vitruvian), G. H. Reuter (879), and Thos. A. Taylor (206).

THE Right Honorable the Earl of Talbot and Shrewsbury, R.W. Prov. G.M. of Staffordshire, has consented to preside at the anniversary festival of the Royal Masonic Institution for Boys in March, 1872.

A PARAGRAPH which has obtained currency, stating that the Prince of Wales will visit the Freemasons’ meeting at Norwich, is now said to be incorrect. His Royal Highness, who is a member of the lodge held at King’s Lynn, is expected to be present at the meeting of the Prov. Grand Lodge of Norfolk, which will be held this year at King’s Lynn, at the end of the present month or the beginning of November, but the date will be fixed to suit the convenience of the Prince.

THE Burdett-Coutts Lodge of Freemasons, which was lately presented with a Bible by Lady Burdett-Coutts, has paid a compliment to Colonel Francis Burdett, on the expiration of his year of office as the first Worshipful Master of the lodge. The badge which has been presented to him by the officers and brethren of the lodge is an elaborately-designed and highly-finished jewel of gold of 18 carats, manufactured by Mr. George Kenning, of Little Britain. Its design is shown in our illustration.—*Illustrated London News*, Oct. 7.

THE following matter stands over:—“The Philosophy of Freemasonry;” “The State of Masonry in England from the Earliest Traditions to the Norman Conquest;” “The Fair Sex and Adoptive Masonry;” “The Morals of Masonry;” “The Royal Order of Scotland; a letter from Heidelberg; Knights Templar Review at Baltimore;” “Israelitish Origin of the Saxon Race;” Reports of Prov. Grand Lodges for Derbyshire and Cumberland and Westmorland; The Discoveries at Jerusalem; Interesting Discovery at the old Jewish Synagogue in Birmingham; Notes and Queries; Correspondence; Reports of Lodges 531, 1302, and 1330, Chapters 169 and 1086; &c.

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Births, Marriages, and Deaths.

BIRTH.

AMOS.—On August 22nd, at Callao, Peru, the wife of Henry C. Amos, Esq., of a son (still-born).

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.

We have received a copy of a Lecture by Bro. the Rev. P. H. Newnham, Prov. Grand Chaplain, Dorset, and purpose making some extracts therefrom next week.

THE RITE OF MEMPHIS.—We have received a letter from a brother, signing himself "Sincerity," who denies the accuracy of a statement which we inserted last week respecting the Rite. He maintains that "Memphis" is recognised by the Grand Orient of France, although Bro. Thevenot, Grand Secretary of that body, has officially denied the recognition. We shall be glad to learn that the characters of Bro. Seymour and other heads of the Rite in America are as unsullied as "Sincerity" affirms—but this is beside the question as it stands. The point for us, as well as for all loyal English Masons, to consider is simply this: that the Rite of Memphis is the only so-called Masonic Rite which has incurred the denunciation of the Grand Lodge of England, and until that censure and prohibition be removed, we can neither support the Rite nor counsel any English brother, who has a respect for his obligation, to join or encourage it.

The Freemason,

SATURDAY, OCTOBER 14, 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.

A CONTRAST.

WE have frequently had occasion to refer to the splendid organisation of American Masonic bodies, and have even incurred the

wrath of certain quidnuncs at home for the outspoken manner in which we have awarded the palm in this respect to our Transatlantic brethren. Fortunately the tidings of Lord Ripon's Masonic reception at Washington so strongly corroborated the estimate we had formed, that thoughtful English Masons are beginning to inquire whether our English system is all-perfection? whether the want of cohesion—nay, the ill-disguised hostility unhappily existing—between some of the branches of English Freemasonry, is worthy of our ancient reputation and renown, or consistent with the progressive tendencies of the age? In no other Grand Lodge in the world, save our own, would a man of shady antecedents—a man actually under the ban of suspension from two such widely-acknowledged Masonic Orders as the Knights Templar and the Ancient and Accepted Rite; in no other Masonic body, we repeat, would such a man have been allowed to pour forth, as far as the limited extent of his capacity would admit, a tirade of abuse and vituperation against influential Masonic degrees and respectable brethren. Yet, unhappily, it is too true that this disgusting exhibition took place at the last Quarterly Communication of the Grand Lodge of England.

Let us consider the case. For many years past a fair proportion of the gentlemen who receive the Craft and Royal Arch degrees in this country have entered what are here termed the "unrecognised" Orders, which, with the exception of the Mark Degree, are Christian in their traditions and ceremonials. So far from those unrecognised degrees being antagonistic to the Craft, they absolutely depend upon it for membership, and rise or fall with its fortunes. Nor do we find that the authorities of Grand Lodge, in former days, looked with a jealous eye upon the progress of the chivalric degrees. On the contrary, it is well authenticated that some of these degrees were worked in England over eighty years ago, under charters expressly granted to the then Grand Treasurer, Bro. James Heseltine, the Grand Secretary, Bro. William White, and a clerk in the office of Grand Lodge, Bro. George William Sweetimbourg. Nor were the executive officials at that period the only representatives of the Grand Lodge of England in the "unrecognised" degrees, for even such mighty dignitaries as the Royal Grand Masters patronized the knightly assemblies, and promulgated Rosicrucian and Templar mysteries. The Duke of Sussex ate the forbidden fruit—his Secretary, William Henry White, son of the above-mentioned White, nibbled at it under his Royal Master's sanction, and even for some time after the Mason prince had been gathered to his fathers.

Now, these are facts which cannot be gainsayed, denied, glossed over, or erased from the page of our Masonic history; and, being facts, they make us blush for the intolerance which some—let us hope an insignificant minority—of the English Craft express towards their brethren of the so-

termed "higher grades." Far otherwise is it in the United States of America. There, where Masonry, like the light of Heaven, is found in every village, and spreads its canopy over every State—there, where our Institution has made unparalleled progress, is to be found, not only the greatest development of Templar Masonry, but the utmost good feeling and brotherly love, between all who "profess and call themselves" Masons.

The moment is opportune for comparison, inasmuch as the Knights Templar of the United States have just held their triennial Grand Encampment at Baltimore. How were they greeted by their brother Masons? Let Grand Master Latrobe's words sufficiently testify:

"In the name of the Ancient Free and Accepted Masons of Maryland, I bid you welcome to the State. As Grand Master of the Masons here, I place our Temple at your disposal. Not myself a member of your Order, I still know that, to become a Templar, one must first be a Mason; and in executing the office with which I have now been honoured, I feel that I am greeting Masons not less than Templars with words of kindness and regard."

Is not the feeling which dictated this welcome more in harmony with true Masonic principle than the narrow-mindedness which would have said to the Templars: "Away, pollute not our Temple with your presence—we do not acknowledge you as part of the great Masonic family; ye are as lepers—unclean and abhorrent to the sight of a true blue Mason!" Is it not better to evoke fraternal sentiments like those expressed in response by the Grand Commander, Sir Knight William Gardner Sewall?

"Your warm and fraternal greeting is most gratefully received by the Grand Encampment of the United States, and by the Knights Templar of the Union assembled in your city. As Templars, we recognise the Institution of Ancient Craft Masons as the foundation-stone upon which we have erected our Christian Temple. If this foundation is insecure, or uncertain, or if it should be withdrawn from beneath the structure, the Temple of Knighthood, which now safely and securely rests upon it, would topple over, and be buried in a general ruin. Your words of welcome cheer us. They show the deep sympathy which exists, and which, it is claimed, has existed for centuries, between the great Fraternity of Freemasonry and the Order which we represent. We have come up here from all the States, from the district and from the territories, not only as knights of our illustrious Order, but as citizens of the Republic, having a common interest in the perpetuity of our institutions of government, and in the preservation of a Union which, we trust, will be perpetual."

Now, the moral of all this may be gathered in a few sentences. As we intimated, some weeks since, when writing upon the introduction of the Cryptic Rite into England, there is really no specific recognition of the Royal Arch, the Knights Templar, or any other Masonic organization, by any of the Symbolic Grand Lodges in America. The degrees beyond Master Mason are known to be part and parcel of the system, and there the knowledge of the Craft Grand Body ends. But, in consequence of the friendly, the fraternal attitude of the Grand Lodges, all the other bodies support blue or symbolic Masonry with the

utmost zeal and affection. Suspend or expel a Master Mason, and forthwith a similar ostracism is decreed in the other grades to which he may belong. The work of the several degrees is carried on under the same roof in very many instances, and, in fact, provision is made in all the large Masonic Halls for the accommodation of the knightly orders. This is as it should be, and the time has surely arrived when, without seeking positive recognition, or sacrificing one jot of the independence which is their heritage, the heads of the unacknowledged degrees now worked in England might come to some understanding upon the subject with the heads of the Craft. It must be thoroughly settled that a brother who chooses to join any knightly order, such as the Red Cross or the Templar, or any rite or degree, like the Mark or the Rose Croix, is not to be subjected to the periodical paroxysms of rage of any bedlamerite who may choose to run amuck, like a hog in armour, against extraneous degrees, and to pour the torrent of his foul, though imbecile, anathemas upon the heads of honourable men. With such a Mason as the Earl of Carnarvon in the front, we shall look for a speedy solution of this problem, and we trust that the solution will be found to be in consonance with the toleration—not to say the mutual good feeling and amity—which should ever sway the minds of good men and true.

Multum in Parvo, or Masonic Notes and Queries.

How many Past Master Masons are necessary to form a Past Master's Lodge, from the third degree, to impart the O.B. of Past Master, and instal him Master of it?

W. J.

[Three must be present.—ED. F.]

THE ROYAL ORDER OF SCOTLAND.

The letter by Bro. Hay, at page 614, is such a capital joke that comment upon it is not only unnecessary, but would be simply superfluous. I therefore content myself with thanking him for the trouble he has taken in recording the result of his *very valuable antiquarian and authentic researches!*

X. Y. Z.

The Freemasons, sprung originally from the wandering Masons of Como, in Lombardy, who visited town after town where their services were required, this confederation of *Magistri Comacini* did, in time, as work failed in their own country, visit other lands. Houses, or lodges, were established for their reception or aid, much as at the present day exist among the German travelling apprentices, only that, in a great measure, monasteries were their head-quarters and homes. As their expertness became known, their assistance was more widely sought, and few buildings of importance arose in the twelfth century which they had not assisted in constructing. The clergy were wealthy, the nobles generous, and the people zealous; so much so, that Hughes, Bishop of Rouen, writing in the year 1145, informs us that the inhabitants of Chartres were generally employed in casting materials for the construction of the cathedral at their own

expense; but skilled workmen were scarce, and it was from this society of Masons that the principal workmen were obtained. At the close of the thirteenth century, Edwin von Steinbach, the architect of Strasburg Cathedral, was elected head of the Freemasons in Germany, and was granted extensive privileges by the Emperor and the Pope. In the fifteenth century, Masonic Lodges existed in Alsace and Germany, which appear to have been regular schools for architecture and sculpture. In 1452, Dotzinger, of Strasburg, formed all the scattered German lodges into a national association; and in 1459 a general council was held at Ratisbon, where the rules of the society were definitely arranged, and the architects to Strasburg Cathedral chosen as perpetual Grand Masters. The extent and power of this German association was very great, but as the power of Freemasons rose with the rise of Gothic architecture, so with its fall they fell, and little now remains of them but a name.—*Digby Wyatt.*

THE FOOTSTEPS OF MASONRY;
OR,
Freemasonry in relation to Authentic History.

BY BRO. W. VINER BEDOLFE, M.D., S.D. 1329,
Hon. Sec. Sphinx Lodge of Instruction.

Having been appointed S.D. in a Masonic lodge, and accepted the office of Hon. Secretary to a lodge of instruction, it has happened that brethren who I have conducted through their initiation have asked me for some concise information as to the origin and history of the Fraternity into which they had entered. With the view of being better enabled to reply to them, and for my own satisfaction, for I confess I knew little about it, I set to work to study the subject, and soon found myself possessed of a small collection of notes, gradually amassed, as the result. Hoping they may serve as a point of origin which others may develop more fully, I ask the favour of a few pages in THE FREEMASON.

I address them more particularly to my brethren initiated during the past year in the Sphinx Lodge, and to the younger members of the Sphinx Lodge of Instruction, with the hope that, unitedly, we may better work for the strengthening and supporting of that glorious fabric, founded on Brotherly Love, Relief, and Truth, which our predecessors, through long and varied vicissitudes, have handed down to us. For whatever modifications and additions it may have undergone, I believe it still (as when our royal founder first issued his edicts from his Curule chair) to be instinct, in the words of Shelley, with life, hope truth, and love:

"Life may change, but it may fly not;
Hope may vanish, but can die not;
Truth be veiled, but still it burneth;
Love repulsed, yet it returneth;"

and Masonry is still unchanged.

The few chapters which I purpose publishing are not penned in any dogmatical spirit, but should be considered only as contributions towards the elucidation of the *history of Freemasonry—an endeavour to trace its footsteps along the pathway of time.*

In looking through the Masonic journals, and in general conversation with Freemasons, nothing is more evident than the vague ideas formed of its authenticity and antiquity. In fact, some persons, only looking at evidence within their own reach, believe it a mere modern invention, dating from the time of its so-called resuscitation in 1817. Others, again, peep about buried stones, relics of wild Indian tribes, to solve the mystery,

as if technical Freemasonry had its origin before the confusion of tongues, in pre-historic, or even geological eras.

But modern science, in inquiring into the history or properties of the subject of its investigation, does not content itself with external evidence; it examines the elements and materials which compose it, and logically deduces the conclusion. For as in a "cavern of bones," even of extinct animals, by taking the fragments and referring each to that epoch or era to which scientific experience demonstrates it to belong, so must be taken each remaining fragment of Freemasonry, and each remaining fragment be referred to its historic relations.

Let us, then, enquire—

Firstly. What eras the fragment to which our researches should be directed belong.

Secondly. What is the exact position each holds in relation to authentic history.

The eras to which the fragments belong may be thus arranged (but in order not to prejudge the question, I will leave the nomenclature in blank):—

- (A) The Ancient period, in connection with
 - (a) Its municipal institutions.
 - (b) Its pagan institutions.
 - (c) Its philosophical institutions.
- (B) The latter period, when ideas present themselves.
- (C) The period, when traditions become added.
- (D) Its diffusion in the middle ages in western Europe, and its connection with modern ideas.

The consideration of its literature may also present an interesting subject.

The character and era of its kingly founder.

An eminent Mason, Bro. John Thomas, says, "It is my opinion that the present Freemasonry springs from an operative association," and a settled conviction from one so versed in our traditions, and who has so long meditated upon the subject, may, for practical purposes, be reasoned upon as a fact.

Professor Huxley remarks that, "Art is the elder sister of Science, and reached her maturity whilst Science was still in her leading-strings." In Freemasonry, both were evidently included, for it is difficult to determine the exact point where science begins and art ends in its composition.

Hence there is no doubt that in its higher degrees it has a relation to science and philosophy, and that our present Lectures are the analogue of some ancient moral and scientific teaching, whilst the first, or lower, degree was operative.

I think, then, we may take it for granted that it originated (and such, also, is the generally received opinion) in an architecturo-masonic association, or corporation; precisely, indeed, as our traditional history indicates.

That this association, or corporation, commenced in 1717, or even any modern era, as some seem to think, may at once be dismissed from consideration; for although Professor Owen asserts, in scientific language, that living beings arise whenever two sheets (of matter) come together, yet our common sense tells us that organized societies like ours are not the result of chance, but must have had an adequate origin and long infancy for their full but gradual development.

We must therefore look to antiquity.

We may now enquire—

Firstly. At what age Institutions governed like our own, well known and recognised as existing in ancient times, were founded.

Secondly. Are there any institutions which were founded at that epoch still in existence?

The answer is:—

- 1. That institutions founded at the epoch here

alluded to, and long cherished by the people amongst whom they were founded, still rule the world.

2. That customs founded at this same epoch, after various wanderings, have come down to our day.

In the next paper we will endeavour to illustrate and prove our argument.

THE FREEMASONS' LIFE-BOAT COMMITTEE.

The object for which this Committee was formed having been attained, a final meeting was held at the Railway Tavern, London-street, E.C., on the 5th inst. Bro. A. E. Harris occupied the chair. There were present: Bros. S. Davis (Hon. Treas.), E. Gottheil (Hon. Sec.), Mortlock, Emmett, Dairy, C. C. Taylor, and Gillard.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary then submitted the following financial statement:—

DR.	£	s.	d.
Acknowledged in THE FREEMASON	443	16	0
Per Bro. John Harris (proceeds from sale of "Lines on the Masonic Institution, Croydon," written by him...)	2	10	0
Per Bro. Mortlock	0	2	6
Per-centage from London and Westminster Bank	2	14	6
	£449	3	0
CR.			
Purchase money for Life-boat	422	14	6
Postage	0	9	6
Advertisements...	6	10	0
Printing, &c.	1	4	6
Sundry expenses incidental to the launch of the boat	1	15	0
	£432	13	6
Balance in the hands of Bro. S. Davis	16	9	6
	£449	3	0

The balance (£16 9s. 6d.) will be held by Bro. Davis, and handed over to the Treasurer of the committee which is now in process of being formed for the purpose of maintaining the life-boat.

Several of the members of the late committee have intimated their intention of giving their services to the new movement, and a meeting has been arranged to take place on a Tuesday during this month for the purpose of constituting the new committee, elect Chairman, Treasurer, and Secretary, frame by-laws, &c.

The business of the evening having been completed, the Chairman was about to close the proceedings, when

Bro. Mortlock said, that before separating, he wished to propose a vote of thanks to Brothers Harris, Davis and Gottheil, for their services. This was seconded by Bro. Emmett, and carried *nem. con.*

Bro. Harris then formally dissolved the committee, and the brethren separated with mutual congratulations that their labours have so successfully terminated.

CONSECRATION of the ROYAL ALBERT CHAPTER, No. 907.

The ceremony of consecrating this chapter took place on Wednesday, the 4th inst., at the White Hart Tavern, Abchurch-lane, Cannon-street, Comp. J. Brett, G.D.C., being the consecrating officer. After the ceremony, Comp. J. Smith was installed as Z., Comp. J. Farnfield as H., and Comp. the Rev. — Vaughan as J.

Comps. J. Brett, W. Watson, and J. Terry received votes of thanks and honorary memberships for their services in the consecration and installation ceremonies. Several members of Lodge 907 were proposed for exaltation on the 25th inst. On the business being concluded, the companions adjourned to banquet.

There were present during the evening, besides those named, Comps. W. Farnfield (P.Z. 5), W. Platt (P.Z. 19), W. Bilby (who officiated as Org.), T. Allsopp (25), F. Walters, E. Harris, W. Smeed, T. W. White, &c.

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

PROVINCIAL GRAND LODGE OF WEST LANCASHIRE.

This large and important province held its annual meeting, by command of Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M., at the Adelphi Hotel, Liverpool, on Wednesday, the 4th instant. For years the brethren within the West Lancashire province have increased both in numbers and influence, and a striking proof of this progress was afforded at this annual gathering. The attendance was by far the largest which has yet taken place, and the proceedings were unusually animated and interesting. The zeal and earnestness of the brethren were proved by the fact that the whole of the fifty-six lodges embraced in this division of the extensive province were represented, with three exceptions—the absentees being lodges Nos. 178, Wigan, for the second time; 950, Fleetwood; and 986, Croston—upon whom the usual penalties were imposed. The brethren numbered about 400, and in more than one instance the local lodges were represented by nearly twenty brethren. It was expected the Craft lodge would be opened about eleven o'clock, but fully an hour had elapsed after that time before the business of the day was commenced and the brethren had taken their seats.

Amongst the Masonic *notabilia* of the Grand and Provincial Grand Lodges present during the day were the following:—Bros. Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M.; Lord Skelmersdale, W.D.P.G.M.; Hon. E. A. Stanley, P.S.G.W.; Brabner, as P.J.G.W.; Hamer, P.G.S.; White, P.J.G.D.; Alpass, P.G. Sec.; Wylie, P.G. Reg.; Ibbes, P.G.S.B.; Pickering, P.G. Purst.; Robert Wylie, P.G. Dir. of Cers.; Broadbridge, Rowson, Fowler, Johnson, and Sharrock, P.G. Stewards; Busher, P.G.S.B. of Eng.; Moore, G.S.B. of Eng.; Mott, P.P.G.S.D.; Bowes, P.P.G. Reg. Cumberland and Westmorland; Barker, P.G.T. of E.L.; Mawdsley, P.P.G. Reg.; Armstrong, P.P.J.G.D.; Laidlaw, P.P.G. Supt. of Works; Sherlock, P.P.G.R.; J. H. Johnston, P.P.G.S. Cheshire, W.M. 1350; F. Binckes, P.G.S.O. of Eng.; and W. A. Bowler, P.P.G.S.D. of Essex. Amongst the principals from the different lodges were: Bros. G. Turner, P.M. 86 and 823; J. Kelllett Smith, P.M. 249 and 1094; J. R. Goepel, P.M. 155 and 823; J. B. Robinson, P.M. 1013; Henry James, W.M. 203; Thos. Clarke, P.M. 594; W. Doyle, W.M. 724; W. Crane, P.M. 249 and 1299; T. Ashmore, P.M. 823; D. W. Winstanley, W.M. 1094; T. A. Lowe, P.M. 1013; H. Pearson, P.M. 594; Edwin Hughes, S.W. 249; R. Washington, 1094; Joseph Wood, 1094; T. K. Hughes, W.M. 1013; S. Lewis, S.W. 1013; J. Kenyon, J.W. 1013; Pickup, 1094; R. Denson, S.W. 1094; Brown, 241; J. Seller, W.M. 220; S. Haynes, P.M. 823; W. Richardson, W.M. 148; W. Woods, W.M. 1258; D. W. Finney, P.M. 148 and 1250; Jackson, 124; J. Pelham, W.M. 292; J. Platt, P.M. 613 and 1313; J. Holland, S.W. 823; J. Sillitoe, W.M. 605; J. C. Lunt, W.M. 1086; J. Banning, W.M. 343; J. Healing, P.M. 1264; R. Jones, W.M. 220; H. Nelson, W.M. 673; T. Clark, P.M. 673; E. Shaw, W.M. 680; C. H. Hill, W.M. 724; H. Pearson, W.M. 249; J. Lloyd, J.D. 249; E. T. Gee, W.M. 1021; M. Mawson, Sec. 1013; J. Pemberton, 249 and P.M. 1264; T. Dodgson, W.M. 995; W. Cottrell, S.D. 823; S. Cookson, P.M. 1182; R. Brown, J.D. 241; W. Archer, P.M. 1086; P. Pinnington, P.M. 249; H. Williams, P.M. 249 and 1264; J. W. Baker, W.M. 241; E. M. Sheldon, P.M. 1094; W. Hughes, W.M.

1013; J. Cobham, P.M. 241; R. H. D. Johnson, P.M. 1094; T. H. Hustwick, J.W. 292; G. R. Smith, Sec. 216; and J. B. Mackenzie, 349.

The Craft Lodge was opened in the first and raised to the third degree—Bros. Stoddart, No. 32, being W.M.; Richardson, 148, S.W.; James, 203, J.W.; R. Jones, 220, S.D.; and Baker, 241, J.D. After the lapse of some time, the Provincial Grand Officers entered the lodge-room and were received in due form and with appropriate music. The throne was then taken by the P.G.M., who proceeded at once to open his lodge with proper ceremonial and solemn prayer. "Behold how good" (an anthem of rare merit, by Bro. J. Skeaf, P.G.O., and well adapted for Masonic and other purposes, as it is arranged for male voices) was next sung by Bros. Haswell, Busfield, Evans, J. Jones, and T. J. Hughes, after which the business of the Grand Lodge was proceeded with.

The minutes of the preceding meeting and of the Committee of the Fund of Benevolence were read by the P.G. Sec., and unanimously confirmed.

Bro. Hamer, P.G. Treas., then presented his accounts, and stated that the balance now amounted to £1135 7s. 9d., of which £1000 was invested in the bank, and £135 7s. 9d. remained in his hands, which he should be happy to hand over to his successor as soon as he was appointed.

In accordance with previous notice, Bro. Hamer now resigned the position of P.G. Treasurer.

A vote of thanks was accorded to Bro. Hamer for the impartiality and integrity which had been shown by him during the many years he had held that office.

The lodge then proceeded to the election of P.G. Treas., and, after considerable discussion, a vote was taken, when Bro. Armstrong was declared duly elected P.G.T., and he briefly returned thanks for the honour conferred upon him.

It was agreed that the sum of twenty guineas be voted for the purpose of forming a nucleus for the presentation of a testimonial to Bro. Hamer, which might be added to by members of the Grand Lodge.

The R.W.P.G.M. next proceeded to invest the following Grand Officers for the ensuing year: Bros. the Rt. Hon. Lord Skelmersdale, W.D.P.G.M.; the Hon. F. Stanley, as P.G.S.W.; T. Wilson, P.G.J.W.; Rev. J. F. Goggin, P.G. Chap.; Thomas Wylie, P.G. Reg.; H. S. Alpass, P.G. Sec.; Robert Wylie, P.S.G.D.; James Pickering, P.J.G.D.; B. W. Rowson, P.G. Supt. of Works; G. Broadbridge, P.G.D.C.; J. W. J. Fowler, P.G.A.D.C.; R. Sharrock, P.G.S.B.; J. Skeaf, P.G. Org.; J. Boxendale, P.G. Purs.; Dr. Mercer Johnson, Captain of the Stewards; R. Robinson, J. W. Baker, G. De La Parelle, W. Doyle, J. Cocker, Stewards; W. Ball, G. Tyler; and P. Ball, A.G. Tyler.

The P.G. Sec. (Bro. Alpass) read the annual report, in which he congratulated the brethren on the progress and prosperity of Freemasonry in the province during the past year, which had been very satisfactory.

The report was unanimously confirmed.

Lord Skelmersdale, in accordance with his previously expressed intention, formally presented a set of very handsome silver consecration vessels, designed by Bro. Wylie, and executed by Messrs. Elkington.

Bro. R. H. D. Johnson said, as the brethren were doubtless aware, a Masonic lifeboat had recently been purchased and placed on a dangerous part of the coast, and the committee were now very anxious that sufficient funds should be procured for the maintenance of that lifeboat. The

Grand Lodge had given £50 for that purpose, and as a member of the committee he now asked the P.G. Lodge to aid in the same noble undertaking.

It was unanimously agreed that £20 be given for the maintenance of the lifeboat.

Bro. G. Turner said a new Masonic hall was about to be erected in the town, and as it was highly desirable that it should be made worthy of the province—at all events, worthy of Liverpool—and as funds were required for the purpose, he proposed that the sum of £250 be granted from the funds of the P.G. Lodge.

Bro. Healing seconded the motion.

Bro. Alpass thought it hardly worthy of the Masons in Liverpool that they should ask their country brethren to assist them in the erection of a new hall.

Bro. J. B. Robinson pointed out that half of the lodges—or nearly the half of the lodges—in the province met in Liverpool, and therefore he considered the motion a perfectly proper one.

Bro. Cobham said he desired to repudiate any sympathy with the motion which had just been made.

Several country brethren spoke strongly against the grant, and Bro. Turner subsequently withdrew his motion.

Bro. T. Wylie moved, and Bro. Mott seconded, a proposition, which was agreed to, that the sum of £30 be given to the old men and women's Institution in London, in order that the P.G. Treas., P.G.S.D., and P.G.J.D. might be made Life Governors.

The Grand Lodge was next resolved into a Court of Governors of the West Lancashire Masonic Educational Institution, when Bro. A. C. Mott, P.P.G.S.D. and P.P.G.S.W., Hon. Sec., read the minutes of the meetings during the year, and presented the report, which showed a very considerable increase of the funds of the Institution.

After the transaction of some business, the Provincial Grand Lodge was resumed, and afterwards closed in proper form.

THE BANQUET

took place in the evening in the splendid hall of the hotel, and about 130 brethren sat down, under the presidency of the R.W.P.G.M., who was supported on each side by a goodly array of his officers. The banquet was of a high-class character, and admirably served, thanks to the care and attention of Bro. Rudd, manager of the hotel, and the arrangements were carried out with much success by Bros. Broadbridge, P.G.D.C., Dr. M. Johnson, S.G.S., and his willing coadjutors. After refreshment,

The R.W.P.G.M. gave, in happy terms, the toasts of "The Queen," and "Bro. H.R.H. the Prince of Wales, M.W.P.G.M., the Princess of Wales, and the other members of the Royal Family."

Bro. the Hon. F. Stanley proposed "The Army, Navy, Militia, and Volunteers," which was responded to by Bro. Major Wilson. In the course of a lengthy speech, he referred to the efficiency and devotion of the volunteers, and spoke adversely of the provisions of the Army Regulation Bill, as likely to bring forward men who would be neither followed nor respected.

The combined toasts of "The Earl de Grey and Ripon, M.W.G.M.," and "The Earl of Carnarvon, M.W.D.G.M., and the other Officers of the Grand Lodge," were given by Sir Thomas Hesketh, who spoke of the invariable kindness, courtesy, and attention he had received from the G.M. in all his dealings with him. Very able assistance was rendered by Lord Carnarvon and the Grand Officers, upon whose zeal and application depended the welfare of the

Masonic body at large. At no time had Masonic interests been in better hands than now, and it would be difficult to find gentlemen who were more able and willing to discharge their duties.

The toast was responded to by Bro. Moore, G.S.B., who said the executive officers discharged their duties with zeal and ability, and the honorary officers attended the Grand Lodge with exemplary regularity. As a proof of his earnestness, he stated that he had probably travelled 4,500 miles to attend the duties of the Grand Lodge, and he hoped in future to be able to show the same devotion. (Applause.)

Bro. Major Wilson, P.G.J.W., then proposed the toast of "Lieutenant-Colonel Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M.," and characterised it as the most important on the list. Their P.G.M., he said, deserved the love and esteem of every Mason in Lancashire, and referred to the immense amount of time he devoted to the interests of Masonry. They also respected him as their representative in Parliament, as he stood up manfully for Queen, Church, and State. (Hisses.) They did not want Republicanism; they must have a man who would stand up for their Constitution, especially in these days, when it was so often assailed. (Renewed expressions of disapprobation.) They must know how dangerous it was to tamper with the Constitution of the country, and when they found such a man as Sir Thomas—

Bro. Morgan: I must protest against this. This is not a political meeting, and these subjects ought to be discussed here.

The R.W.P.G.M.: I am sure Bro. Wilson will confine himself to the business of the meeting.

Bro. Wilson, in a few additional sentences, submitted the toast, which was received with great cordiality.

The R.W.P.G.M., in reply, said he highly esteemed the way in which the toast had been received, and he could only regret that two or three of the brethren had felt aggrieved at some remarks which had fallen from Major Wilson, who, he was sure, had no intention of wounding the feelings of any one. He (Sir Thomas) had always endeavoured to promote the welfare and extension of Masonry, without reference to party or creed, and without the slightest political bias. So long as the province of West Lancashire remained under his guidance—and he trusted it would remain so as long as he lived—(great cheering)—the great object of his mind would be to do his duty to the best of his ability.

"Lord Skelmersdale, W.D.P.G.M., and the P.G. Wardens" (proposed by the P.G.M.), was responded to by Bro. the Hon. F. Stanley, P.G.S.W., in the unavoidable absence of Lord Skelmersdale.

The remaining toasts on the list were "The Provincial Grand Masters of the Adjoining provinces," given by the P.G.J.W.; "The Provincial Grand Officers, Past and Present," given in a lengthy speech by Bro. F. Binckes, and acknowledged by Bro. Armstrong, P.P.J.G.D., the newly-elected P.G. Treas., who, in referring to the contest of that day, said he freed those who had proposed and supported the other candidates from any personal antagonism to him; "The W. L. Masonic Educational Institution," proposed by the P.S.G.W., and acknowledged by Bro. Brabner, P.P.S.G.W., hon. solicitor to the Institution; "The Worshipful Masters of the lodges in the Province," given by Bro. Alpass, P.G. Sec., who referred with satisfaction to the fact that not a single complaint had been made during the year as to the working of any of

the lodges. Bro. J. Skeaf, W.M. 216 and P.G.O., responded. The toast of "The P.G.O., the Musical Brethren, and the P.G. Stewards," proposed by Bro. R. Wylie, was acknowledged by Bros. Dr. Johnson, S.G.S., and Jones, P.M., "The Ladies," and "All Poor and Distressed Masons," were the remaining toasts.

The musical part of the evening's proceedings was of a specially interesting character, thanks to the excellent arrangements of Bro. J. Skeaf, P.G.O., assisted by Bros. Haswell, Busfield, Evans, D. Jones, P.M., J. Jones, T. J. Hughes, and Armstrong, P.P.J.G.D. and P.G. Treas.

PROVINCIAL GRAND LODGE OF STAFFORDSHIRE.

The annual Grand Lodge of Free and Accepted Masons for the province of Staffordshire was held in the Shire Hall, Stafford, on Tuesday. The attendance of brethren was more than ordinarily numerous, nearly 300 being present—the principal cause of this large gathering being the installation as Right Worshipful Grand Master of the province of the Right Hon. the Earl of Shrewsbury, who had been recently nominated to that distinguished position by the Marquis of Ripon, Grand Master of England.

The Provincial Grand Lodge was opened in the Grand Jury Room, about one o'clock, the Right Worshipful Bro. George Singleton Tudor, 236, Deputy-Provincial Grand Master, presiding. He was supported by the R.W.P.P.G.M. Lieut.-Colonel Vernon, the R.W.P.P.D.G.M. Foster Gough, LL.D.; the Rev. P.G. Chaplain J. Westbury, the Rev. P.P.G. Chaplain James Downes, Bro. W. Masefield, P.P.S.G.W. of Worcestershire, &c. The minutes of the last Prov. Grand Lodge were read by Bro. Cartwright, the P.G. Secretary, and the statement of accounts by Bro. W. Howells, the P.G. Treasurer, and adopted. Letters of apology were read from the Most Noble the Marquis of Ripon, Lord Combermere, Bro. Vine, the P.G. Treasurer of Worcestershire, and several other brethren.

Before vacating the presidential chair, which the D.P.G.M. has for several years filled to the entire satisfaction of his brethren, he feelingly acknowledged the kindness he had invariably received, and expressed the gratification he felt in giving way for their Grand Master nominate, the Earl of Shrewsbury, who, judging from what he had seen of him, would be largely instrumental in furthering Freemasonry in the province.

The R.W.P.P.G.M. Lieutenant-Colonel Vernon, who had been deputed by the Marquis of Ripon to perform the installation, in the absence of the D.G.M., the Earl of Carnarvon, then directed the R.W. Bro. George S. Tudor, the R.W. Bro. Foster Gough, several P.G. Masters, and four Stewards, to form a deputation to introduce the Grand Master nominate, who was received by the brethren standing, and saluted Masonically. The installation then took place, and the noble Earl was invested with the insignia of office, and subsequently took his seat in the chair of King Solomon, prayed being offered by the P.P.G. Chaplain, James Downes.

The noble Earl, who was again Masonically saluted, then thanked the brethren of the province for their cordial acceptance of himself on the nomination of the Grand Master of England. He could assure all present that he had not taken the office without considerable thought, and he would

endeavour, with their assistance, and under the direction of the great Architect of the Universe, to perform its onerous duties efficiently. He had already received from the Masters of lodges in the province very kind congratulations, and he intended to visit every lodge as the commencement of his duties, and to take an early opportunity of working himself up as a Master of a lodge. They would excuse him if he said what they wanted throughout the province was uniformity of action, so that when the P.G.M. visited a lodge he might find the working in each to be similar. He should seek the assistance of the Deputy Grand Master and of others, who took an interest in Masonry; and he could not conclude without expressing how much he was indebted to the Deputy Grand Master for the assistance he had rendered him. From the admirable manner in which the D.G.M. had performed the duties of the province, he (the P.G.M.) had wished him on that occasion to nominate the officers, but as he declined to do so, he should himself act on the Deputy Grand Master's recommendation in their appointment.

The R.W.P.G. Master then proceeded to the appointment of his officers, whom he invested with their respective collars and jewels, accompanying each with some felicitous remark indicative of the duty he would have to discharge. They were as follows: The Right Worshipful Bro. George Singleton Tudor, Deputy Provincial Grand Master; Senior Grand Warden P.M. Edwin Yates, 482; Junior Grand Warden, P.M. George Sargeant, 418; Grand Chaplain, the Rev. J. Westbury, 418; Assistant Grand Chaplain, the Rev. Thomas Henry, 347; Grand Registrar, W.M. J. Pilling, 726; Provincial Grand Secretary, P.P.S.G.W. William Cartwright, 460; Senior Grand Deacon, P.M. Robert Robinson, 624; Junior Grand Deacon, P.M. Wm. Bayless, 539; Superintendent of Works, M.P. Alfred Cad-dick, 662; Director of Ceremonies, P.M. Samuel Hill, 546; Assistant Director of Ceremonies, P.M. Wm. Allen, 966; Prov. Grand Sword Bearer, P.M. Wm. Bindley, 1060; Grand Organist, P.M. B. Barlow, 966; Grand Pursivant, P.M. John Warner, 460; Grand Standard Bearer, P.M. John Myatt, 98. On the nomination of the R.W.P.P.D.G. Master, Bro. Foster Gough, seconded by the R.W.P.P.D.G. Master, Lieut.-Colonel Vernon, P.P.S.G.W. Bro. William Howells, 347, was re-appointed Grand Treasurer, and P.M. H. Baggaley, 460, was re-appointed Tyler for the 35th time.

Amongst the brethren present, in addition to those already named, were Earl Ferrers, 779, P.G.J.W., Leicestershire; Frederick Binckes, P.G.S., of the Stewards Lodge of England, and Secretary of the Royal Masonic Institution for Boys; B. Brookes, P.M., Stourbridge, P.P.J.G.W.; Bro. Barstowe, P.M., P.P.G.S.W.; Bro. Westwood, P.M., P.P.G.J.W.; Tansley Witt, W.M. 173; a guest of the Earl of Shrewsbury; Chas. Matthews, 582, P.P.G.M.; Thomas Bragg, 74, P.P.G.S.D. Warwickshire; E. L. Bullock, 482, P.P.G.J.W.; George Spilsbury, P.M. 726, P.P.G.J.W.; Dr. J. D. Hewson, P.M. 726, P.P.G.J.D.; J. L. Warren, P.M. 726, P.P.G.R.; John Bodenham, 726, P.P.G.S.D.; H. Woodhouse, T. 726; F. A. Harrison, 1163, P.P.G.S.W.; James Rodgers, 418, P.P.G.J.D.; C. Newnham, 419, 526, P.P.G.S.W.; Henry Parker, 451, P.P.G.J.W.; Richard Mayger, 624, P.P.G.R.; Thomas Sneyd, 539, P.P.G.J.D.; J. Beaumont Piercy, 473, P.P.G.S. of Works; John Pursall, 1163, P.P.G.S.W.; S. Fenn, 473, P.P.G.S.W.; Charles Turner, P.M. 418, P.P.G.S.D.; W. R. Blair, P.M. 546, P.P.G.J.D.; C. F. Newman, P.M. 797, P.P.G.S.D.; Alfred Glover, 546, 460, P.P.G.S.W.; James F. Wileman, 546, P.P.G.J.D.; Charles Howard King, 460, P.P.G.J.D.; Wm.

Hargreaves, 460, P.P.G.S.W.; Clement Marsh, P.M., W.M. 460; Rev. R. Lomas Lowe, 726, P.P.G.C. Vancouver; George Baker, 451, P.P.G.S.W.; John Baker, 966, P.P.G.J.D.; J. S. Barber 1039, 794, P.P.G.R.; W. H. Folker, 451, P.P.G.R.; John Burrell, 546, P.P.A.D.C.; Ralph Dean, 98, P.P.G.A.D.C.; George Cooper, 456, P.P.G.P.; George Sargeant, 418, P.P.G.R.; W. H. Hales, P.M. 418, P.P.G.A.C.D.; Samuel Hyslop, P.M. 460, P.P.G.P.; G. M. Waring, W.M. 347, P.P.G.D.C.; S. Gibson, jun., 966, P.P.G.A.D.C.; Edwin Shargool, M.P. 726, P.P.G.O.; Thomas Mason, 460, P.P.G.O.; Edward Baguley, 419, P.P.G.P.; John Storer, P.M. 726, P.P.G.S.B.; W. Dibb, P.M. 726, P.P.G.S.B.; John Twiss, P.M. 480, P.P.G.O., Cheshire; G. Barlow, 533, P.G.O., Cheshire; Rev. W. Westall, 281, P.P.G.S.; E. A. Schuth, 482, P.P.G.S.B.; G. Blanshuall, 347, P.P.G.P.; J. Webberley, P.M. 546, P.P.G.P.; W. Shaw, 726, P.G.S.; F. Greatrex, 726, P.G.S.; George W. Hodgkinson, 726, P.G.S.; Sam. Yates, 726, P.G.S.; A. F. Whittome, 726, P.G.S.; H. Fairhead, 726, P.G.S.; E. T. Fernie, 726, P.G.S.; J. C. M'Clean, 1039, P.P.G.S.; W. Elkington, P.M. and T., 1039; Fred. Crabb, 1039; T. W. Crabb, J.D. 1039; John Warner, P.M. 469, 673; Charles Hickson, S. 460; George Barclay, I.G. 460; Thos. Bedsmore, 439; Henry Bailey, I.G. 408; Edward Tildesley, P.M. 419; W. Allen, P.M. 966; J. C. Ball, P.M. 966; Lyons Wright, P.M. 419; Edwin Yates, P.M. 482; J. W. Whittome, P.M. 482; James Rider, W.M. 966; J. P. Denson, J.D. 966; G. Allen Smith, J.W. 966; James A. Deane, 966; John Barlow, 966; H. J. Johnson, 966; Thomas Tonkinson, W.M. 451; H. Smith, W.M. 1246; Chas. Round, P.M. 347; Thomas Stanford, S.W. 347; Thomas Powell, S.D. 347; James Senior, S.W. 726; Thomas Moore, S.D. 726; F. Dukes, S.W. 726; J. C. Marson, J.D. 726; J. T. Cox, S. 726; W. G. Gray, 726; M. Lewis Brown, 726; R. F. Stone, 726; Richard Heath, 726; J. C. Daniel, P.M. 418; Thomas Taylor, W.M. 418; Thos. Palmer, 418; John Beach, 347; Brabazon Wood Ellis, 451; Warwick Savage, S.W. 451; Taylor H. Tomkinson, J.W. 451; John Broomhall, P.M. 460; J. Walker, 460; H. Hyatt, 460; John Marshall, S.D. 460; W. Whitehouse, S.D. 347; W. M. Flewker, P.M. 526; Henry Lovatt, 526; G. Davids, 482; W. H. Darden, 347; Joseph Round, 347; J. Wilson 347; Charles E. Underhill, 347; Augustus Duckworth, 460; Adam Durant, 460; T. V. Cook, 419; W. H. Hayward, S.W. 887; Henry Stainsburgh, 1180; W. M. Glover, I.G. 419; T. B. Higginson, 419; Stephen J. Walker, S.W. 419; Joseph Plant, J.D. 419; R. H. Lowe, 419; H. Langman, 419; Thomas Hallowes, S.W. 966; George Chell, 966; S. Nicklin, 347; Simeon Round, 543; J. T. Smith, 98; J. Prior, 1060; Richard Haynes, 460; J. Myatt, P.M. 98; J. H. Meredith, S.W. 624; Thomas Beach, 347; Thomas Harvey, C. 347; Benjamin Miller, 347; Richard Sudbury, 726; James Taylor, S.W. 696; Arthur Beddoe, I.G. 699; Thomas Hitchen, W.M. 696; Thomas Turner, 546; Frederick Mather, J.W. 696; W. Bayliss, P.M. 539; Richard Tooth, S.D. 637; T. Whittles, P.M. 966; T. H. Griffiths, 546; Jas. M. Darwin, 546; W. Bindley, P.M. 1060; P. Hodgson, 966; W. Bentley, S.D. 98; A. G. Irwin, S.W. 546; C. A. Pearce, 941; G. O. Cartwright, D.C. 560; J. Waterson, S.W. 482; T. Cook, jun., J.D. 1060; W. J. M'Neal, S.D. 546; T. Gilbert, J.W. 1016; S. Bennett, 98; W. C. Thomas, P.M. 539; W. R. Betteley, S.D. 482; W. H. Hammersley, I.G. 966; Samuel Hughes, 966, P.M. 726; J. G. Bakewell, W.M. 546; Benjamin Love, S.W. 539; Charles Drigg, W.M. 1037; Thomas Till, 546; J. Nixon, 546; H. Price 482; S. Smith Dorsett, 539; T. Mount Humphries, 539; Thomas Rowley, 539; James Symons, W.M. 539; C. Bill, P.M. 539; F. S. Wright, W.M. 546; F. Garner, Tyler 347; W. Marshall, S.W. 1039; H. Burton, 1039; F. Turton, P.M. 526; James Hay, 456; W. Johnstone, 460; J. L. Gibbons, S.D. 1060; W. Footman, S.D. 353; R. Robinson, P.M. 624; John Upton, P.M. 624; E. Storey, W.M. 624; J. Barclay, 524; Arthur Barnes, 1039; John Owen, 1039; A. Shemmonds, 1039; Thomas Nicholls, 539; W. H. Poole, 482; F. Nicklin, 460; Arthur R.

Britten, P.M. 601; W. Colenso, T. 601; J. W. Thomas, P.M. 637; Jabez Smith, 637, 546; H. E. Morley, P.M. 637; R. Bindley, W.M. 1060; W. Snelson, S.W. 637; W. Jackson, J.W. 637; Thomas Brettell, S.W. 252; James Bunkle, 482; B. H. Brough, I.G. 546; C. B. Allerton, 546; James Norton, 1060; F. A. Ryles, W.M. 98; Thomas Redfern, S.W. 533; J. Jacobs, P.M. 482; H. G. Quilter, J.W. 1246; John Hutton, W.M. 1060, 473; James Rowley, 539; Joseph Waterhouse, 654; N. Noyce Sec., 726; T. L. Brough, P.S. 726; &c., &c.

Immediately after the appointment of officers, the Grand Lodge was adjourned, and the brethren, who were marshalled in proper order, walked in procession to St. Mary's Church, preceded by the P.G. Sword Bearer, the "Book of the Law" being carried, as usual, by four sons of Free and Accepted Masons. The noble edifice was filled throughout, and amongst the worshippers were the Countess of Shrewsbury and other members of his lordship's family. Prayers were read by the Rev. T. Henry, of St. Mark's Tipton, Assistant Grand Chaplain, and the Rev. Lomas Lowe, of Bradley; the first lesson by the Rev. W. Westall, of St. Paul's, Forebridge; and the second by the Rev. James Downes, of Stonnall, P.P.G.C. The sermon was preached by the Rev. J. Westbury, vicar of Hartshill, the P.G. Chaplain, from the 37th verse of the 37th Psalm, "Mark the perfect man, and behold the upright; for the end of that man is peace." It was described as an admirable discourse—brief, but full of weighty truth—entirely Masonic, whilst Christian duties were strongly enforced. Bro. Shargool, organist of St. Mary's, presided at the organ with its usual ability, and his selection was warmly commended by the noble P.G.M. at a subsequent part of the day. The collection amounted to £18 15s., and on the return of the brethren to the Grand Lodge this sum was made up to £21, and divided in the following manner:—To the rector of St. Mary's for the parochial schools, £5 5s.; to the Rev. J. Westbury for his schools at Hartshill, £5 5s.; and five guineas each to the funds of the Staffordshire General and North Staffordshire Infirmaries. These votes having been carried in the usual manner amongst Masons, and an acknowledgment offered by the Grand Master to the P.G. Chaplain for his sermon, the Grand Lodge was closed.

THE BANQUET.

was served at 4 o'clock in the Assembly Room of the Shire Hall, which had been tastefully decorated. The tables were admirably arranged for the convenience of the guests, 201 of whom were comfortably seated, the noble Earl, as R.W.P.G.M., occupying a seat in the centre, on the west side of the hall. The sumptuous character of the repast was considerably enhanced by a magnificent collection of choice fruits and flowers from the gardens of the noble President, which were arranged with much taste and to admirable advantage by Mr. Phipps, of Ingestre, his lordship's gardener. The dinner was served by Bro. James Senior, of the Swan and Vine Hotels, and it may be sufficient to say that every one was pleased and satisfied. His lordship was supported on the right by the R.W.D.G.M., Bro. Tudor, and the R.W.P.P.D.G.M., Dr. Foster Gough; and on the left by Bro. the Earl of Ferrers, and the R.W.P.P.G.M., Lieut.-Colonel Vernon, together with several of the principal past and present officers of the province. On the removal of the "creature comforts" which had been provided, *Non Nobis Domine* was sung, Bros. Edmondson, of Stockport, and Dumville and Standen, of the Cathedral, Manchester; immediately after which the R.W.P.G. Master proposed "The health, the better health, of her Majesty the Queen," which was drunk standing, followed by the Masonic version of the National Anthem.

The R.W.P.G.M., the Earl of Shrewsbury, again rose and proposed "The health of P.G.M. his Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." As regarded the Prince of Wales, his Royal Highness, he said, had proved himself a good Mason, while the Princess had endeared herself to every English heart. (The toast was very warmly received.)

The R.W.P.G.M., in proposing "The health of the M.W.G.M., the Marquis of Ripon," said he need hardly remind them as Masons that obedience and loyalty were due to the head of the Craft. They must all deeply regret the absence of the most noble and most worshipful Marquis, but knowing that a period of rest was necessary for him, as a member of the Government, after the long and arduous labours of the past Session, they would cordially excuse him. He had known the Marquis from childhood, and formed a cordial friendship with him, and the noble Marquis's nomination of him as their P.G.M. had caused him the greatest gratification. He believed that the M.W.G.M. was thoroughly permeated with the principles of Masonry—friendship, obedience, and fidelity—and the Craft ought to be indeed proud of having so eminent a man at their head. With the toast he would couple the name of the M.W.D.G.M. the Earl of Carnarvon, and the officers of Grand Lodge, including their respected brother, the R.W.P.P.G.M. Col. Vernon. (Loud applause.) The noble earl, he might say, was also a valued friend of his, and one of the proudest moments of his life was when he saw his patent bearing the signatures of his lordship and the Marquis of Ripon.

The toast was warmly drunk, and the R.W.P.P.G.M., Col. Vernon, on rising to respond, was received with enthusiastic cheering. He said the names of the M.W.G.M. and his Deputy were sacred, and no one could respond for them. On behalf of the officers of the Grand Lodge, he might say that no body of men were more anxious to perform their duties. Col. Vernon then proceeded, amid loud cheering, to propose "The health of the R.W.P.G.M., the Earl of Shrewsbury." They had all, he observed, seen how the P.G.M. worked the P.G.L. that day, and from his kindness of manner and his thorough grasp of detail, they must all have said to themselves, "Here is the man for us." (Hear, hear.) Before he became a Mason, their R.W. brother showed how thoroughly he was imbued with some of the best principles of the Craft—charity and philanthropy—and now that he had obtained high honours among them, his earnest desire was to prove himself worthy of them. (Applause.) The best interests of the Craft were now in good hands, and he trusted that their R.W.P.G.M. might long live to preside over them. (The toast was drunk with much enthusiasm.)

The R.W.P.G.M., the Earl of Shrewsbury, whose rising was the signal for a renewed burst of cheering, said he felt that that day was an important era in his existence. He had not accepted the responsible office of their P.G.M. without careful enquiry as to what were its duties, and whether with his other varied engagements he could efficiently discharge them. Having decided in the affirmative, he accepted, but with diffidence, the proud position which was offered him. In these days of work, if a man aspired to any commendation among his neighbours, he must be determined to live a life, not of pleasure and idleness, but of real hard work. (Hear, hear.) In the position he had by their kindness been placed, he trusted to be able to assist them in carrying out great and good works, and to show the world that Masonry was not a mere social club but a great power for good. (Loud applause.) He had made it his business to glance over the reports of many of their Masonic charities, and he believed that the Masonic School of Boys and that for Girls ranked among the grandest Institutions of the kingdom. (Renewed applause.) No community was so ready as Masons to stretch out a friendly hand to the widow and orphan, and he could not but regard as one of the safeguards of the Constitution of a free country like this, the existence of a society which, revering all that was

good and rejecting all that was bad, bound together its members in the ties of truth and fidelity. (Applause). After a few remarks on the importance of a feeling of unity between the various lodges, the P.G.M. went on to propose the health of the R.W.D.P.G.M., G. S. Tudor, of his services to the Craft he spoke in the highest terms, and who, he said, ought to have occupied the position which he (the P.G.M.) then held. From the moment, however, that he communicated with Bro. Tudor respecting his appointment, he had received nothing but the greatest kindness and courtesy, and the most valuable advice. Further alluding to a subject which he had mentioned in Grand Lodge, the R.W.P.G.M. reiterated his intention of visiting the various lodges, in company with the R.W.P.D.G.M., with the view of making himself thoroughly acquainted with the work of Masonry, and promoting uniformity of action. So far as lay with him, Masonry should not remain stagnant. (Loud applause). Alluding to the sermon preached at church by the P.G.C. Westbury, the R.W.P.G.M. observed that their rev. brother had said in twelve minutes what it would have taken some rev. gentlemen an hour to deliver. (Hear, hear.) In this brief but edifying and most true and honest discourse Bro. Westbury had fully set forth the principles of Masonry, and he should like to see the sermon in print, and a copy attached to the by-laws of every lodge. (Hear, hear.) (The health of the R.W.D.P.G.M. was then drunk with great cordiality.)

The R.W.P.D.G.M. Tudor, in acknowledging it, gave expression to the earnest desire to discharge his duties efficiently which had always actuated him, and his gratitude to them for their invariable kindness, and especially to P.G.S. Cartwright and the P.D.G.M.'s Dr. Gough and Dr. Burton for the invaluable advice they had from time to time given him.

Briefly, but happily, the P.D.G.M. then proposed the health of the P.P.G.M., Col. Vernon, under whose reign, he said, Freemasonry had flourished. Since then dark clouds had overshadowed them, but now they were scattered, and the sun was shining brightly upon them, but whether in adversity or prosperity, the Freemasons of Staffordshire would always entertain feelings of the greatest respect and regard for their R.W. Bro. Col. Vernon. (The toast was enthusiastically received.)

The R.W.P.P.G.M. Col. Vernon, in acknowledging the compliment, said they would allow him to say that he thought he deserved it. (Laughter and applause.) He had served the province faithfully and well, and their approbation was to him a full reward. He was glad to see that they had not forgotten the old man, and he could assure them that although he no longer lived among them, he still took the same honest and hearty interest in their welfare which he always did. (Loud applause.) He thought they would bear him witness that his rule, though firm, was not unkindly. (Hear, hear.) While it existed, he had as his right-hand men Bro. Ward, of Newcastle, Dr. Burton, and Dr. Gough, who rendered him invaluable assistance, and during his involuntary absences executed his orders with zeal and fidelity. It therefore gave him the greatest pleasure to propose their health. (Loud applause.)

The R.W.P.D.G.M., Dr. Foster Gough, in acknowledging the toast, assured the brethren that his partial retirement from the active duties of Masonry had been solely caused by the necessity of taking some relaxation, and that his desire to promote the best interests of the Craft continued as great as ever.

P.P.S.G.W. the P.G.S. Wm. Cartwright, in proposing the health of the P.G.C., J. Westbury, hoped that the happy brevity which had distinguished the rev. gentleman's sermon would be imitated by every minister of the Church of England. (Loud applause.)

P.G.C. Westbury briefly acknowledged the toast.

The R.W.D.P.G.M. Tudor proposed "The P.G.W. and Officers of P.G. Lodge," coupling with the toast the name of S.G.W. Bro. Yates, who, in acknowledging it, said the St. James's

Lodge, Handsworth, of which he was a member, had very properly viewed his nomination to the office of S.G.W. as an honour conferred upon them.

The R.W.G.M. the Earl of Shrewsbury proposed "The Visitors." He regretted the absence of several distinguished friends, who had been invited, but congratulated the company on the presence of Earl Ferrers, the G.M. of the Ivanhoe and Ashby-de-la-Zouch Lodge. He was sure that though one part of his noble friend's heart belonged to Leicestershire, the other belonged to Staffordshire. In addition to Earl Ferrers, the R.W.G.M. coupled with the toast the name of Bro. Witt, who, his lordship humorously stated, had been professionally engaged in auditing his accounts, and had enabled him to come to that banquet with a clear conscience.

Bro. Earl Ferrers and Bro. Witt briefly acknowledged the toast, the noble earl observing that though he was a Mason of Leicestershire he was proud to be a native of Staffordshire.

Bro. Bristow, of Worcester, also responded.

P.S. W. Yates proposed the health of the P.G.T. and the P.G.S., to the great value of whose services he bore warm testimony.

The toast was briefly acknowledged by P.G.T. Howells and P.G.S. Cartwright.

"The Masonic Charities" was given by P.J.W. G. Sargeant, and was acknowledged in an excellent speech by Bro. Binckes.

The R.W.D.P.G.M., Dr. Foster Gough, in a happy speech, proposed "The Ladies," which was acknowledged by Bro. J. C. Marson.

The R.W.P.G.M., the Earl of Shrewsbury, proposed "The Stewards," coupling with it the name of Bro. Joyce, to whose able services, he said, they were deeply indebted. His lordship also connected with the toast the name of Bro. Senior, of whose catering he deservedly spoke in high terms. At the same time he warmly thanked P.P.G.O. Shargool for the admirable manner in which he conducted the musical service at church.

Bro. Joyce having responded, Bro. Senior sang, in admirable style, "Beautiful Venice," and the Tyler's toast having been given by Wm. Dibb P.P.G.S.B., the brethren separated, after singing the National Anthem.

The musical performances were under the direction of Bro. Barlow, P.G. Organist, who was kindly assisted by Bro. Twiss, the W.P.P.G.O. of Cheshire.

P o e t r y .

L I G H T .

BY WILLIAM PITT PALMER.

[From the *Freemason*, St. Louis, U.S.A.]

[Pronounced by one of the most eminent critics in Europe to be the finest production of the same length in our language.]

From the quickened womb of the primal gloom,
The sun rolled bleak and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair:
And when the broad tent of the firmament
Arose on its airy bars,
I pencilled the hue of the matchless blue
And spangled it round the stars.

I painted the flowers of Eden bowers
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin queen.
And when the fiend's art on the trustful heart,
Had fastened its mortal spell,
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the Ark's lone few, the tried and true,
Came forth amongst the dead,
With the wondrous gleams of my bridal beams
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of Peace.

Like a pall at rest on a senseless breast,
Night's funeral shadow slept—
When shepherd swains, on Bethlehem's plains,
Their lonely vigils kept—
When I flashed on their sight the heralds bright
Of Heaven's redeeming plan,
As they chanted the morn of a Saviour born—
Joy, joy to the outcast man!

Equal favour I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness
and tears,
Feel my smile, the best smile of a friend;
Nay, the flower of the waste by my love is embraced
As the rose in the garden of kings,
At the chrysalis bier of the worm I appear,
And, lo! the gay butterfly wings.

The desolate Morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright hours chase the night from her
flowers
And lead her young day to her arms!
And when the gay rover seeks Eve for his lover
And sinks to her balmy repose,
I wrap the soft rest by the zephyr-fanned west,
In curtains of amber and rose!

From my sentinel sleep by the night-dreaded deep
I gaze with unslumbering eyes,
When the cynosure star of the mariner
Is blotted from out the skies!
And guided by me through the merciless sea,
Though sped by the hurricane's wing,
His compassless, dark, lone, weltering bark
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in the manual sheen.
Or, if such the glad worth of my presence on earth,
Though fretful and flecting the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile!

METROPOLITAN MASONIC MEETINGS

For the Week ending October 21, 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, OCT. 16.

Quarterly Meeting Boys' School, Freemasons' Hall, at 12.
Lodge 21, Emulation, Albion Tavern, Aldersgate-street.
" 58, Felicity, London Tavern, Bishopsgate-street.
" 185, Tranquillity,
" 720, Panmure, Balham Hotel, Balham.
" 862, Whittington, Anderton's Hotel, Fleet-street.
" 901, City of London, Guildhall Coffee House.
" 907, Royal Albert, Freemasons' Hall.
" 1201, Eclectic, Freemasons' Hall.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, OCT. 17.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.
" 435, Salisbury, 71, Dean-street, Soho.
Chap. 11, Enoch, Freemasons' Hall.
" 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.
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-street Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.

WEDNESDAY, OCT. 18.

General Committee Grand Chapter, at 3.
Lodge of Benevolence, Freemasons' Hall, at 6.
Lodge 30, United Mariners, George Htl., Aldermanbury.
" 140, St George's, Trafalgar Hotel, Greenwich.
" 174, Sincerity, Guildhall Tavern, Gresham-street.
" 619, Beadon, Greyhound Hotel, Dulwich.
" 700, Nelson, Masonic Hall, Woolwich.
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.
Chap. 217, Stability, Anderton's Hotel, Fleet-street.
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, OCT. 19.

House Committee Girls' School, at 4.
Lodge 49, Gihon, Guildhall Coffee House, Gresham-st.
" 55, Constitutional, Terminus Hotel, Cannon-st.
" 169, Temperance, White Swan Tavern, Deptford.
" 179, Manchester, Anderton's Hotel, Fleet-street.
" 181, Universal, Freemasons' Hall.
" 733, Westbourne, Lord's Hotel, St. John's Wood.
" 1139, South Norwood, South Norwood Hall.
" 1287, Great Northern, Great Northern Htl., King's Cross.
Chap. 79, Pythagorean, Ship Hotel, Greenwich.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, illustrations of banners and ensigns, part sections.

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, OCT. 20.

House Committee Boys' School.
Lodge 143, Middlesex, Albion Tavern, Aldersgate-street.
" 813, New Concord, Rosemary Branch Tavern, Hoxton.
" 975, Rose of Denmark, White Hart, Barnes.
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. Muggerridge, Preceptor.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, 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.
Burdett Coutis 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, OCT. 21.

Audit Committee Boys' School.
Lodge 1297, West Kent, Forest Hill Hotel, Lewisham.
" 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.
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 7.30; Bro. Thomas, P.M., Preceptor.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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