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FREEMASONRY & ISRAELITISM.

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

XXIII.

One of the most remarkable traits in the character of the Israelites was their propensity to start aside from the ordinances and worship prescribed by the Mosaic Law, and adopt, or mix with them, the vicious and debasing rites of idolatry. The repeated chastisements to which they were subjected, declaredly on account of these forbidden practices, and the repeated miracles by which the authority of the Mosaic system was attested, ceased, after short intervals, to impress their minds; and, again and again, they lapsed into this sin of idolatry. In the very midst of the solemn covenant into which they were entering with the one true and only God, at Mount Sinai, where they had been overwhelmed by the awful manifestations of the Divine presence, they insisted upon Aaron's making a god which might go before them in the wilderness. This golden calf, or ox, of Aaron, in imitation of the Egyptian god Apis, was followed by numerous aberrations from the true worship, as was exemplified in the adoption, for a time, of the abominations of Baal Peor, and others similar to them. But it is to the apostacy of Solomon that we must chiefly refer the almost universal prevalence of idolatrous rites united with the worship of the true God. As the Misses Rothschild write, "The decline of Solomon's reign was a melancholy foreshadowing of the subsequent decline of the Hebrew nation. . . . He took many wives, a thousand, we are told, idolatrous maidens of Moab, Ammon, and Edom, of Canaan and Phœnicia, and they infested Jerusalem with their own superstitions. The pure faith of the Hebrew king and his people was sullied. Instead of the one service in the Temple, offered to the one true God, Solomon bowed down before the most hideous idols. He tolerated the licentious worship of Astarte; he burnt incense to Chemosh, the god of the Moabites; and he sanctioned the detestable rites of Milcom and Moloch, the deities of the Ammonites, in whose honour children were burnt" (Hist. and Lit. of the Israelites). Israel exceeded Judah, after the

division of the kingdom, in their propensity to thus mingle the true and the false—to sully and debase the pure worship of their covenant God by the foul, cruel, and polluting rites of idolatry. But almost throughout the two kingdoms the abominations prevailed, and Ezekiel was commanded thus to address himself to Israel, after they had been delivered into the hands of the Assyrians: "Thus they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths, for when they had slain their children to their idols, then they came, the same day, into my sanctuary, to profane it; and, lo! this have they done in the midst of mine house" (chap. xxiii. 38, 39). Nor were they, as Judah were, cured of their propensity to this profane mixing of holy and unholy things. They continued in their idolatrous course, notwithstanding the terrible judgments to which it had already subjected them, for as the same prophet testifies, more than 130 years after their deportation into Assyria: "Thus saith the Lord . . . I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (ch. xxxvi. 22, 23).

"Ephraim (Israel) had joined himself to idols." The people lost the knowledge of the true God, who had brought them out of the land of Egypt, and made them a peculiar people. And, as in all such cases, they departed further and further from the "old ways" of truth and righteousness, and became more deeply immersed in superstition and vice. The idolatry of the Saxons was of a very gross form, but there was in it much which, we can hardly doubt, was founded upon imperfect traditions of their old faith and worship; of which, indeed, they preserved some striking points. The Saxons are described as having been acquainted with the doctrine of one Supreme Deity, the author of everything that exists; the Eternal, the Living, the Awful Being; the Searcher into all hidden things; the Being that never changes; who lives and governs during the ages, directing everything that is high or that is low. Once they esteemed it impious to make any visible representation of this great Being, or to imagine that he could be confined within the walls of a temple. Their change in this respect is said to have arisen in consequence of having received a mighty conqueror from the East, as their god in human nature, correspondent to the expectation of Israel, with regard to their Messiah. The name of this supposed deliverer was Odin or Woden. He was esteemed the great dispenser of happiness to his followers, and of destruction to his enemies; and when he was removed from amongst them, they placed his image in their most holy place, on a raised dais—a kind of ark, as in imitation of that at Jerusalem, where, between the cherubim, the Divine Presence manifested itself. They placed, near Woden, the image of his wife, Frigga; and between the two, the image of Thor; outward of these three, by the side of Woden, was the image of Tuesco, and by the side of Frigga, Seater, or Saturn; and outward of Tuesco, a representation of the moon; and outward of Saturn, an image of the sun. These gods, it may be remarked, are those with which Israel had been threatened, the sun and moon, and gods which their fathers had not known. Before the ark, in the holy place, in which their idols were placed, stood an altar on which the holy-fire con-

tinually burned, and near it a vase for receiving the blood of the victims, and a brush for sprinkling it upon the people; thus reminding us of the Mosaic system of sacrifice and atonement. They had generally a temple for the whole nation, in which twelve priests served, having under their charge the religious concerns of the whole people, and being presided over by a high priest. In addition, they had their rural worship, which was generally in groves, as was the practice of Israel in its early history.

This commingling of truth and error, this union of the old Hebrew ceremonies with the worship of idols, in the ceremonies of which were bloody rites and horrible cruelties, was one of the remarkable traits in the Saxon race, as we have seen it to have been in ancient Israel. But like as it was during their location in Assyria, Babylonia, and Media, the light at length burst forth. At the very time when Christianity had become overlaid with formalism and superstition, and Mahomedanism had been making rapid strides in the world, the Anglo-Saxons were converted from their idolatry, embraced Christianity, and ultimately became, and have continued to be, its most constant and efficient teachers, and foremost champions. "The Christians of the seventh century," says Gibbon, "had insensibly relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Colliridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Each of the Oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism." The forms and objects of idolatry were diversified; but they spread themselves abroad, and had again cast their blighting influence over the greater part of the earth.

At this juncture, a man came forth from the peninsula of Arabia, and, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity. Increasing myriads acknowledged Mahomet as their king and prophet, so that, as Gibbon observes, "a hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain." Commencing with the promulgation of a creed which asserted the glorious truth of the unity of God, enforced the worship and adoration of this infinite and eternal Being, without form or similitude, present to our most secret thoughts, existing by the necessity of His own nature, and deriving from Himself all moral and intellectual perfection, he inculcated a morality much purer than anything he found about him. But Mahomedanism at length became a mass of degrading superstition, composed of the most heterogenous materials, debasing alike to the souls and bodies of men. Mahomedanism and the Papacy dominated the world.

Near the end of the sixth century, Pope Gregory, having set his heart upon the conversion of the Anglo-Saxons, sent Augustine, a Roman monk, on a religious mission to England, and he, by adroitly adapting the doctrines and discipline of the Church

to the superstitious notions and practices of the Anglo-Saxons, succeeded in converting Ethelbert; and the Christian faith was at length formally adopted in the Heptarchy. The fruit produced, however, answered to the corrupt source whence it was derived. "As," says Hume, "the Saxons received the doctrine through the corrupted channel of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to the morals: the reverence towards saints and relics seems to have almost supplanted the adoration of the Supreme Being; monastic observances were esteemed more meritorious than the active virtues; the knowledge of natural causes was neglected from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorse for cruelty, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject devotion." The Papacy gradually exalted itself above all human power, and its pretensions were generally submitted to by the southern kingdoms of Europe. But neither by the Anglo-Saxons nor by the Normans—another branch of this great Saxon family—was the supremacy of the Pope acknowledged, without sundry and important limitations, though Rome struggled hard and long to bring them to submission. Such was the superstitious attachment to the Papacy, however, that "pilgrimages to Rome," as the historian remarks, "were represented as the most meritorious acts of devotion. Not only noblemen and ladies of rank undertook this tedious journey, but kings themselves, abdicating their crowns, sought for a secure passport to heaven at the feet of the Roman Pontiff; new relics, perpetually sent from that endless mint of superstition, and magnified by lying miracles, invented in convents, operated on the astonished minds of the multitude." Pope Alexander, who had assisted the Norman William to achieve the conquest of England, imagined that he might prevail upon him to break the spiritual, as the civil, independence of the Anglo-Saxons; but all his adroit schemes to bring this about failed. The arbitrary sway of the king retained the church as well as the laity in great subjection. No one might be acknowledged as Pope, unless the king had himself previously received him; and all ecclesiastical canons, in whatever synod voted, were required to be laid before him, to be ratified by his authority. No Bull or Letter from Rome could be legally produced, until it had received the same sanction; and none of his ministers or barons, whatever their offences, could be subjected to spiritual censure, until he had himself given his sanction to their excommunication. The bold, ambitious, and unscrupulous Hildebrand (Pope Gregory VII.), after deposing emperors and kings, and asserting his right of the investiture of bishops, abbots, and other spiritual dignitaries, and extending his usurpations over almost the whole of Europe, resolved to try his strength with the king of England. But he found more than his match, for William not only refused to do homage to Rome, but, as if in defiance, forbade the Bishops to attend a General Council which the pontiff had summoned. The barons were not less resolute in their opposition to the papacy than was the king. They extended and confirmed the civil and political rights of the people, by restricting the powers of the clergy; and their arrogant champion, Thomas à Beckett, was himself humbled,

after a fierce conflict, being compelled to accept and sign the famous Constitutions of Clarendon, which had been voted in a general council of barons and prelates. These Constitutions provided, that no one holding under the Crown should be excommunicated, or have his lands put under an interdict, without the king's consent; that, appeals in spiritual causes should not be carried to Rome; that, none should be accused in spiritual courts, except by legal and reputable promoters and witnesses; and that, ecclesiastics accused of any crime should be tried in civil courts. At length, however, the pusillanimous John, who had seized the crown on the death of Richard the Lion-hearted, succumbed to the papacy. He did homage to the Pope's legate, with all the humiliating rites which the feudal law required of vassals before their liege lord and superior; and agreed to pay a tribute, for England and Ireland, of 1000 marks of silver a year. England thus became a fief of the church of Rome, and its king a vassal of the Holy See. Out of this baseness of the usurper, however, came the great charter of English liberty. The barons, disgusted with John's submission to Rome, made common cause with the people, and the king was reduced to such extremities that he was compelled to hold a conference at Runnymede, where, after a debate of some days, Magna Charta, which secured important rights for every order of men in the kingdom was signed and sealed. Rome, of course, resisted; the charter was annulled by the Pope, and revoked by the king. The people, however, would not submit to the papal yoke, and, after many severe and sanguinary struggles, they triumphed. The Anglo-Saxons instinctively hated despotism, whether secular or ecclesiastical, and could not be long held in its fetters, by king or pontiff. But neither emperors, popes, nor kings, who have clothed themselves with despotic power, are easily deprived of it, or induced to circumscribe its exercise. To yield ever so little is felt to be incompatible with the foundation on which it rests, and they hold it with a tenacity like that with which they cling to life. The papacy was not wholly beaten, though greatly discomfited, for a time, by the sturdy resistance of the English barons and people. The great charter was often violated by kings and nobles, and the papacy was not behindhand in its encroachments. Every now and then, however, kings, nobles, and popes were checked in their wilfulness. "Though often violated," says Hume, "this famous charter was still claimed by nobility and people, and rather acquired than lost authority from the frequent assaults on it, in several ages, by regal and arbitrary power." Sometimes it was king and pope against the people; sometimes it was the pope against king and people; and sometimes barons and people against pope and king. Occasionally the conflict was long and fierce; the victory sometimes inclining to this side, and sometimes to that.

THE Provincial Grand Lodge of Norfolk will be held at the Town Hall, King's Lynn, on Saturday, the 25th inst. The Prince of Wales has signified his intention of being present.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

THE PHILOSOPHY OF FREEMASONRY.

CHAPTER SECOND.

ASSOCIATION.

Freemasonry is an Association for the propagation of morals and learning, both of which purposes seem to be overlooked. It is not a class association, but embraces all ranks of society, from the king on the throne to the artisan in the workshop. It differs in one respect: it does not accept the known murderer, thief, or beggar on the dunghill. It assumes that all initiates are men of good character and of fair education, but it strangely overlooks the necessity of having its members retain their fair fame and improve their intellects. We, unfortunately, have had murderers in our midst; we are not unfamiliar in these days with thieves and swindlers, and a crying evil is the increase of Masonic beggars—that is, those who make a profession of it, and live upon the brethren, and who must be considered apart from other brethren, who, from accidents of fortune, are unwillingly compelled to seek assistance at the hands of the members of the Order. In this respect, all societies of standing have a charitable fund for the relief of indigent members; but it has been for Freemasonry to find its funds principally a prey to the unworthy. This is a disease for which easily a remedy could be found, and deserves attention at the hands of the Brotherhood.

Among the ancients, the mysteries of Eleusis and the Egyptian mysteries required no exalted rank to recommend the initiate for reception. The chiefs looked to internal qualifications, not to external. They had learned that monarchies had their ebb, as well as their flow, riches could take to themselves wings, and, as a philosopher aptly said, they called no man happy till he died. They said with Theognis:

"For riches neither do I wish nor pray; my lot
To live on little, and to know of evil naught."

The riches of the mind they alone looked after. A father might leave his son riches, who would squander them in riot and debauchery; but the father could not impart to the child those talents by which the riches had been acquired. The immortals bestowed the mind upon man; the man of wisdom was, therefore, not a child of the earth, but of heaven, and became, after death, a demigod. The Romish Church, which has borrowed so much from the ancient mythology, has also borrowed this freedom from class selection of priests, and have, in place of the demigods, produced a calendar of saints. It is not to be wondered at, the influence of the priesthood, either in the days of Egypt, Greece, or Rome, ancient and modern, when we know it comprised the acutest intellects of the age. Wars have little lasting influence upon man, and among the eternal lessons of history, we find that they leave little that is permanent upon the face of the earth itself, and their traces are speedily eradicated by the flow-

ers of peace. You will in vain seek to find on the fields of Marathon, Cannæ, Waterloo, marks of the terrible slaughters.

The man of peace, the thoughtful student, on the other hand, leaves works behind him which benefit future ages. The printing press, the steam engine, the telegraph—things won by no bloodshed, no monarch's hungry grasping after conquest—live when the empires of Macedon, Carthage, and Rome survive but on the page of history. The best monument to a conqueror would be the bones and skulls of his battles' victims, built in the form of a catafalque, with a statue of a fiend, on the top, grinning at human credulity. Popular applause, such is the mind of man, follows the conqueror in a wider stream than the defender of liberty, although the light which shines around him is that of a consuming fire. How much of this is due to historians we cannot say, who are ever loud in praise of a victory, but seldom count its cost, and, as Hallam writes, they "have in general more indulgence for splendid crimes than for the weakness of virtue." But nature, which ever resents an outrage, leaves little but the name to a conqueror; a future age undoes the fruits of his conquests, and the world, by a law heaven-sent, restores the balance of power. No country acquired by bloodshed is incorporated in perpetuity with the conqueror. A day comes when the conquered remember the past—when the hour and the man arrive with freedom. Where are the fruits of the great Napoleon's victories? Not his conquests live in France, but the offspring of his peaceful hours, his code of laws. I say again nature resents an outrage, and repairs it; but for the works of the good and peaceful, she cherishes them for the benefit of future generations. War never brings wealth to a nation, but a debt of revenge.

Lucian, in one of his exquisite epigrams, writes:

"True wealth is of the soul, all other things
Play more on pain's than on our pleasure's strings."

And so arbitrary is this law, that a virtuous man, although possessed of little genius, may, by his simple example, confer blessings upon mankind, where a vicious man, with all the splendour of genius, would bring destruction. Freemasonry, then, looks to the wealth of the soul, and not to the transitory gifts of rank or fortune. There cannot be a doubt that the Revival, Reconstruction, or Institution—I use all terms, so that none may cavil—of Freemasonry during the last century, was meant by its promoters, who, very likely, did foresee the stride the Society would take, as a medium whereby the thinking men of all nations, creeds, and opinions might fuse in a homogenous whole, interchange opinions, and, in quiet discussion, review their differences of thought. That Freemasonry is at present the best association for such a purpose, all must admit. But this intention was soon overlooked, perhaps misunderstood, by the members, who could not see that conviviality was solely a means towards the end, and not the end, by which men might become better acquainted, and so be enabled to form a friendship which would bridge over all differences existing between them in the outer world. I must confess that it would be more pleasing to see a little learning displayed in our lodges, and something more than the parrot-like repetition of the rituals, which requires but memory and a good pronunciation to make a fool a bright Freemason. If we must have our initiates educated men, we should insist upon them continuing their education. The great and good Sir Isaac Newton con-

fessed that, after all, he knew but little, and had been like a child gathering pebbles on the seashore, unconscious of the marvels which lay beyond. Are we not, too, in our lodges gathering pebbles? and are we not still unconscious of the marvels which lie beyond?

One decided proof that the Association of Freemasonry is for good, may be seen in its present existence. The numbers of initiates steadily increases, new lodges are being formed, and a greater interest displayed by the members in affairs Masonic. This widely-extended sweep of Freemasonry over the globe, gives it a power and influence for good, which members, looking to their several Grand Lodges and nationalities fail to perceive to the full. A Parliament of Freemasons, consisting of members of all Grand Lodges should meet once a year to to consider matters of importance affecting the Order, and to interchange, personally, those fraternal greetings, which lose so much, and are really so meaningless upon paper. What is wanted is, a more lively connection between the governing bodies, and something more than the mere honorary custom of appointing representatives. By this means the usefulness of Freemasonry would be extended, and the brotherhood really be as one family.

As presently constituted, what are the purposes of a Masonic Association? To get some men prominent places, who could not otherwise aspire to honours? headless and brainless peers, and dumb members of Parliament? Or is it an association for the benefit of hotel-keepers, and the swelling of doctor's bills? Is it an association for the spread of falsehood and error, for the propagation of historical fables, and manifest lies? Is it a society for the destruction of truth, and the crowning of an edifice of forgery by a caricature of charity? All these statements have been made, with what truth or want of truth, or part of truth, I leave the reader to judge. But this, undoubtedly, is the object of the Association, judged by its laws, and its philosophy: to reward the deserving. The names which Freemasonry points to, such as Pythagoras and Locke, are not those of drivelling idiots, or uneducated men, nor are they those of nobles. The buildings which Freemasons claim by their predecessors to have erected, such as Cologne cathedral and Melrose Abbey, are not works of small minds, nor meagre intellects. But where are we to look for the Pythagoras and Locke among the Freemasons of the day, or where are we to find the Cologne cathedral and the Melrose Abbey, operatively or speculatively, among Masonic modern works? An association must, to be useful, be progressive; it is not by a blind adherence to the letter that it can survive. Manners and customs change, society changes with them, and any association which does not keep pace with them, speedily falls a victim to the onward march of time. I have said that we are flourishing, but we must have some fruits with the flourishing. We must openly show to the world that there is something more than dram-drinking in our midst; that our jewels are not for ornament, but for use; and that as those who went before us in times past, left their mark upon the age, so we do the same, in gathering together into one family the good and learned of all climes and of all creeds, showing an association where political and religious antagonists may find a truce ground, and a time for peace. Peace may be said to be the true secret of Freemasonry, and, in my eyes, is more her characteristic than even charity.

ERROL.

MASONIC CURIOSITIES.

We present the following Certificates, in conclusion of our series of "Masonic Curiosities," as it is our intention in the future to send, as time permits, contributions towards "A MASONIC SCRAP-BOOK," which will be more of a general character, and embrace many matters which, though of value, could not be classed under the title of *curiosities*. The first of the series will, in all probability, be devoted to "Petitions for Membership," which system is so admirably worked in the United States, and which lately a well-known contributor to THE FREEMASON (Bro. Mackenzie) alluded to in these pages.

The Certificates are in the possession of a dear Masonic friend of mine, of Philadelphia, U.S., and the brother to whom they originally belonged was his great-grandfather. The family has been in great repute, Masonically, for more than a century, and the present representative is on the eve of being installed as chief of the Royal Arch Masons in Pennsylvania. We wish him much joy on his appointment, and as successful a term of office as he deserves.

WILLIAM JAMES HUGHAN.

COPIES OF CERTIFICATES.

[CRAFT, A.D. 1783.]

"Lodge No. 210, A.Y.M.

"WE, the Master and Wardens of Lodge No. 210, Ancient York Masons, held in the City of New York in North America.

Do certify, that the bearer hereof, our well-beloved Brother, Issace Reed, is a regular Master Mason of Lodge No. 210, Ancient York Masons, and has during his continuance with us, always behaved himself as becometh an honest and faithful Brother, and as such we recommend him to all worthy Brethren, wheresoever Providence may order his lot. Given under our hands, and seal of our Lodge, No. 210, this Twentyth day of September, One Thousand Seven Hundred and Eighty-three, and of Masonry 5783.

FREDRICK GUION, Master.
(Seal, imperfect.) GEORGE CUMMINGS, S.W.
ANDREW MORRIS, J.W.
NATHANIEL TAYLOR."

[The form of the above Certificate is printed and on thick parchment; the seal is attached to a ribbon of Blue (light) and Orange colours, and is fastened on the margin of the parchment. Seal of sealing-wax.]

The forms cannot be preserved, so we have not attempted fac-similes.

[ROYAL ARCH, A.D. 1783.]

"WE, the High Priest, &c., &c., &c., of the Grand Chapter of Royal Arch Super Excellent Masons held under the sanction of Lodge (No. 535).

Do hereby certify, declare and attest, that the bearer, our faithful, true, and well-beloved Brother, Isaac Reed, past Master of said Lodge, was by us initiated into that sublime Degree of a Royal Arch Super-Excellent Mason, he having, with due Honour and Justice to the Royal Community, supported the amazing Tryals of Skill and Valour attending his admission, and as such we recommend him to all true and faithful Brethren of the Royal Community. Given under our hands and seal of our Grand Chapter, on Long Island, 20th July, in the year of our Lord 1783, and of Royal Arch Super Excellent Masonry 3283.

JEREMIAH WRIGHT, H.P.
JARAD BETTS, R.A.C.
WM. SMITH, 1st G.M.
ALEX. FAIRCHILD, 2nd G.M.
ROGER COOPER, 3rd G.M.

WM. COLLIER, Scribe."

[This Certificate is written, and the seal is of sealing-wax, in a good state of preservation, fastened by a Crimson ribbon to the margin. Device on seal: Arch with keystone in centre, sun on right

side, moon on left; over the whole the "all-seeing eye," surrounded by legend of name of lodge.]

[RED CROSS, A.D. 1783.]

"WE, the King, &c., &c., &c., of the Grand Assembly of Knights of the Red Cross, held under the sanction of Warrent (No. 535), on the Register of Ireland.

Do hereby certify, declare and attest, that our true and well-beloved Brother, Sir Isaac Reed, was by us dubbed a Knight of that most Honorable Degree of a Knight of the Red Cross, which having with due Honor and Justice supported the amazing Tryals attending his admission, and as such we recommend him to all Brothers Knights of the Red Cross on the face of the Globe.

Given under our hands and seal of our Grand Assembly, on Long Island, this 25th August, 1783.

MATT. SMITH, K.
DANL. BEAUSON, C.G.
WM. COLLIER, Gr.

[This Certificate is also written, and bears the same seal as the chapter certificate. The seal is very imperfect, and is attached to a light Green ribbon.]

EARLY ENGLISH MASONRY.

[We have received the following article from a Brother residing at Fremantle, Western Australia, and although it contains nothing new upon the subject, we insert it, with the view of encouraging our brethren in distant parts to express their views upon the origin and history of the Craft.]

CHAPTER THE FIRST.

The state of Masonry in England from the earliest Tradition to the Norman Conquest.

History is silent how long the posterity of Japhet in the north and west of Europe had lost the original fine skill that they brought from the plains of Shinar; or how the knowledge thereof first came to the British Isles, the most early histories of our country being so interlarded with fables, and perplexed with contrarieties, that authors consent not where to begin, how to go on, or where to end, that the parts of it may, with any tolerable colour of truth, hang together. But certain it is, that the first inhabitants of this island must have brought with them no small knowledge of masonry, as there are the strongest reasons to believe they were not the meanest proficients in the art of navigation, and the one was without doubt as necessary for them as the other. There are yet in being some remains of very admirable skill in architecture, much earlier than the Romans, but now so defaced by villainous hands and the ruin of time, that from the rude remains thereof it is hard to determine what might have been their original use, or in what skilful manner they might have been designed, or how far we may presume to fix the name of barbarous and rude on what is infinitely beyond the contrivance of any modern invention, as the means of performing those great works were perhaps lost soon after the age of those very barbarians who performed them. The Druids in Britain had many of the usages of Masonry amongst them, probably gathered from the Magians. They believed in the immortality and transmigration of souls from the one body to another; held their assemblies in woods and groves, or under wide-spreading oaks, which was also the practice of the patriarchs; what they taught was committed to memory, and not on any account allowed to be written; they determined all causes, ecclesiastical and civil; taught philosophy, astrology, politics, rites and ceremonies, and poetry; and in song set forth the heroic deeds of great men for the imitation of posterity.

The Trojan race of Britains built many towns, especially E. Bank, commended for B.C. 1030. a very great builder, from whom we have the cities of York and Edinburgh; his successor built Canterbury, Winchester, and Shaftesbury, with many temples to Apollo, Diana, &c.

Bladud is asserted to have been educated at Athens, and from thence returning a B.C. 904. great mathematician and architect, brought four philosophers with him, whom he placed at Stamford, having made that town a kind of University. He also built Bath, and produced the hot waters there, committing the the conservation thereof to Minerva. But presuming to fly with artificial wings, he fell from Apollo's Temple in Tranovant (now St. Paul's, London), and so ended his days.

Upon the introduction of the Romans, arts and sciences flourished apace. The B.C. 55. famous wall from Solway to Berwick, with many towns and castles, were built in a regular manner, and courts of justice and temples began to rise in splendour. But, afterwards, bloody wars breaking out between the conquerors and conquered, threw all into confusion again; for from the beginning, it has been the fate of Masons and Masonry to suffer by wars, and ever transcendently to flourish in the glorious and happy days of peace.

The noble sciences of geometry and architecture suffered great decay, till the A.D. 287. reign of Caransius, who having shaken off the Roman yoke, contrived by all means to render his person and government acceptable to the people, by encouraging all worthy arts, together with the Craft of Masonry, particularly at Verulam, where Albanus, a worthy knight, was steward of his household and overseer of his works. Geometry was then taught to most workmen concerned in building. This Albanus was afterwards converted to the Christian faith by the preaching of Amphibalus, of Gaerlean, who hearing of his worthy deeds and great fame, came to him, and accomplished his A.D. 303. conversion. St. Alban was the first who suffered martyrdom for the Christian religion in Britain. The old Constitutions affirm, and the old English Masons as firmly believe it, that Caransius employed St. Alban to "environ the city of Verulam with a stone wall, and to build him a fine palace; for which the British king made St. Alban the Steward of his Household, and chief ruler of the realm. . . St. Alban also loved Masons well and cherished them much, and he made their pay right good, viz., two shillings per week, and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat. He also obtained of the king a charter for the Freemasons for to hold a general Council, and give it the name of Assembly, and was thereat himself as Grand Master, and helped to make Masons, and give them good charges and regulations."

Soon after, Constantine the Great, born in Britain, succeeded, and partitioned South Britain into provinces. During his reign the A.D. 320. Christian religion flourished, Britons enjoyed peace and plenty, and old Roman Masonry once more appeared in many stately and curious buildings. In him expired the Roman vassalage, which had subsisted above 400 years. But too soon was this dawning of glorious days eclipsed by most cruel and bloody A.D. 388. wars; for Gratian, who was a Briton by birth and education, so tyrannised over his countrymen, that in a short space he was slain. And now, being destitute of a leader, the Irish, Scots, and Picts broke in upon them, civic dissensions raged, and nothing but famine, blood, and desolation was before their eyes. The noble and goodly structures were everywhere demolished, and the liberal arts despised and forgotten. The Anglo-Saxons were all rough, ignorant heathens, and, despising everything but war, gave the finishing stroke to all the remains of ancient learning that their brother savages had accidentally left undemolished; affecting only their own barbarous manner of life, till some pious teachers from Wales and Scotland converted many to the Christian faith, but none of their kings, till the monk Augustine A.D. 595. baptised Ethelbert, king of Kent, and in a few years after, all the kings of the Heptarchy were converted. Then churches, monasteries, palaces, and beautiful mansions, were built; and although they too late lamented the ignorant and destructive conduct of their

forefathers, yet they knew not how to construct the old architecture; but being zealous to the utmost of what they knew, followed the Gothic style in building many palaces, castles, fortified cities, and cathedral churches. This required many masons, who formed themselves into lodges, by direction of foreigners who came over to help them.

These Saxon lodges continued to improve till Kenerd, king of Mercia and general monarch, sent to Charles Martel, the Right Worshipful Grand Master of France, the father of king Pepin, who had been educated by Bro. Nimus A.D. 710. Crecus. Martel sent some expert Masons to teach the Saxons those laws and usages of the Craft that had been preserved from the havock of the Goths. But not the Augustan style, for that was buried in its own ruins in the west. The clergy now studied geometry and architecture, such as it was, because the noble and wealthy, the kings and queens, thought it meritorious to build churches and other pious foundations, where many of them led a recluse life and ended their days. These holy houses, or monasteries, were under the direction of the clergy, where the lodges were usually held.

Egbert, the first king of all England, fortified his seaports; and Alfred the Great 830 to 872. increased the navy, fortified and rebuilt many towns, and founded the University of Oxford. He had about him the best architects, was the best king of England, employed the fellow-craft wholly in brick and stone, and died illustrious in the year 900.

Edward, his successor, left Masonry to the A.D. 920. deputy king of Mercia, but afterwards placed his learned brother, Ethelward, at the head of the Fraternity, and founded the University of Cambridge, that had been long a nursery of the learned.

Athelstan ascended the throne, and, at first, left the Craft to the care of his active A.D. 924. and valiant brother, Edwin, called in some works his son. But in all the old Constitutions it is thus set forth, viz.: That though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet King Athelstan, the grandson of Alfred the Great, a mighty architect, the first anointed king of England, and who translated the Holy Bible into the Saxon

tongue, when he had brought the A.D. 930. land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times, who also prevailed with the king to improve the Constitutions of the English lodges according to the foreign model, and to increase the wages of working masons. That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is founded, purchased a free charter of his father for the Masons to have a connection amongst themselves, as it was anciently expressed; or a freedom and power to regulate themselves, to amend what might happen amiss within the Craft, and to hold a yearly Communication and General Assembly. That, accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a Congregation at York, in June, A.D. 926, who came and composed General, or Grand Lodge, of which he was Grand Master, and having brought with them all the writings and records of the Craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitutions and Charges of an English lodge, made a law to preserve the same in all time coming, and ordained good pay for the working Masons.

But good Prince Edwin died before the king, to the great grief of the Fraternity, A.D. 938. though his memory is honourably mentioned in all the old Constitutions, and will ever be revered in our lodges. Much more might here be said of this worthy prince, but

that shall be reserved for another part of this history.

The succeeding Saxon and Danish kings continued to employ the Craft, in rebuilding Glastonbury, and building and rebuilding many religious houses. In the reign of Canute, arts and sciences flourished; Leofrick the wealthy Earl of Coventry, at the head of the Freemasons, built the Abbey of Coventry, and the king built Westminster Abbey, though not as it now stands.

LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on Wednesday, the 22nd inst. Bro. Clabon, the President, presided, supported by Bros. Nunn, S.V.P.; Brett, J.V.P.; R. W. Stewart, J.G.D.; J. Savage, P.G.D.; J. Smith, P.G.P.; J. Boyd, A.G.P.; F. Binckes, S. May, S. Gale, C. A. Cottebrune, Pierce Egan, H. Garrod, P. Kirke, F. Walters, Major Finney, W. H. Coulton, C. P. Ward, J. W. Halsey, and a considerable number of other brethren.

The Board of Masters was first opened, and the agenda for next Grand Lodge read, after which the lodge was formed, and all the grants awaiting confirmation were then passed.

The following fresh grants were made or recommended: Bros. A. J. R. R., Lodge 151, £5; J. H. C., 898, £15; R. W. S., 861, £20; H. P. (Irish), £10; H. C. S., 134, £100; G. P. (Scotch), £10; G. O. R., 729, £10; W. Y. A., 359, £20; A. H. (Scotch), £5; the widow of B. T., 673, £20; E. J., 284, £30; J. W. W., 1161, £20; the widow of L. S., 231, £30; A. R. B., 240, £10; the widow of T. E. N., 236, £20; the widow of W. R. S., 106, £30; the widow of S. S. U., 199, £15; W. H. M., 189, £20; the widow of A. G., 349, £20; and J. H., 80, £20.

The remaining three cases were deferred to the next meeting, and the lodge was closed.

CONSECRATION OF THE EARL OF ZETLAND LODGE, No. 1364.

This new lodge was ushered into existence on Saturday, the 18th inst., when a large number of brethren assembled to do honour to the occasion, and we have certainly never seen the arrangements for a consecration better carried out than they were by the spirited founders of the Earl of Zetland Lodge. The proceedings commenced about half-past three o'clock—the meeting being held at St. Thomas' Hall, St. Thomas' road, Hackney—when a procession was formed, under the direction of Bro. R. Wentworth Little, P.M., Prov. G. Sec. Middlesex, who officiated as Director of the Ceremonies. The procession then entered the lodge-room, music being played by the excellent choir, which consisted of Bro. Henry Thomas, as Director, and Bros. Hunt, McDavitt, Hubbard, and Limpus. The Consecrating Master, Bro. Jas. Brett, P.M., Past Grand Pursuivant, then took his seat, and nominated Bros. John Hervey, Grand Secretary, and H. G. Buss, P.M., Prov. G. Treas. Middlesex, to act as Wardens; Bro. R. A. Wright, P.M., P. Prov. G. D. Herts., undertaking the duties of Inner Guard.

The lodge was then duly opened in the three degrees, and the Presiding Officer commenced the proceedings with prayer. The D.C. addressed the Presiding Officer, who desired the Acting Secretary to read the petition and warrant, after which the Presiding Officer inquired if the brethren still approved of the officers named in the warrant. An affirmative response being given, Bro. Brett then delivered an oration, which was followed by the choir rendering the anthem "I have surely built thee a house" (Boyce) in splendid style. The D.C. presented the new Master to the Presiding Officer, and the brethren of the new lodge were arranged on each side of

the lodge-board. Then came the first portion of the dedication prayer. Sanctus: "Glory be to Thee, O Lord," by the musical brethren. The brethren turned to the East, when the Presiding Officer gave the invocation. The lodge-board was uncovered, and the W.M. and Wardens carried corn, wine, and oil three times round the lodge during solemn music. The Consecrating Master took the censer three times round the lodge during solemn music, and then delivered the second portion of the dedication prayer. Bro. Brett dedicated and constituted the lodge, and a second anthem was sung, the patriarchal benediction concluding the ceremony of consecration, which was conducted throughout, not only in a faultless manner as regards the ritual itself, but with that impressiveness and dignity which ought, at all times, to characterise Masonic ceremonies.

The W.M.-designate, Bro. W. Bristo, P.M. 860, was then presented for installation, a duty which devolved upon Bro. W. B. Heath, P.M. 198, P.P.S.G.W. Herts., who performed it in a most efficient manner—about twenty-five P.M.'s witnessing the working of this solemn rite. Upon the re-admission of the brethren the usual salutes were given, after which the W.M. invested his officers as follows: Bros. R. Bateman, as P.M. (acting); Louis A. Leins, S.W.; Wm. Talbot King, J.W.; R. A. Wright, P.M., Treas.; J. L. Fysh, Sec.; G. A. Rean, S.D.; B. Peart, J.D.; and H. T. Lowe, I.G. The latter brother being unable to be present, was invested by proxy. Bro. Heath then delivered the usual addresses to the officers and brethren.

The W.M. proposed that, in estimation of the services rendered to the lodge during the ceremonies of consecration and installation by the following brethren, they be enrolled as honorary members of the Earl of Zetland Lodge: Bros. J. Brett, W. B. Heath, J. Hervey, H. G. Buss, and R. W. Little, and the motion was seconded and carried by acclamation. Bros. Brett and Heath, on behalf of the new members, gracefully acknowledged the compliment. A large number of propositions for joining members and initiates were then received, after which the lodge was closed.

It having been arranged to hold the inaugural banquet at the Cannon-street Hotel, about eighteen vehicles were provided to convey the brethren to the city, and, on arriving at the hotel, a magnificent dinner awaited them. Grace having been sung by the musical brethren, full justice was done to the repast, and upon the cloth being cleared, the W.M. proposed the Sovereign of the realm, coupled with the Craft, a toast which was warmly received and followed by the National Anthem.

Bro. Bristo then proposed "The Marquis of Ripon, G.M.," followed by "The Healths of H.R.H. the Prince of Wales, P.G.M., the Earl of Zetland, P.G.M., the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers," with especial mention of the names of Bros. Hervey, G. Sec., and Brett, P.G. Purs., who were present, and had rendered such important services that day. The toast was welcomed with great cheering, and when the applause had subsided,

Bro. Hervey responded, and in the course of his speech alluded to the connection of the lodge with the name of Lord Zetland, who had for so many years presided over the destinies of the Craft. He also passed a high eulogium upon the ability with which the Deputy Grand Master had fulfilled the onerous duties of the Grand Master during Lord Ripon's absence from England in the service of the State. Bro. Hervey concluded by proposing "The Health of the W. Master," whose good qualities as a man and a Mason were so well known to all present, and with that toast he coupled "Prosperity to the Earl of Zetland Lodge."

Bro. Bristo returned thanks in a very appropriate speech, expressing his gratification at being placed in the chair of the lodge, and echoing the hope that it would be a great success. He then proposed "The Health of the Consecrating Master, Bro. Brett" (cheers), and alluded to the rich treat which had been afforded to the brethren by the truly-perfect working of that accomplished

Mason. The lodge owed Bro. Brett a deep debt of gratitude for his kind assistance, and would never forget the splendid style in which he had conducted the ceremonies.

Bro. Brett, P.G.P., on rising to reply, was again cordially applauded. He expressed himself as being highly sensible of the honour conferred upon him by the enthusiastic greeting of the brethren, and said he felt both pride and pleasure at having officiated as Consecrating Master upon so auspicious an occasion.

Bro. Little said he was commissioned by the W.M. to propose the next toast, "The Founders of the Earl of Zetland Lodge," and, in doing so, referred to the energy and perseverance displayed by those brethren in all the arrangements connected with the new lodge, and which had resulted in such a triumphant success. He congratulated them on the honourable name they bore, as it was that of a nobleman who, both as a man and a Mason, was *sans peur et sans reproche*. Although somewhat invidious to select one where all worked so well and worthily, he must couple with the toast the name of Bro. Bateman, P.M., who had been chosen to act as I.P.M. for the year, while special mention should also be made of the untiring exertions of Bros. Wright and Fysh to promote the success of the meeting and the comfort of the brethren. (Loud cheering.)

The toast was drunk with all the honours, and Bro. Bateman responded briefly but effectively.

"The Visitors" was next proposed, the toast being coupled with the name of Bro. Hill, W.M. of the Eastern Star Lodge, No. 95, by whom the petition for the new lodge was recommended.

Bro. Heath's health was then given as Installing Master, and was also warmly greeted, after which the officers returned thanks *seriatim* for a similar compliment accorded to them, and, with the Tyler's toast, the proceedings terminated, a most charming evening having been enjoyed by all.

We cannot omit to mention that the musical brethren sang several excellent songs, duets, and glees, interspersed between the toasts, and received well-merited applause. In fact, superlative praise is due to the founders and all concerned for the entire arrangements.

Besides those already named, the following brethren were present at the consecration and banquet: Bros. D. Forbes, W.M. 65; G. S. Ayres, P.M. 95; P. J. Ferdinand, 13; J. Bellerby, P.M. 65; C. B. Barnet, W.M. 19; C. F. Lilley, 12; G. Townsend, P.M. 821; S. L. Rastrick, P.M. 342, P.P.G.W. Hants.; T. J. Barnes, P.M. 933; C. Hastelow, P.M. 101; R. J. Chillingworth, W.M. 1228; E. Frost, 1306; J. Pinder, 15; E. Wright, 76; W. Bristo, sen., 860; John W. Tripe, M.D., P.M. 902; R. T. Hill, W.M. 95; F. Allen, 860; C. Glassborord, 504; W. Ovey, P.M. 198, P.P.G.S.W. Herts.; James Green, Sec. 107; W. H. Kingsford, P.M. 46, P.G. Steward; T. H. Dalton, 15; T. Keene, 141; A. Hubbard, W.M. 813; J. L. Mather, P.M. 65; J. Sandham, P.M. 65; C. Daniel, P.M. 65; E. Watkins, 1227; J. Appleby, 174; H. Dalwood, 860; D. Posener, 1227; W. Davitt, 813; W. H. Hunt, 813; R. Limpus, 8; C. B. Payne, 27; H. Thomas, 1196; W. C. Barnes, 869; and T. T. Taylor, 101.

We regret having to announce that our illustrious Brother H.R.H. the Prince of Wales, Past Grand Master, is seriously indisposed, the symptoms being those of typhoid fever.

A CONCLAVE of the Red Cross of Constantine has been formed at Brownsville, Nebraska, United States of America. The Order is expected to spread very rapidly in the territory of the American Republic, where it is much liked and appreciated.

DUNDEE.—We understand the Right Hon. the Earl of Dalhousie, Prov. G.M. for Forfarshire, is to open a Grand Lodge in Broughty Ferry, on Monday, the 27th inst., at two o'clock, for the purpose of consecrating the Lodge "Broughty Castle," No. 486. A full notice of the proceedings will appear in THE FREEMASON of that week.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

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The Office of THE FREEMASON is now transferred to 198, FLEET STREET, E.C. All communications for the Editor or Publisher should therefore be forwarded to that address.

Births, Marriages, and Deaths.

BIRTHS

MARTYN.—On the 13th inst., at Long Melford Rectory, Suffolk, the wife of the Rev. Charles J. Martyn, Past Grand Chaplain of England, of a daughter.

WALTERS.—On the 20th inst., at 372, New-cross-road, Deptford, Kent, the wife of Bro. Frederick Walters, P.M. 73, &c., of a daughter.

All communications for THE FREEMASON should be written legibly on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

The Freemason,

SATURDAY, NOVEMBER 25, 1871.

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

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

THE THIRD DEGREE.

IT has been well said, that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound, though not sufficiently-appreciated, truth. The ceremonies of the Craft are not merely ceremonies; they are types of higher and grander mysteries, and teach with eloquence, unsurpassed by any human code, the duties that man owes to his Creator, and to his fellow-creatures. Our great moralist, Johnson, has left us an allegory, conceived in the true Masonic spirit, in his recital of the journey of Obidah, the son of Abensina—a comparison of human life to the journey of a day. He tells us, that the traveller started "early in the morning, and pursued his journey through the plains of Hindostan, with fresh hope," "incited by desire," Obidah "walked swiftly forward." "Thus he went on till the sun approached its meridian, and the increasing heat preyed upon his strength," till, tempted by the coolness of a shady grove, he left the beaten track, and wasted in objectless wanderings the precious time at his disposal. But darkness soon

approached, and the foolish traveller was fain to retrace his steps, while the "winds roared, and the torrents tumbled from the hills." Finally, however, he finds a place of shelter and refuge in the cottage of a hermit, by whom he is entertained, and to whom he relates the occurrences of his journey. The hermit bids him remember, that life itself is but the journey of a day. "We rise in the morning of youth, full of vigour and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on awhile in the straight road of piety, towards the mansions of rest." The moralist then dwells upon the deviations of man from the paths of virtue, but extracts the pleasing consolation that "reformation is never hopeless, nor sincere endeavours ever unassisted; that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him."

In like manner, the three degrees of Craft Masonry are typical of human life; beginning as neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason, as we have previously remarked, brings us face to face with the very shadows and darkness of the grave. In all the ancient mysteries, the candidates were plunged in profound gloom before their admission to the light, and beyond doubt, the doctrine of the resurrection is plainly symbolised in all those primitive rites. Thus the aspirant was placed within the Pastos, or bed of darkness, where he remained for three days and nights. This, we are told, was the figurative death of the mysteries, or the descent into Hades. When delivered from this confinement, the candidates were considered "regenerate," or restored to life. Nor could any man fill the office of priest until he had endured the seclusion and silence of the darkened Pastos. After this probation, he was led into the chambers of divine light, and permitted to participate in the sacred labours of the initiated. In this way, the doctrine that death leads to a higher life was forcibly inculcated. We can but glance at the solemn bearings of this subject upon the third degree. No Master Mason can, however, fail to recognise the sublime and inspiring lessons of the ordeal through which he has passed; nor hesitate to pronounce the finished scheme of Masonry, as revealed in the third degree, perfect in all its parts, and honourable to its founders or originators. The legend of Hiram is but the framework of the picture, which embodies and preserves the central idea of man's resurrection from the tomb—although every incident of the tradition teaches important lessons, and is in keeping with the grandeur of the subject. In the words of the poet, it is "not to the grave" that we "descend to contemplate," "the spirit is not there," but, looking beyond the grave, we adore the Lord of Life, who can trample the King of Terrors beneath his feet, and raise us to an immortality of peace

and glory. By the inculcation of these truths, Freemasonry does not become a religious—or, more correctly speaking, a sectarian—system, although, doubtless, its elevated doctrines coincide with many of the dogmas of revealed religion. But Freemasonry can reach hearts which might otherwise be closed to the reception of wisdom, and, by insensible degrees, lead them to respect virtue, love morality, and maintain the highest principles of beneficence and charity. Viewing Freemasonry in this aspect, nothing human can surpass it, and the badge of a Mason may truly be regarded as the type of a universal brotherhood. We are far from asserting that all who have entered our sanctum are worthy of the privilege—light is abhorrent to some minds, and concord an abomination to the sons of strife. But this is no argument against the worth and utility of the Masonic Institution; in every system, in every association of men, traitors have appeared, and we cannot hope to escape the inevitable. The shrine and the altar have alike been desecrated by the ministration of knaves, and the mosaic pavement is, unhappily, not free from their unhallowed footsteps. Let us all strive, however, to accomplish in our several stations the true aims of Masonry: the extension of knowledge, and the communication of happiness to every deserving object under heaven.

ROSICRUCIAN SOCIETY OF ENGLAND.

THE UNITED COLLEGE OF MANCHESTER LIVERPOOL, & NORTHERN COUNTIES.

A meeting of this united Provincial College was held at the Bush Hotel, Manchester, on Saturday, the 28th ult. The M—C— was formed at four o'clock by the Chief Adept, assisted by the R.W. Suffragan, first, second, and fourth Ancients, the Sec. General, C. of N., &c., &c. The grade of Zelator was conferred on Bros. Goepel and Clark, and Br. Goepel was then elevated to the degree of Practices, or 4°.

The following officers were appointed:—Fratres George Turner, Suffragan, 7°; Jos. Kellet Smith, Treas.-General, 6°; Yarker, Sec.-Genl., 6°; Rev. J. N. Parteo, Celebrant, 1°; Entwisle, 1st Ancient, 5°; J. D. Moore, 2nd Ancient, 1°; Lord Skelmersdale, 3rd Ancient, 1°; Goepel, 4th Ancient, 4°; Wayne, Precentor, 2°; Robinson, C. of N., 1°; Clark, Torch-bearer, 1°; and Mawson, Herald, 1°.

An exceedingly interesting paper, on the objects of research of the Society, and its sublime teachings, was read by the Chief Adept, and a hearty vote of thanks was accorded to him by the unanimous voice of the Fratres.

The following aspirants were then nominated:—The Right Hon. the Lord Skelmersdale, Harry Bateman, Esq., and Capt. Hunter, of Glencarse, Aberdeenshire.

The M—C— was then dissolved in due form, and the members adjourned to refreshment.

The object of the Society being of a purely literary character, and connected with the mysterious sect of the Rosicrucians of the middle ages, demand support from all who are interested in this branch of occult science.

Multum in Parvo, or Masonic Notes and Queries.

"THE FREEMASON."

Some of the Fraternity have lately been regretting the fact of THE FREEMASON occasionally being smaller in size. Well, I regret the circumstance with them, but what have they done to improve matters? I have made it a point to introduce it to the brethren in lodges, and found that many have gladly subscribed, through their booksellers, not having before known that there was such a publication.

If each subscriber obtained one subscriber more for the *new year*, instead of the paper being lessened in size, we should, no doubt, induce the proprietor to afford us four pages more for articles relating to the history of our beloved Order. The members of lodges might also induce the W.M. to subscribe for the paper, and introduce it to brethren at the meetings. This would be much better than closing directly the minutes are read, because of "no business." 333°.

APEX.

A very beautiful jewel, ascribed by the owner to "Apex," has just been shown to me, and, if for no other reason, its artistic peculiarities may interest some.

A globe of crystal, bisected by an accurately-curved line, one half being pure white and the other blue, is girded by a golden zone, about half an inch broad, enamelled blood-red, and divided into 49 degrees, in every seven of which is represented a grey bird. The zone is at right angles to the plane of the curved line.

Springing from the opposite sides of this zone are two golden rods, which unite a little above the crystal globe, in the manner of an astronomical parallax. At this point appears an eye, from which are nine radii. The continuation of the parallax is abruptly terminated by a cross bar, thus forming an equilateral triangle, which serves to attach the jewel to a crimson, gold, and white ribbon of a design really indescribable. Suffice it to say, that it is like no other ribbon, and is covered with Sanskrit characters.

Can you, or any of your readers, explain the symbolism of the design, and to whom the jewel originally belonged?

QUERCUS.

The writer has been much interested in the recent disputes regarding the S.G.C., and he has come to the deliberate conclusion, that the S.G.C. ought to be supported.

It is a *fait accompli*, and represents an *existing* government, therefore anything urged against it is treason. If this Masonic government is supported by the *majority* of members of the higher degrees, the minority must give way. The question is not one of argument. The power of S.G.C. is matter of fact, and, as a *recognised power*, it must be supported loyally. CONVERT.

"QUESTIONS FOR CONSIDERATION."

Leaving the desirability of *again* revising our ritual as a question more or less of opinion, I will, for a moment, confine myself to making a few remarks on the desirability of our having an *authorised* printed version of it.

As matters of fact, I maintain:—

Firstly, that we have had in circulation for more than a century—certainly, ever since 1724 (when was published "The Grand Mystery, &c.")—a plentiful supply of incomplete, incorrect, and faulty rituals,

which have been used, more or less clandestinely, to a much larger extent than many appear to be aware of.

Secondly, that the only effectual means of preventing what all Masons admit to be their objectionable continuance, is to make it worth no one's while to print them. As long as there is a demand for them, somebody will print them, especially if he can make a larger proportionate profit than by printing any other book; but the moment a *proper* authorised ritual can be bought, no one will buy a faulty one at any price.

Thirdly, that the adoption of the course I propose by the Grand Lodges of Scandinavia and Germany—the most truly Masonic countries of the world—has not tended "to afford a premium to idleness, ignorance, and incapacity," and has not checked "the zeal," or deadened "the energies of numbers of young, active, and intelligent Masons;" nor has it proved "unwise, uncalled-for, very objectionable, and most prejudicial to the welfare of our Order."

I prefer appealing to a few facts than to a multitude of crude ideas, and am prepared to be met with objections from those who, no doubt, love the letter better than they comprehend the spirit, of Freemasonry.

Not liking anonymous "Notes and Queries," I again sign myself,

L. L. W. LONGSTAFF.

In replying to Bro. Longstaff's "inquiries," I answered a portion thereof as if it had been upon the question of *proficiency*, instead of uniformity of working, an error which arose in consequence of my letter having been written during the late hours of the evening, when I was unable to give that time and attention to my "copy" which the important nature of the subject required.

A YOUNG MASON.

BRO. C. E. AMOS.—Our agricultural friends will be glad to know that the services of our countryman, Bro. C. E. Amos, are as highly appreciated abroad as at home, he being a "fondateur" de la Société des Agriculteurs de France, and an Honorary Member of the Royal Academy of Agriculture of Sweden since 1862. In August last, when acting as a president of a jury (Class Agriculture) at the International Exhibition held at Gothenburg, his explanations and assistance enabled the jurors to work a dynamometer which had been in the country some years, unused, and the results were so satisfactory that at the request of the jury he was presented with the gold medal. The King of Sweden has also been pleased to confer upon Bro. Amos an order of knighthood. We have seen the very handsome "insignia" and we insert a copy of the brevet: "We, Charles, by the grace of God, King of Sweden and Norway, the Goths and the Vandals, make known: That, whereas the meritorious accomplishments by which the consulting engineer to the Royal Agricultural Society of England, Charles Amos, has at all times distinguished himself, have come to our knowledge, we have as a token of our royal grace and favour hereby appointed him, Charles Amos, to be a knight of our Order of Wasa, of which we ourselves are the Grand Master, of which all whom it concerns take notice. In further confirmation we have had this signed by our Chancellor of the Order, and impressed with the zeal of our Order of the Seraphim, at Gothenburg, in an Extraordinary Chapter of the Order, 9th August, 1871. Signed, G. A. SPARRE, Chancellor of the Order, K. Wachtmeister." Bro. Amos acted as consulting engineer to the Royal Agricultural Society of England for twenty-three years, and on his retirement in the beginning of this year, his late partners, Messrs. Eastons, Amos, and Anderson were elected his successors, he still remaining a member of the council, and holding the sinecure position of honorary consulting engineer to the society.—*The Wisbech Advertiser*.—[Bro. Amos is a P.M. of the 410, Ewell, and a Past Provincial Grand Officer for Surrey.]

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/0 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

Original Correspondence.

The Editor is not responsible for the opinions expressed Correspondents.

MASONIC PRIVILEGES.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I am not aware how far liberty of speech and custom are permitted south of the Tweed, but as these stand in jeopardy north of it, I take the opportunity of bringing the proceedings of last meeting of the Provincial Grand Lodge of Glasgow before your readers.

I dare say, all of them have heard of the Malcolm Canmore Charter, which is now consigned by all, with the exception of the Lodge St. John, 3², S.C., to the tomb of impudent forgeries. Foremost amongst the denouncers of this document Bro. Buchan holds a place, and for this reason does not stand in peculiar good odour with the brethren of his mother lodge, the 3² aforesaid. Lately, 3² attempted to extort certain privileges from Grand Lodge upon the misstatement of the genuineness of this charter, a charter which, by the way, does not belong to them, and which Grand Lodge has systematically ignored.

The matter came before a Quarterly Communication of G. Lodge, when Bro. Baird, the R.W.M., was snubbed, and Bro. Buchan, who took him in task for making statements not in accordance with truth, received the approbation of Grand Lodge. Here, one would have imagined, the matter would have ended; but Bro. Baird, finding the Supreme Tribunal indifferent, or rather averse to his voice, resolved to have it out with Bro. Buchan, on his own dunghill. Hurrying home to Glasgow, he summoned the Lodge St. John together, and, after sundry proceedings, suspended Bro. Buchan for five years! for unmasonic language towards him in Grand Lodge!! Now, one would reasonably suppose that the *venue* would have been Grand Lodge, wherein to try such a question, the alleged offence being committed within its walls, and in the presence of the Grand Master, and that Bro. Baird should then and there have called Bro. Buchan to order. Bro. Buchan appealed first to Grand Lodge, and, by its direction, to the Provincial Grand Lodge, against the sentence of suspension. Here is, first, the liberty of speech denied Bro. Buchan, for it must be remembered that he spoke not as a member of 3², but as a proxy representing another lodge, and in the interests of his constituents.

The matter came before the Provincial Grand Committee, and Bro. Wallace, P.G.S.D., moved the reversal of the suspension, when Bro. Barrow, the Prov. Dep. G.M., discovered, for the first time, that Bro. Wallace had neither seat nor vote in this Committee, although Bro. Wallace, who was the instigator of the creation of that body, had sat and voted on it from its commencement; but, as a brother very naively remarked, it was the first time Bro. Wallace had differed from Bro. Barrow. The whole affair came up before the Provincial Grand Lodge, when the appearance of Bro. Barrow was characterized by an absence of Masonic dignity and courtesy, and which only the tact, urbanity, and forbearance of the Provincial Grand Master, prevented from calling from the indignant brethren something more than a protest. Now, Bro. Wallace's name is a household word in the West of Scotland. In Grand Lodge he is listened to with a respect which his rectitude of purpose, hatred of humbug and shuffling, and desire to keep pure the stream of Freemasonry demand. For Bro. Barrow, with all due deference, we never heard his name coupled with much that was for the benefit of Freemasonry, save as the holder of some honorary office, while Bro. Wallace's services are at all times at the disposal of the Craft.

By use and wont, from the creation of the Provincial Grand Committee, the Senior and Junior Deacons are members of it, and every Mason knows, or ought to know, that Freemasonry has written laws, and also *unwritten*; and so little ground had Bro. Barrow to cavil at, that, in the minutes of the Provincial Grand

Lodge, not a member's name, not even his own was mentioned as belonging to the committee, use and want determining the matter.

Bro. Buchan was re-instated in his Masonic privileges, and the Provincial Grand Master, with whom we cannot sufficiently sympathise, and whose conduct in the chair, under the peculiar circumstances, showed him the right man in the right place, promised to consider the whole matter with regard to the Constitution of Provincial Grand Committee. The Provincial Grand Master hinted that a change might be expected in the office-bearers, and we confess that no widespread desolation would be cast over the province of Glasgow were Bro. Barrow's name to become a thing of the *Past*.

It becomes a serious matter, and should receive an immediate check, any attempt to infringe upon the liberty of Freemasons, and to call in the powers of a daughter lodge to punish a brother for language used in, and with the approbation of, Grand Lodge; and any attempt to destroy the unwritten laws of Freemasonry likewise demand immediate challenge.

Yours fraternally,
A GLASGOW F.M.

THE PURPLE IN WEST LANCASHIRE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Amongst the many beautiful characteristics of Masonry, I believe "Unity"—unity in its extended sense, practically and theoretically—takes a very prominent position; and yet I find our brethren in West Lancashire actually wrangling and squabbling amongst themselves concerning the election of a P.G.T. Personalities have been freely indulged in, and in one or two instances the entire character of the communications has been anything but Masonic. Do let our brethren, by all means, terminate a correspondence which ought never to have been commenced. We, as Masons, pride ourselves upon the even tenour of our ways in all relating to our art, and the sooner oblivion buries in forgetfulness that which exposes our petty jealousies, and equally petty animosities, the better it will be for us as consistent Masons, and for the protection of our Order against the attacks of those whose cherished hope is to find us defenceless.

Yours fraternally,
Hull.
A YOUNG MASON.

(To the Editor of *The Freemason*.)

DEAR SIR,—The epidemic of the purple fever in West Lancashire is of a much more serious character than was at first suspected, and is producing very extraordinary symptoms in those affected. Your correspondent "Argus," for example, shows how some suffer, for he actually inverts the order in which the facts that he draws attention to occurred; not to suit his own purpose, of course, but from severe obliquity of mental vision, the result of a serious attack of the fever, and he ought at once to change his *nom de plume*.

As to the letter from "One of the Mark'd," I would remark that your correspondent will greatly benefit his cause by slandering those who do not agree with his views, and it is eminently Masonic so to do. Then, with regard to himself, should his Masonic ability equal his poetical genius, he will certainly be appointed *Grand Poet Laureate* (with a garland of leeks for his emblem of office) in the *Province of South Lancashire*, unless he dies of the fever (which is not unlikely) before our very clever young Masons succeed in getting the "new province" created.

Would not our enthusiastic young brethren show them wisdom by emigrating to the Isle of Man? Masonry requires stirring up there, judging from the last "Grand Chapter" report.

I am, yours, &c.,
DI. CRAN. KIN.

(To the Editor of *The Freemason*.)

SIR,—Freemasonry is too solemn a subject to trifle with. If brethren have complaints to make, why not act as the West Lancashire lodges are now doing, and write to the R.W.P.G.M., as I

have read they have done, page 712. The spirit shown by many brethren is unworthy of our three great principles, B.L., R., and Tr., which should never be lost sight of. If "Di. Cran. Kin.," and others of a similar mind, fully appreciated their O.B., they would in their private chamber feel rather ashamed. On behalf of the Craft in general, I, for one, most strongly protest against persons attacking their brethren, unless they have the boldness to attach either their name to their letter, or the office and position, with number, they hold in a Craft lodge; and I think, Sir, you would be justified in refusing to insert such letters, except such as "Fidelis," page 711.

Believe me, dear Sir, yours faithfully,
AUGUSTUS A. BAGSHAW,
Chap. 1235, Prov. G.C. Derbyshire.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—In your last issue "Di. Cran. Kin." has managed to hit the right nail on the head. He says: "I suppose the next thing to be suggested by 'Another P.M.' will be a little quiet bribery. If this be tried, why, then, success will be sure." Certainly, it will, Brother "Di.," who should know that better than yourself and your party. It has been tried; you've tried it well, and found it answer, and, no doubt, you will try it again. Don't you know one of your leaders is trying it on, even at this early period of the Masonic year? Have you not a brother—one high in authority—busily engaged going from lodge to lodge, attempting to reply to the circular of Bro. Barber, P.M. 995, by blandly informing the members that "an entire change will be made in the P.G.L. officers next year, and *your lodge* (this, remember, to every one of them) will be most favourably considered? What is this but a little quiet bribery? Good "Cran. Kin.," pray leave letter-writing to public journals alone; you are not equal to it. Your forte is "chanting;" stick to that—it's a good prop to lean on, and will always assure you a seat at the festive board of every lodge in the province. Do so, and, in the words of Le Sage, "I wish you all sorts of prosperity, with a little more taste."

"Fidelis," a P.G.L. officer, by the way, tells us the P.G.M. "might bestow all his appointments upon his relatives, and we could only grin and bear it." Well, I fancy there are a few Masons in Liverpool, and in other parts of the province, too, who, by their united action, will very shortly convince our "faithful" brother we *can* do a little more, and that without "blustering talk or threatening notices." So long as we have the Public Instructor to appeal to—that organ so often and so heartily anathemised by "the party," we have no fear of ultimately obtaining redress for our grievances; we hold, he "Who rules o'er freemen, should himself be free," and we desire that our P.G.M. should be freed from his present advisers—brethren who have heaped all this difficulty upon his shoulders—as speedily as possible.

For years, the abuses now complained of have been tamely borne. The remonstrances of friends of worthy men—many of them the very life and soul of Craft Masonry in this province—have been ignored, and these worthy men themselves even snubbed most grossly. This has been carried on until we have had perfectly legal notices of motion pooh-poohed, and refused insertion upon the pages of the minute book; the letters of the Grand Registrar of England read only to be sneered at; the Provincial Grand Registrar called to order by a brother for openly canvassing in lodge a Treasurer illegally and improperly elected by open voting and not by ballot, to serve party purposes, by putting the screw upon the wavering wearers of the purple; and a political speech of an outrageously personal character, permitted from one of the chairs. Until our P.G.M. might well exclaim, with Pitt: "A long train of these practices has, at length, unwillingly convinced me that there is something behind the throne greater than the throne itself."

The very argument of Brother "Fidelis" that the number of offices for annual distribution is so exceedingly small when compared with the

number of brethren in the province, is one of the strongest in favour of a division of that province. *Another* argument may be used when the proper time arrives—if it be necessary. It is sincerely hoped it never will. If the means suggested by our brother for remedying the evil were followed, satisfaction would reign supreme; but no one better than "Fidelis" himself knows his idea will never receive the slightest consideration. But, pray, what is the "stuff" he speaks of, that their "fathers' sons" have shown they are made of? Echo answers, "puff."

Bro. Turner, too, is attacked by this guileless youth as not having "much gentlemanly spirit in him;" but if an open, manly, and straightforward bearing, a fearless advocacy of his brethren's rights and privileges, is considered ungentlemanly—and we have to judge from the exhibition of official temper at the last meeting of the P.G. Lodge—it is not in that august body he will be taught better manners.

As for the three brethren referred to as "doubtless feeling that they cannot subside into their usual obscurity," let me remark, as a member of the same lodge as themselves, they are not very likely to retire from the present agitation so long as they are assisted in their task by the multitude—and there is a multitude—seeking Masonic reform in this province. Upon reading such letters as those in your paper, emanating, as they are known to do, from P.G. Lodge officers, let each of them remember the lines—

"He that wrestles with us strengthens our nerves
and sharpens our skill;
Our antagonist is our helper."

Yours fraternally,
ONE OF THE MARK'D.

Nov. 22, 1871.

[Having given ample play to opinions on both sides of this question, we must now close the subject.—Ed. F.]

THE COMPLETION OF ST. PAUL'S CATHEDRAL.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—One has seen so many appeals in the public papers for money to complete the noble fabric dedicated to the apostle who first introduced Christianity into our country, that it seems a great disgrace upon the people of London—and, indeed, of the whole country—that such appeals should be needed. It may, indeed, be admitted that the present century has seen the restoration of nearly all our cathedrals, and that the public have raised immense sums during that period for the purpose of church building and restoration, and the present incomplete and desolate-looking state of our metropolitan cathedral may be attributed to a variety of causes—amongst others, to the want of life and earnest love of work too unhappily the rule amongst the cathedral staff for so many years, and also to the immense migration of citizens to the suburbs. However, it is to be hoped the work of completion may soon be begun in earnest, and that the funds will flow in fast in answer to the appeals.

In the meantime, is it not in the power of the Craft to do something to help forward the noble work? More especially, as the building is said to have been "begun and ended" by Freemasons, as recorded among the "Remarkable Occurrences in Masonry" in the Masonic Calendar. Thus: "St. Paul's begun by Freemasons, 1675;" "St. Paul's completed by Freemasons, 1710." I hardly see how Masons can have completed a work, which, I am certain, the architect, Bro. Sir Christopher Wren, would say was anything but complete, according to the design conceived by him.

I think if the Lodge of Antiquity, of which Bro. Sir Christopher Wren was the Master, and which formerly met at the Goose and Gridiron in St. Paul's Churchyard, were to set the ball rolling by subscribing to the fund, it would be rapidly followed by every lodge in the kingdom. I am sure our esteemed Grand Superintendent of Works would act as Treasurer to the fund, and it is not too much to hope that the Grand Lodge

may contribute something when the debt has been paid off our own Hall. By-the-bye, I have been told that the Grand Lodge is in possession of the trowel used in laying the foundation stone of the cathedral.

Apologising for occupying so much of your valuable space,

I am, yours fraternally,
Nov. 18, 1871. P.M.

A DAY AT THE EARLSWOOD ASYLUM, RED HILL, SURREY.

BY BRO. J. C. PARKINSON, P.M. 181, P.Z. 259.

Idiocy cannot be defined. Weak organizations, mental and physical; faculties unbalanced even when abnormally developed; an incapacity for the every-day duties of life; and a childishness which instruction and tender guidance may modify but can never remove, are the characteristics of the idiots and imbeciles assembled at the Earlswood Asylum. But many of the weaknesses and defects of its inmates are shared in a greater or less degree by the outside world, and one of the most startling conclusions to be drawn from a quiet day spent with these unfortunates, is the narrowness of the border-line between idiocy and what vain man calls sense. If the most stupid of one's acquaintances and friends were selected on the one hand, and the most intelligent of the idiots picked out on the other, an astute jury would be puzzled to decide which were the most capable of taking care of themselves, which the least likely to be injurious to the community. For our own part, we should have little hesitation, in many cases, in giving the palm to the idiots, for reasons which will be apparent to any one who visits the Earlswood Asylum on an off day, when the turmoil of galas and festivals is not, and when the ordinary routine of its home life can be observed. This noble Institution is not sufficiently known. Travellers by the Brighton railway are attracted by the sight by a palatial building near Red Hill, and perhaps read its uses from an adjacent board. On certain red-letter days, the friends of and subscribers to the Asylum make merry in its grounds, and the inmates rejoice over Punch and Judy or the fancy fair; and from time to time it is visited by the representatives of the press, and accounts are published of what the idiots said and did, and how they looked at a representation of private theatricals, or during an amateur concert got up for their amusement. But these occasions are purely exceptional, and the ordinary inner life of this remarkable place is as little known as that of a man who conceals a secret pride, or ambition, or scorn, beneath a frivolous or jocular exterior, and the result is that scant justice is occasionally done to its remedial discipline, to its scrupulous internal economy, and to the broad spirit of charity in which its good is worked.

We have recently spent an entire day at Earlswood, making our visit without warning, and at a time when special preparation was out of the question, and a plain record of our experience may possibly help to remove some erroneous theories respecting idiots. There is nothing unpleasant to be seen. Painful it must always be to behold those afflicted mentally or bodily; but, after a close personal investigation, we have no hesitation in affirming that one-half the popular traditions and beliefs concerning idiots are unfounded and unjust. Earlswood is a wonderful corrective to these, for it is an eminently happy place. The helpless gibbering wretch, loathsome to others, and a torment to himself; the scarcely human object, to be passed by with a shudder, and forgotten as speedily as possible; the shrieks, and groans, and cries we associate with the idiot of the past, are none of them to be seen or heard. In their place is a happy, united family, proud of its occupations, attached to its instructors and friends, harmonious in its relations, and quiet and peaceful in its life. You have to constantly ask which are inmates and which attendants, as you progress through the house and grounds. On inspecting the substantial block of workshops which have been built

and opened within the last few years, and in which various industrial occupations are in full progress, you are amazed at the intelligence and skill displayed. Mats and hearthrugs are being made in one department. Frames run down the centre of the room, in each of which an idiot is busy. One deftly weaves cocoa-nut fibre into substantial matting; another converts coloured wool into a gay appendage for the fire-place; while, all round the room, figures are seated sorting, combing, or picking the material out of which these articles are made. A watchful attendant and trade-teacher is instructing, and now and then gently admonishing; and the lacklustre eyes brighten, and the heavy countenances grow less soulless, as kind words pass, and questions and answers are exchanged. A general air of mental weakness and stupidity is over them all. They laugh consumedly at trifles, have little self-control, are obtuse in catching your meaning, and sometimes seem perversely obstinate in refusing to understand. But who has not suffered from these very deficiencies in his acquaintances outside? The idiots, moreover, are in certain respects better citizens than some stupid people we have read of. They do their work bravely, find no pleasure in afflicting pain, or in annoying each other, and are not without a sense of humour. For example, when a stout man of five-and-twenty leaves his mat-frame, to steal behind you on tip-toe, and tickle with his fat forefinger the palm of the hand you hold behind your back, the other idiots laugh delightedly to see you rouse from your meditations with a jump; while the perpetrator of the joke nods his broad good-humoured face, like a grotesque Chinese monster, and grins at your surprise. Some of them babble incoherently, but all are harmless, and all full of enjoyment in their simple way. A very low average of intelligence, stimulated into usefulness and consequent happiness by circumstances judiciously arranged to meet this end, is your verdict as you leave the mat-room. The historical idiot is in one of the adjoining chambers, busy at work upon his handicraft. This man is a curiosity. Though utterly incapable of acting rationally, he has a prodigious memory, and can and does answer recondite questions in history with extreme exactitude. He is delighted to attract notice, and favoured us with abstracts of the lives of Julius Cæsar, Henry VII., Charles II., and Queen Elizabeth, all given without hesitation, and with a gabbling volubility which suggested a piece of rather clumsy mechanism just wound up and uttering sounds by steam. Learning that he had been busying himself with astronomy, we inquired after the planets Saturn and Jupiter, to be forthwith overwhelmed with a torrent of scientific terms, and an intimate description of the rings of the one and the moons of the other. The chief confusion perceptible in this idiot's answers was a tendency to describe Julius Cæsar as Jupiter, with facetious allusions to his moons, and to dwell upon the twenty-three wounds inflicted on the planet, which caused his death, "as every one who's read Roman history knows." This, we are assured, was fun. He knew that he was talking nonsense, and did it to see how far he could hoax his interlocutor; but he could, if encouraged, have answered questions in history by the hour, giving each name and date correctly, and without faltering once. Where is the line separating this idiot from the sane? He is unfit for the daily business of life—so are many learned men; he is incapable of taking care of himself, or of observing the simplest rules of prudence and common sense—so have been some of the most brilliant geniuses, so are thousands of the commonplace. It was curious to see the interest taken in his talk by the other inmates. They evidently looked up to and admired him as an ornament to society, but regretted, while they were diverted at, his want of ballast. We have seen "agreeable rattles" and dining-out wits, known to be impecunious, regarded in precisely the same spirit by the substantial but dull people they have amused. There is no malice nor cunning in idiots. There are exceptional examples in which this rule has seemed to fall through, one or two of which we shall mention presently; but a good temper which is incapable

of resentment, dull perceptions, combined with childish amusements and beliefs, are the characteristics brought out by the admirable discipline of Earlswood. There is great merriment as we go through the boot-making room. The row of boat cleaners in red flannel jackets and black aprons, like Lord Shaftesbury's shoeblack brigade, are hard at it with brush and blacking pot. The menders, sewers, and welters, are all doing useful work, under the superintendence of the master tradesman; and many a pluck at the coat tails, and constant offers to shake hands, and efforts to provoke our smiles, testified to the supreme contentment of them all. The different trades carried on in this imposing block of buildings have each rooms set apart; and inmates are drafted off according to any mechanical taste they may have developed. Basket-making, mattress-making, unpicking and renewing; the tailor's shop, where the male dresses are made, being cut out by the master tailor and sewn by the idiots; the laundry, where idiots are interspersed with attendants, and rendering yoemen's service in the carrying of linen and other useful tasks; the carpenter's shop, where furniture is being made, and where one inmate proudly shows us a row of invalid chairs he has manufactured himself, and another displays the treasures of a tool-chest he has just completed; the school, where a spelling-lesson is being carried on, and where the letters forming the word "magnificent" are transposed mentally by idiots, and the other words to be made out of it written out at their bidding by the master standing at the black board with chalk in hand; the lower schools, where writing is being slowly acquired, and where the formation of letters is practised by aid of bits of wood constructed for the purpose, are all visited in turn. Everywhere there is good temper, and dimmed or partial intelligence. Bearded men talk like little children, while many of the children cannot talk at all. But it is impossible not to be struck with the exceptionally developed faculties of many of those we see. One youth has the gift of mental arithmetic, and adds sums together, and multiplies three figures by three figures, giving the product with lightning rapidity. Another and older man is a humorist, whose bent is peculiar. He cannot read, but, if given a newspaper, will pretend to read paragraphs from it which sound marvellously real. Out of the advertisement page of the *Daily News* he read three railway accidents, each with separate characteristics, and all with a specific number of lives lost, and a closely particularized variety of injury to life and limb; two fires, with some appreciative praise from "we" on the gallant conduct of the firemen (names and numbers given); some suicides, with the age, appearance, and disposition of the self-murderers minutely described; and a variety of general intelligence of a less exciting kind. Each imaginary paragraph was read off without a pause, and all sounded real enough, save when the burlesque element was introduced purposely, as when "the coroner's jury having considered the case very carefully found him guilty of an interrogation." This man had lost an eye, and there was something irresistibly comic in the way he fixed his solitary orb on those he read to. He was obviously poking fun, even when most obsequiously pretending to amuse. A patient with a genius for mechanics is, however, the most singularly gifted of the inmates. He has constructed a model of a man-of-war, and an allegorical vessel which was exhibited at the Paris Exhibition in 1862, both exquisitely finished; and he is now busy upon a carefully proportioned model of the *Great Eastern*. He worships mechanical and scientific knowledge, as a simple incident served to show. It chanced that a gentleman, who was visiting the asylum at the same time as ourselves, had been engaged in the manufacture of the existing Atlantic cables, and it was very touching to see the reverential admiration with which this visitor was watched by the idiot when the fact was told. Following him with his eyes whenever he moved, and addressing all his explanations to him exclusively, the poor fellow seemed like an intelligent savage, seeking to learn more of the mysteries of science and civilization. This man is an admirable carpenter, and works so many hours a day for the

asylum, using the remainder of his time in the designing and manufacture of his models. Elementary treatises on geometry and naval architecture lie on the table of his private workshop, plans and drawings adorn its walls, and ingenious devices for symbolizing his ideas are to be seen in the carved frames and other articles with which his place abounds. His face is intelligent, his manner eager, but chastened by self-respect. Yet this man is as incapable of exercising the commonest faculties, out of his special calling, as any idiot of them all, and employed his mechanical genius in laying a trap for a former physician to the asylum, which might have injured him for life. The doctor had offended him, and a huge and heavy block of wood was so arranged over the doorway that the first person entering would bring it down upon his head. The arrangements were completed just before an anticipated visit was paid. The calculation of cause and effect was complete, the means taken to ensure a given result were carefully planned and executed, and it was only by the narrowest chance that the intended victim escaped. The only other instance of spite we became acquainted with during our round was in an idiot who has a weakness for funerals, and who keeps a close mental record of all the deaths occurring in the house. This poor fellow expressed great anxiety to follow a man to the grave against whom he has a real or fancied grievance, adding that he would kick his coffin with pleasure—a sentiment reminding one strongly of the vindictive hatred to be sometimes found among the disappointed sane.

By the time we have gone carefully through the workshops and schools, noting everywhere the same kindly discipline and the same happy expression on the faces of the inmates, the dinner hour is at hand, and we hurry to the kitchen. Here are several of the idiot friends we have already made. They have put on brown holland suits over their other attire, and are doing brave work in weighing, carving, and apportioning out the meat, vegetables, and pudding for the approaching meal. Each man and youth seems to know his duty, and no coercion, or even instruction, is required. By an admirable system of book-keeping, to which we have done full justice during our inspection of the stores—vast shops, where all the articles of dress and food and household necessaries are kept and given out for the use of the establishment—every ounce of meat is rigidly accounted for. It says something for the self-control to be acquired even by witless creatures, that among those engaged in the kitchen nothing is ever missed; and that, though naturally hungry in the half-hour before dinner, in which they are occupied with cooked meat, they never pick or pilfer, but are content to wait the regular hour. There are three degrees of diet, each ample for its purpose. The patients on what is termed ordinary diet have four ounces of cooked meat, eight ounces of potatoes, two ounces green vegetables, and six ounces of pudding; those on full diet have an extra ounce of cooked meat and two ounces more pudding; while those on middle diet have each quantity slightly reduced. Boiled and roast beef and mutton, Yorkshire puddings, treacle pudding, rice pudding, and bread puddings, form the staple of food. Everything is of the best quality, and when, after an interval, we return to the dining hall, the inmates of both sexes are busily at work. The girls sit on one side the room and the men and youths at the other, while an attendant stands at the head of each table to give advice and see that due order is observed. All the idiots have knives and forks, which they never misuse, and though some eat voraciously, and seem to bolt their food, there is nothing repulsive even here. For the class named, minced meat and mashed potatoes are provided, so that the injury from defective mastication may be as slight as possible. The historical idiot has his food mashed for him at his own request, and is humorously indignant at the quantity of fat his portion includes, calling up the steward who is with us, and inveighing against his management with a vigorous indignation which reminded one strongly of a cantankerous gourmand at a club. On the day before, this same idiot asked

the doctor, "Is thy servant a dog that he should eat this thing?" and even now he seems half amused at his own energy of denunciation. The dinner portions we have seen cut up and weighed are wheeled in from the kitchen—which is only divided from the dining hall by a door—on large hand-waggons constructed for the purpose. They have all been placed in a heated air cupboard since they were divided and put on their several plates, and, at the invitation of the inmate who had tickled our hand, we taste his portion, and find it not only tender and succulent, but admirably hot. We should mention that grace is sung before the food arrives, the idiots joining their voices together most melodiously, and that, though the common drink is water, beer is served in certain cases for which it has been prescribed.

All this time other dinners are being eaten by other patients in other portions of the house. The food is identical in quality and cooking; but the manner of its serving is slightly different. The Earlswood inmates may be divided into three classes—those who are elected on the charity, and who pay nothing; those whose friends can partly pay their cost, and who are admitted at a commuted rate fixed by the board of management; and those who are the children of prosperous parents, who are able and willing to pay the full sum charged. Some of the latter are what are called "associated cases," others have private sitting-rooms of their own, and an attendant to themselves. Accordingly a dinner table is laid for ten or twelve, or for one, as the case may be, and serviettes, water-bottles, castors, salt-cellars, and all the little paraphernalia of the meal, are supplied. It is part of the education of the patients to learn to use these properly, and to behave in a seemly fashion while helping themselves. The young children, too, boys and girls, dine in nurseries set apart for them; and it was one of the most affecting experiences of the day to see the long row of infant faces, many of them pretty, and even beautiful, and all well-behaved, and to know that they formed a class apart, and that their maturity would never be lightened by the ordinary enjoyments of human life.

After dinner, the inmates walked and played in the spacious grounds on which the Asylum stands, and which are, thanks to the prescience of its founders, its own property. From seven to eight miles of artificial walks—all made by the inmates—can be traversed without once going out of the estate. It was amusing to watch the lads and men on the swings and at football. Idiots as they are, they swing and kick boldly without ever happening an accident, and never was either sport more thoroughly enjoyed or more heartily played. To send one of the footballs plump into the little knot formed by the doctor, the steward, and the two strangers looking on, was considered the height of humour, and the laughter was long and loud when one of the inmates, stronger and more daring than the rest, sent the great leathern globe whizzing past ears and heads which were busily guarding against playful assaults from another quarter.

The dormitories, where each of the little girl's beds have a doll reclining on its pillow, and waiting its owner's bedtime; the infirmary, where one poor damsel is dying from the effects of an epileptic seizure to which she had succumbed, while apparently well and happy that morning; the kitchen and flower gardens, where inmates are busy, and in the former of which some parsnips have been stocked by idiot hands in such a way as to be a marvel of artistic design; and the farmyard, where the cows are being milked by the patients, and the routine of country life gone through, are all seen in turn. We could multiply indefinitely examples of the interesting and puzzling cases we met with, from the idiot carrier who drives his donkey-cart down to the railway station daily, and brings all parcels safely back, to the idiot postman who conveys all letters to and from the post without a single error. In the course of the day at Earlswood you become acquainted with many things not previously included in your philosophy; and your observations form one long testimony to the admirable system in vogue there, and to the deep benefits conferred upon the most afflicted section of

society by the founder of the Asylum, the well-known philanthropist, Dr. Andrew Reed. When this good man first founded that home for idiots at Highgate-hill, which was the forerunner of the present establishment at Earlswood, the scene at the first gathering of inmates was sufficient to discourage the stoutest heart. "It was," we read, "a period of distraction, disorder, and noise of the most unnatural character. Some had defective sight; most had no power of articulation; many were lame in limb or muscle; and all were of weak or perverted mind. Some had been spoiled, some neglected, some ill-used. Some were clamorous without speech, and rebellious without mind; some were sullen and perverse, and some unconscious and inert. Some were constantly making involuntary noises from nervous irritation, and others hid themselves in corners from the face of man as from the face of an enemy. Windows were smashed, wainscoting broken, boundaries defied, and the spirit of lawlessness was triumphant. It seemed to me as though nothing less than the accommodation of a prison would meet the wants of such a family. Some who witnessed the scene retired from it in disgust and others in despair." Contrast this horribly repulsive scene with the beautiful calm and loving discipline of the life at the Earlswood home; and the weight of national gratitude felt to be due to the memory of Dr. Reed cannot be easily overstated. The Asylum, as managed now under the board, of which Mr. Abbiss is the presiding genius, and under the professional care of Dr. Grabham, its resident physician, may be visited by the most sensitive without either fear or pain; the strongest feeling being that of wonder and shame that the unfailing laws of love and kindness should have been left untried upon the poor idiot until Dr. Reed took the matter up.

In conclusion, it is but right to name the extreme economy with which this beautiful place is managed. The clothing of the inmates is, like the food, of the best quality, but, by special contracts for last year's fashions, the material forming it is purchased on the most advantageous terms from a well-known London tradesman; and, according to the last report of the Commissioners of Lunacy, the weekly cost per patient per head is infinitely less than would be supposed possible by those who have seen the comforts and luxuries of the place. Thirteen shillings and fivepence is the sum per head given in the Blue-book, against £1 6s. 2d. per head at Bethlehem Hospital, and £1 19s. 4¼d. at the Manchester Royal Lunatic Asylum.

The Commissioners add a note, too, to their mention of Earlswood, stating that a considerable part of its expenditure, is due to the large proportion of attendants required for helpless children, and for educational purposes and trade teaching. But Earlswood must be seen to be appreciated. Its charity is of the broadest, for it lends a helping hand to those who can partly pay for the accommodation of an afflicted child, without affixing to them the brand of pauperism. This is perhaps the wisest and the kindest of the many wise and kind rules adopted by the management, and results in procuring a home for many an afflicted creature whose struggling parents would otherwise be cut off from help, and who are utterly unable to provide adequately for their poor son or daughter at home. But, we repeat, Earlswood should be visited freely, and without the faintest anticipation of aught shocking or repulsive. Indeed, the impressions it leaves behind are respect and liking for the kindly idiots, and a shrewd suspicion that lower moral natures may be found among the weak and selfish of the sane.

HOLLOWAY'S PILLS.—Any dyspeptic sufferer, aware of the purifying, regulating, and gently aperient powers of these Pills, should permit no one to cloud his judgment or to warp his course. With a box of Holloway's Pills, and attention to its accompanying "Directions," he may feel thoroughly satisfied that he can safely and effectually release himself from his miseries without impairing his appetite or distressing his digestion. By aiding natural nutrition this excellent medicine raises the bodily strength to its extreme limits, and banishes a thousand annoying forms of nervous complaints. An occasional resort to Holloway's remedy will prove highly salutary to all persons, whether well or ill, whose digestion is slow or imperfect, usually evidenced by weariness, listlessness and dispondency.—[Advt.]

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—The meeting of this old lodge was held on Tuesday, 21st inst., at Bridge House Hotel, Southwark, Bro. M. E. Loewenstark, W.M., presided. There were present: Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas. and Sec.; A. L. Dussek, S.D.; S. Harman, J.D.; Gomme, I.G.; T. Wilkins, D.C.; F. Walters, P.M.; H. Moore, P.M.; F. H. Ebsworth, P.M.; T. J. Sabine, P.M.; H. Keeble, Rayden, and a large number of brethren. The only work that presented itself, was passing Bro. Hill to the second degree. A six-guinea P.M. jewel was voted to Bro. M. A. Loewenstark, W.M., for his efficient services rendered to the lodge. Several candidates for initiation were proposed, and the lodge was closed.

Rose of Denmark Lodge, No. 975.—This installation meeting of this lodge was held at the White Hart, Barnes, Surrey, on Friday, the 17th inst., Bro. C. A. Smith, W.M., after passing Bros. Mullins, Jackson, and Edmonds, and raising Bro. Hinton, installed his successor, Bro. W. H. Barnard, in capital style, and afterwards delivered the three addresses with remarkable fluency and effect. The officers invested were Bros. S. H. Stephens, S.W.; J. H. Tyler, J.W.; Rev. J. S. Darvell, Chap.; G. T. Noyce, P.M., Treas.; R. W. Little, P.M., Sec.; H. N. Hewett, S.D.; W. Bell, J.D.; J. Ayles, I.G.; S. Farrell, W.S. The new Master then initiated two gentlemen into the Order in a very correct and impressive manner, after which the lodge was closed, and the brethren sat down to a banquet comprising all the good things of the season. All the loyal and Masonic toasts were duly proposed and honoured, and the new Master proved himself a worthy successor of Bro. Smith, whose services to the lodge were rewarded during the evening with a splendid P.M.'s jewel, for which the sum of ten guineas had been voted from the funds. There were about forty-five brethren present, including several visitors, Bros. L. Stean, P.M., and F. G. Baker, P.M., being amongst the latter. After a pleasant evening the Tyler's toast gave the signal for retiring from the festive scene.

Copper Lodge, No. 1076.—This lodge held its annual meeting at the Marine Hotel, Victoria Docks, on Thursday, 9th inst. Bro. Joseph Gaskell, W.M., presided, supported by his officers and P.M.'s. After the minutes of the former meeting were read and confirmed, four candidates were duly initiated. Bro. Charles Ashdown, W.M.-elect, was presented to Bro. P. M. Sisley to receive the benefit of installation, which ceremony was proceeded with. A Board of Installed Masters was formed, and Bro. Charles Ashdown, W.M.-elect, was then installed, according to ancient custom, by Bro. P. M. Sisley, who also delivered the usual addresses. The W.M. then appointed the following brethren as his officers for the ensuing year: Bros. W. Brown, S.W.; B. Brayshaw, J.W.; John Henderson, P.M., as Sec.; A. Knox, S.D.; Priestley, J.D.; W. W. Moot, I.G.; John Martin, W.S.; Rhill, D.C.; B. G. Park, Treas. (re-elected); and Allison, Tyler. They were invested by the Installing Master, Bro. Sisley, to whom a vote of thanks was recorded. The lodge was closed, and the brethren adjourned to partake of an excellent banquet, provided by Bro. Oad, to which upwards of 100 sat down. After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to, and a very happy evening was spent. Amongst the visitors present we noticed the following: The W.M. of Lodge No. 13; the W.M. and S.W. of No. 700; the W.M. of No. 212; the S.W. and J.W. of No. 1327; with several other brethren.

Perfect Ashlar Lodge, No. 1178.—An emergency meeting of this lodge was held on Monday, the 20th inst., at the Gregorian Arms' Tavern, Bermondsey. Bro. G. J. Grace, W.M., opened the lodge. There were present: Bros. J. W. Dudley, S.W.; J. H. Harmsworth, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; J. A. Axtell, as S.D.; T. W. Cox, J.D.; C. Deakin, I.G.; J. Green, I.P.M.; W. May, A. Lewis, J. Hyde, G. Drapper, G. Mabbs, J. Wootton, G. Free, &c. The visitors were Bros. C. J. Bass (79), E. Mallet (141), B. J. Cole (871), C. Sargeant (700), A. Overton (1309), &c. Ballots, taken separately, were declared to be unanimously in favour of the admission of Messrs. W. J. Barber, W. Hayes, T. Pindar, J. Walter, and J. G. Tanyer. W. J. Barber, J. G. Tanyer, and W. Hayes being in attendance, were introduced separately, and duly initiated. The W.M. performed the work in an able manner. The lodge was then closed.

PROVINCIAL.

STOCKPORT.—*St. John's Lodge No. 104.*—This lodge held its ordinary monthly meeting on Monday last week, at the Old Admiral, Middle Hilgate.

The fact of Lord de Tabley, R.W. Prov. G.M. Cheshire, having signified his intention to visit the Lodge on this occasion, rendered the meeting more than usually interesting, and there was a large attendance of brethren from Stockport and the neighbourhood. His lordship was accompanied by the following provincial officers; Bros. J. A. Birch, P.P.G.S.D.; Henry Howard, P.P.G.D.; Major Wilkinson, P.G.S.D., and D. Smith, P.G.J.D. The lodge was opened at five o'clock, the W.M.'s chair being occupied by Bro. Sykes, this being the concluding meeting of his term of office. He was supported by the following P.M.'s of the lodge; Bros. Jackson, Berresford, Backhouse, and Bidder; and by the following officers: Bros. Goodacre, S.W.; Pepper, J.W.; Wakefield, Secretary; Moore, Treasurer; Collier, Organist; Greenwood, S.D.; Finch, J.D.; Whittaker, I.G.; Cooke and Kelsall, Stewards. Shortly after the opening of the Lodge, the attendance of the R.W.P.G.M., Lord de Tabley, was announced, and permission having been granted for his admission, his lordship entered the lodge in company with his provincial officers, and was saluted by the brethren in the distinctive manner peculiar to his high Masonic rank. The business of the meeting was resumed, and Messrs. Isaac Housley, of Stalybridge, and W. S. Foster, of Manchester, were initiated in due form. Bro. the Rev. J. Crennell, P.M., was by the unanimous vote of the lodge elected an honorary member, several of the brethren speaking in terms of high praise of the services he had rendered the Craft generally and more especially in the Stockport lodges. The election of the W.M. for the ensuing year was then proceeded with, and the choice fell by almost unanimous consent upon Bro. Goodacre, S.W. Bro. Moore was re-elected Treasurer; and the W.M.-elect, having expressed his acknowledgments for the honour conferred upon him, and greetings having been received from various sister lodges, the R.W.P.G.M. retired after the customary salutation, and the lodge was closed in due form. The brethren then adjourned to refreshment, and, after discussing a sumptuous repast, provided by Bro. Raynor, "mine host" at the Old Admiral, the W.M. gave the usual loyal toasts, which were drunk with enthusiasm. The W.M. next gave the health of the M.W.G.M., the Marquis of Ripon, and that of the M.W.D.G.M., the Earl of Carnarvon. (The toasts were heartily received and duly honoured.)—The W.M. said the next toast he had to propose was what he might justly term the toast of the evening. It was a toast that he was proud indeed to have the honour of proposing on the present occasion, when they were honoured by the presence of their Right Worshipful Provincial Grand Master. (Applause.) He took his lordship's visit not only as a personal compliment to himself, for which he could not but feel extremely gratified, but also as a still greater compliment to the Lodge of St. John, and he was sure the members would show by the hearty manner in which they received the toast, how much they appreciated his lordship's kindness in visiting them that evening. (Hear, hear.) He had much pleasure in giving them the health of Lord de Tabley, the Right Worshipful Provincial Grand Master of Cheshire. (The toast was drunk with the greatest enthusiasm, the brethren saluting his lordship with "twenty and one" and three ringing cheers.)—The R.W.P.G.M., in responding, said he thanked the brethren from the bottom of his heart for the very fraternal and affectionate way in which they had been good enough to drink his health. His first duty was to express to the Worshipful Master of the Lodge his apologies for his remissness—being an honorary member of St. John's—for not having attended the lodge for such a length of time. He could plead as an excuse the many calls upon his time, and the many duties he had to perform both as Provincial Grand Master of Cheshire and otherwise. The last occasion on which he visited St. John's Lodge they elected him an honorary member of it, and presented him with a jewel which he greatly prized. The recollection of that day was quite as fresh and green as ever in his memory. Times had changed, and circumstances were altered since the day, exactly six years ago, that he last visited St. John's Lodge, and he need not tell them how happy he was to receive the same warm welcome as he received on the occasion of his last visit. He still saw around him many of the old faces which he then saw. It was a source of much pleasure to him to see their faces again, and to see their numbers recruited and added to by so many other congenial spirits. It was an illustration of the immutability of the principles of Freemasonry, to find that the same feelings which animated the lodge at that time animated it still. He found the same hearty welcome, the same fraternal greeting, the same harmonious working, and the same zeal in promoting the great cause of charity on which their order was founded. (Hear, hear.) He was very glad to find the working of the lodge in such admirable order. The P.W.M. had discharged his duties in a manner that must have

commended itself to the admiration of his provincial officers, and there was every likelihood of his finding a worthy successor in the W.M.-elect. (Hear, hear.) He could only say to the lodge "Go on and prosper." The lodge of St. John had prospered to a remarkable degree. He found it one of the most numerous lodges in his province. He would only repeat a caution which he hoped they would not take amiss,—it was a caution he had repeated to many lodges, and one it was essential to give. It was that they would be careful not to be led away by mere numbers, but in the selection of their initiates to have regard to their correct moral bearing outside the lodge. (Hear, hear.) These injunctions were set forth in a letter that had been addressed to the various lodges in the country, by the late Grand Master of England, Lord Zetland. (Hear, hear.) And he commended that letter to the earnest consideration of the many Past Masters and other officers he saw before him. Let them enquire particularly into the character of the candidates for the order, and they would support the credit and status of Masonry more by so doing, and by exercising a sound discretion in the admission of candidates, than by the mere fact of having large numbers initiated in their lodges. (Hear, hear.) He felt it his duty to make these remarks, inasmuch as he knew how strong a temptation it was to a W.M. to initiate as many candidates as he could during his term of office. He thanked the brethren for the kind way in which they had drunk his health, and the Stockport brethren generally, for the way in which they had gathered round him in that ancient town. (Hear, hear.) He trusted that when he next visited the Lodge of St. John, he might still find it prospering. He was especially glad to note that the lodge had continued to support the charities of the order. Charity was the greatest ornament in the Masonic crown. (Hear, hear.) He exhorted them to stand fast to the principles of their order, to abide by the ancient landmarks of brotherly love, relief, and truth, and by so doing they would sustain and keep their order in the high state it now is. (Hear, hear.) He begged to drink their good healths, and to return thanks for the manner in which they had drunk his own.—The W.M. proposed, as the next toast the healths of the D.P.G.M., the Right Hon. G. Cornwall Legh, and the rest of the Provincial Officers. (The toast was drunk with "three times seven.")—Bro. Henry Howard responded, and expressed a hope that at some future time Lord de Tabley would favour some of the other Stockport Lodges with a visit, in order that they might have some wholesome incentive to exertion, and that they might show they were not behindhand in the workings of Masonry.—Lord de Tabley proposed the health of the W.M. in eulogistic terms. The toast was heartily received, and suitably responded to.—Bro. Goodacre, S.W., gave the toast of the visiting brethren, which was responded to by Bro. Major Wilkinson, P.G.S.D., and Bro. D. Smith, P.G.J.D.—Other toasts followed, including "The Masonic Charities," "The Past Masters of the Lodge," &c. The evening's enjoyment was considerably enhanced by some capital songs, and the able performances of Bro. Collier on the pianoforte. Amongst the visiting brethren were Bro. Matthews (W.M. 993), Bro. Abbey (P.M. 993), Bro. Guttridge (P.M. 1005), and Bro. Provis (P.M. 104). We should not omit to state that Bro. Berresford, P.M., discharged the all-important duties of D.C. throughout the evening with his accustomed felicity and success.

BROMLEY, KENT.—*Acacia Lodge, No. 1314.*—This flourishing lodge, met at the Bell Hotel, on Tuesday, the 14th inst., Bro. Thomas Knott, W.M., presided, supported by Bros. R. H. Williams, S.W.; S. Wells, J.W.; E. Coste, P.M., Secretary; A. Avery, I.P.M.; W. T. Manger, S.D.; W. Seaman, J.D.; F. Deering, I.G.; J. Avery, W.S.; W. Wyer, D.C. The lodge was opened in the three degrees and Bros. Boden and Kingstone were raised to the sublime degree of M.M. by the W.M. in a very impressive manner, the lodge was then closed. The brethren sat down to a very excellent banquet, served in Bro. Sutton's usual good style. The W.M. proposed the usual loyal and Masonic toasts, which were heartily received and ably responded to. The evening was enlivened by the very excellent singing of Bros. Deering, Manly, Searle, Smith, and others. The visitors present were Bros. G. A. Smith, W.M. Beadon Lodge, 619, W. Green, S.W. Harrow Lodge, 1310, Turner, Rl. Albert Lodge, Child, Jubilee Lodge, 72, Balfour, Justice, 147, who expressed their approbation in very flattering terms on the working of the lodge, and the hearty welcome they had received from the brethren present. The Tylers toast brought this pleasant meeting to a close.

The following reports stand over till next week:—Craft Lodges 523, 650, 1182, 1326, 1327, 1331, 1365; Chapters 278 and 1051; Mark Lodge 43; the Ipswich Royal Plantagenet Encampment of Knights Templar; and the Domestic Lodge of Instruction, No. 177 (anniversary supper).

ROYAL ARCH.

METROPOLITAN.

Andrew Chapter, No. 834.—The installation meeting of this chapter was held at the Royal Sussex Hotel, Hammersmith, on Tuesday, the 16th inst. In consequence of the lamented illness of Comp. Andrew, P.Z., and at the special request of the members, Comp. R. Wentworth Little, P.Z., attended for the purpose of installing the Principals. The chapter was opened at seven o'clock, and a ballot was taken for Comp. Barfield, P.Z. 19, as a joining member, after which a conclave of Installed Principals was formed, and Comp. S. Millis regularly installed as J., Comps. J. Slack and J. Thompson being successively installed as H. and Z. respectively. The companions were then readmitted, when Comp. Bean was invested as S.N., Read, P.S.; Worthington and Bryett, Assts.; Cole, D.C. A vote of thanks was unanimously passed to Comp. Little for his kind attendance on the occasion, and the chapter was closed. At the excellent banquet which followed, Comp. R. S. Lines the I.P.Z., was presided with a P.Z.'s jewel in recognition of his able services in the chair. The usual toasts were given, and received with great cordiality, the only damper upon the evening's enjoyment being the absence of Comp. Andrew, the respected Preceptor and S.E., whose indisposition was regretted by the M.E.Z., and several of the speakers during the proceedings. Among other companions present were Comps. W. Hardy, P.Z.; Barfield, P.Z.; W. Game, and J. Roach.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

WOOLWICH.—*Kemys Tyule Encampment.*—This encampment met at the Masonic Hall, William Street, Woolwich, on the 17th inst., under the presidency of Sir Kt. T. Harrison, E.C. There being no business for the encampment, the Provincial Grand Conclave of Kent was then opened by V.E. Sir Kt. Colonel H. Clerk, 33°, P.G. Commander, who appointed his officers as follows: Captain W. F. P. Dadson, D.P.G.C.; J. Forrester, Prior; J. J. Forrester, Prelate; T. Harrison, 1st Capt.; T. W. Board, 2nd Capt.; G. Kenning, Chancellor; G. W. Taylor, Treasurer; T. H. Edmonds, Expert; J. W. Figg, D.C.; and J. Henderson, Equerry. The P.G. Conclave was then closed, and the encampment resumed and adjourned, when the Knights sat down to a banquet. There were several visitors present, including V. E. Sir Kt. Capt. N. G. Phillips, 33°, P.G.C. Suffolk and Cambridge, and Sir Kt. Hyde Pullen, 33°.

METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 1, 1871.

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

SATURDAY, NOV. 25.

Red Cross Conclave, Rose and Lily, Gosden's, Masons' Avenue, Basinghall-street.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
South-Eastern Masonic Charitable Association, New Cross Branch.

MONDAY, NOV. 27.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
,, 26, Castle of Harmony, Willis's, St. James's.
,, 28, Old King's Arms, Freemasons' Hall.
,, 79, Pythagorean, Ship Hotel, Greenwich.
,, 183, Unity, London Tavern, Bishopsgate-street.
,, 831, British Oak, Bank of Friendship Tavern, Baneroff-place, Mile End.
,, 902, Burgoyne, Anderton's Hotel, Fleet-street.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
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.
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
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. Morlock, Preceptor.

TUESDAY, NOV. 28.

Lodge 14, Tuscan, Freemasons' Hall.

Lodge 92, Moira, London Tavern, Bishopsgate-street.
,, 141, Faith, Anderton's Hotel, Fleet-street.
,, 145, Prudent Brethren, Freemasons' Hall.
,, 186, Industry, Freemasons' Hall.
,, 205, Israel.
,, 259, Prince of Wales, Willis's Rooms, St. James's.
,, 1158, Southern Star, Montpelier Tav., Walworth.
,, 1196, Urban, Old Jerusalem Tav., St. John's Gate, Clerkenwell.
Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.
,, 180, St. James's, Union, 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-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, NOV. 29.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
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. Ludus, Preceptor.

THURSDAY, NOV. 30.

General Committee Girls' School, Freemasons' Hall, at 4.
Lodge 22, Neptune, Guildhall Tavern, Gresham-street.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, and part sections.
Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, 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.
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, DEC. 1.

Lodge 706, Florence Nightingale, Masonic Hall, William-street, Woolwich.
,, 890, Hornsey, Anderton's Hotel, Fleet-street.
,, 1275, Star, Marquis of Granby, New Cross-road.
,, 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.
Chap. 8, British, Freemasons' Hall.
,, 259, Prince of Wales, Willis's Rooms, St. James's.
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.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.
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 Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

THE CITY DIRECTORY.—Messrs. W. H. and L. Collingridge, of the *City Press*, announce for publication, in December, *The City of London Directory*. It is stated that this work will be compiled from original sources of information, and will comprise many new features of considerable importance. According to the prospectus, the information respecting the Corporation of London, all parochial and official matters, the banking and trading interest, &c., will be singularly complete and accurate.

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

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Royal Benevolent Institution for Aged Freemasons or their Widows.

ELECTION, MAY, 1872.

THE favour of your Votes and Interest is earnestly solicited on behalf of

WILLIAM ALLISON,
AGED 62 YEARS.

He has been a Mason 27 years, having been initiated into the Barton Lodge, No. 733, in Hamilton, Canada West, in 1844; Exalted in the Royal Arch Chapter, No. 733, in 1845; Joined the Union Waterloo Lodge, No. 13, in 1848. Became a Knight Templar in 1856. He suffered a considerable time from disease of the throat, rendering it necessary for him, thirteen years ago, to undergo an operation; the result of which and old age unfits him to contribute anything towards his own support. He is entirely dependent on the small sum he receives from three Lodges and one Chapter as their Tyler. He was formerly in good circumstances, having been a Foreman in a Boot and Shoemakers' Warehouse, in Canada.

The case is strongly recommended by

Bro. the Right Worshipful FREDERICK PARTISON, P.G. Warden; 57½ Old Broad-street, E.C.
+ „ G. BOLTON, P.M., 169, 147, 1155, P.Z. 169; Russell-street, Rotherhithe.
+ „ C. COUPLAND, P.M. 913, A.S. No. 13 Chapter; Barrage-road, Plumstead, S.E.
+ „ SAMUEL MAY, P.M., P.G.S., 23, 101, 780, 87, 1185, 'Grand Stewards' Lodge, V.P.
+ „ EDWARD ARNOULIN, P.S.W., No. 12, 172; St. John's-street, Clerkenwell.
+ „ C. W. ASHDOWNS, S.W. 1076; Lime Villa, Gurney-road, Stratford, E.
+ „ F. T. P. BIRTS, 13, P.M. 829; Powis-street, Woolwich.
„ G. B. DAVIS, W.M. 13; Wellington-street, Woolwich.
„ J. DELLAGANE, P.J.W., No. 12, 172; St. John's-street.
„ C. A. ELLIS, P.M. and W.M., No. 913; 19, Vicarage Park, Plumstead.
„ JOHN GRAYDON, P.M. 13 and 913, P.Z. and M.E.Z. 13 Chapter, P.P.S.G.D. Kent; Royal Arsenal, Woolwich.
+ „ W. J. GRAHAM, W.M. 700; Albion-terrace, Charlton.
+ „ J. HENDERSON, P.M. 13, 829, 913, 1107, P.Z. 13; 33, Eleanor-road, Woolwich.
+ „ MCKERNAN, 192, 1288; 62, St. John's-square, Clerkenwell.
+ „ KNIGHT, W.M. 1107, J.W. 913, P.G.S. Kent.
+ „ GEORGE KENNING (V.P.), W.M. 192, J.W. 1293; P.G.D. Middlesex; Upper Sydenham, S.E.
+ „ S. H. PAIN, S.W. 913, 1107; Artillery-place, Woolwich.
+ „ PICKING, P.M. 13, and 1227, 1076; 28, Victoria-grove, South Homsey.
+ „ J. ROWLAND, P.M. 700.
+ „ C. J. SUTTON, P.M. 55 and 1107, P.P.G.A.D.C. Kent; 268, City-road.
+ „ EDWARD WEST, W.M. 1327, P.M. 1076, S.G.D., Herts.; North Woolwich.

Gentlemen against whose name † appears will be thankful to receive proxies on behalf of William Allison, 44, William Street, Woolwich

Boys and Girls' Proxies will be gladly received for the purpose of exchange at Bro. W. Francis', No. 8, Red Lion-square, London; Bro. Ed. West, North Woolwich; and Bro. Kenning, Little Britain, London.

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