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Reviews.

What the People say about the Children, and what the Children say about Canada.
MARIA S. RYE. Printed by James Wade, 18, Tavistock-street, Covent-garden.

A very interesting little book, and one which is calculated to convey to the mind a clearer conception of the great and good work in which Miss Rye is engaged than a more pretentious volume of mere description could possibly effect. Letters from the children, relating their experiences in the homes procured for them in Canada through Miss Rye's agency, are given *verbatim et literatim*, and also communications from the farmers and others with whom the children have been placed. We cordially commend Miss Rye's pamphlet to all interested in solving the problem of emigration.

Church Sermons, by Eminent Clergymen.
Published weekly, price 1d., and in monthly parts 5d., by REEVES, SON & CO., Playhouse-yard, Blackfriars.

The object of these publications is to extend the usefulness of good sermons beyond the limits of the congregation to whom they are addressed. Each number contains two sermons, and those already printed comprise some of the eloquent utterances of such men as Bishop Wilberforce, Dean Stanley, and Canon Liddon. It will be acknowledged that Messrs. Reeves, Son and Co., are supplying a desideratum which has long been felt, and the success of their venture cannot, therefore, be doubtful.

Life and Shadows in a Canine Life.
Simpkin, Marshall, and Co., Stationers Hall-court.

In this volume, a lady—who is evidently a warm friend to animals—relates the life

and adventures of her dog "Ugly." It is pleasingly written—although some of the incidents mentioned might, perhaps, have been omitted without lessening the value of the work; but every one possessed of a humane mind must commend the object of the publication, which is, to enlist the sympathies of those who may have hitherto misunderstood the duties they owe to God's dumb creatures, and to lead to the exercise of gentleness and kindness towards them. The profits of the book will be given to the "Ladies' Educational Branch of the Royal Society for the Prevention of Cruelty to Animals."

The Speaker's Commentary Reviewed. By THOMAS LUMSDEN STRANGE, late a Judge of the High Court of Madras. Trübner and Co., 60, Paternoster-row.

We need do nothing more than indicate that this work ignores the authenticity of the Scriptures as a revelation from the Divine Being to man, and combats especially the positions maintained by the Archbishop of York, and other clerical dignitaries, in their recent "Explanatory and Critical Commentary" on the Holy Bible. Mr. Strange's remarks, however, although trenchant at times, are not tinged with the bitterness which too frequently characterizes similar assaults upon biblical theology.

P o e t r y .

HIS ROYAL HIGHNESS THE PRINCE OF WALES.

BY MRS. L. A. CZARNECKI.

A nation's heart was throbbing,
A nation's tears were shed,
Men trembled for the morrow
To bring them news of dread.

On a bed of painful anguish,
And grappling with a foe
That neither king nor peasant spares,
But ruthless lays them low,

Lay the Prince, proud England's son,
Unconscious of the love
That rose in universal prayer
For mercy from above.
Ah! there he lay, so helpless,
In that grim tyrant's grasp,
Only the Mighty Master's hand
Could that deadly grip unclasp.

Even hope grew sick and faint,
And fainter every hour,
As still the Royal victim lay
In the fell destroyer's power.
Then, then, the great and gracious One
Stretched out His arm to save,
Gently led him safely back
From the brink of the yawning grave.

He raised him up in strength again,
And made us learn to know
How in His sure and wondrous love
He spared us bitter woe.
O, Prince, my highest wish for thee,
Through all thy earthly span,
That thou be great and aye retain
The love of God and Man.

FREEMASONRY & ISRAELITISM.

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

XXIV.

The noon of papal dominion, as Hallam calls it, was the thirteenth century. Rome inspired, during this age, all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals. The promulgation of the canon law, which was almost entirely founded on the legislative authority of the Pope, tended greatly to secure this dominion. The superiority of ecclesiastical to temporal power, or at least the absolute independence of the former, was a sort of keynote regulating every part of it. It was expressly declared, among other things, that subjects owe no allegiance to an excommunicated lord, if, after admonition, he is not reconciled to the church. This was followed by the institution of the mendicant orders, eminently of the Dominicans and the Franciscans, a kind of regular troops or garrison of the Papacy, who repaid their benefactors by a more than usual obsequiousness and alacrity in their services, and vied with each other in magnifying the papal supremacy. In the reign of Edward III., the hierarchy had again so intrenched itself in privileges and immunities, and so far exempted itself from all secular jurisdiction, that no civil penalty could be inflicted on them for any malversation in office; and, as even treason itself was declared to be no canonical offence, nor sufficient reason for deprivation or other spiritual censures, they had insured almost total impunity, and were not bound by any political law or statute. Archbishop Stratford, in a letter to the king, told him that there were two powers by which the world was governed—the Holy Pontifical Apostolic dignity, and the Royal subordinate authority; that, of these two powers, the clerical was evidently the supreme, since the priests were to answer at the tribunal of the Divine judgment for the conduct of kings themselves; that, prelates had heretofore cited emperors before their tribunal, had sat in judgment on their life and behaviour, and had anathematized them for their offences. Again, these pretensions, and the acts accompanying them, raised the nation against the church. "The Parliament asserted that the usurpations of the Pope were the cause of all the plagues, injuries, famine, and poverty of the realm; were more destructive to it than all the wars, and were the reason why it contained not a third of the inhabitants and commodities which it formerly possessed; that the taxes levied by him exceeded by five times those paid to the king; that everything was venal in the sinful city of Rome; and that even the patrons in England had thence learned to practice simony without shame or remorse. They petitioned the king to employ no churchman in any office of state; and they even spoke in plain terms of expelling by force the papal authority, and thereby providing a remedy against oppressions which they neither could nor would any longer endure."

Similar, but more sanguinary, contests were being carried on in Germany, between the civil and the ecclesiastical powers; the latter claiming, and, as far as they could, exercising their power over crowns and peoples. In the fourteenth century, Pope John deposed and excommunicated the Emperor Louis, and, afterwards, threw him into prison; and John's successor confirmed all the bulls that had been issued against the Emperor. These and similar acts, how-

ever, produced their natural results, and the princes of the empire, ecclesiastical as well as secular, in a diet held at Frankfort, established the famous constitution by which it was irrevocably decreed that the plurality of the suffrages of the electoral college was sufficient, without the sanction of the Pope, for the settlement of the imperial dignity; that the Pope had no superiority over the Emperor, nor any right to approve or reject his election; and that to maintain the contrary was high treason. The claim of the Popes to the government of the empire, during a vacancy, was disallowed, and the right declared to belong, by ancient custom, to the Count Palatine of the Rhine. The contest was renewed by succeeding Popes, but they were always, eventually, baffled. Their pretensions, however, were not circumscribed by the things of this life. They not only claimed the power of disposing of crowns, and of releasing nations from their oaths of allegiance, but of absolving individuals from the obligation of moral duties. They assumed and exercised the power of pardoning all offences and crimes; and, by the sale of indulgences, and of plenary pardons, assumed, not only to remit the sins of the living, but to release the dead from the pains of purgatory. The revolting profanity of openly selling these indulgences, in the alehouse and the marketplace, to even the vilest of the rabble, avowedly to raise a revenue for the papacy, produced a deep impression and a burning indignation in men's minds, and Luther's indignant and fervent denunciations awakened the slumbering spirit of not only the Germans but of the nations throughout Europe. In England, the labours of Wycliffe and his followers had long been preparing the public mind for a revolt against the usurpations of the papacy. The Bible had been read in the vernacular tongue, and this branch of the great Saxon family hailed the progress of the Reformation amongst their kinsmen in Germany, Switzerland, Sweden, Denmark, Norway, &c. While the people and their rulers were pressing towards the light, the Reformers were striving to produce a general revival, and to penetrate the whole mass with the principles of Christianity. The struggle with the papacy was no slight one. The strife was hard, but the glory was great. The Reformation had on its side many prayers, the sympathy of the people, and the rising influence of mind, which no power could arrest. The Papacy had in its favour the ancient order of things, the power of old customs, the zeal and hatred of formidable princes, and the power of that great emperor whose dominion extended over two worlds. At a critical juncture, the Pope (Clement VII.), seized with a strong infatuation, turned against the Emperor, and threatened him with excommunication. The result was, that Charles abruptly turned towards the Protestant princes, Mahomet himself having come to their aid by the invasion of Hungary; and, as Daubigny observes, "the puissant Charles, instead of marching with the Pope against the Reformation, as he had threatened at Seville, marched with the Reformation against the Pope." He addressed a manifesto to the people, in which he reproached the Pope for not behaving like the Father of the Faithful, but like an insolent and haughty man; and declared his astonishment that he, Christ's vicar, should dare to shed blood, to acquire earthly possessions, which was quite contrary to the evangelical doctrine. During these transactions in Germany, the dawn of truth rose upon other Saxon nations. I have already referred to England, which had been prepared to receive it. Henry VIII. was the

instrument by which the first great blow was struck against Rome. He had previously so resolutely opposed the doctrines of the great Reformer, that he received from the Pope the honorary title of "Defender of the Faith." A quarrel of the king with the Pope, however, touching his desired divorce from Queen Katherine, and his marriage with Anne Boleyn, induced him to renounce the jurisdiction and supremacy of the Pontiff, and the Parliament, who, with the people generally, had become impatient of the foreign yoke, declared the king supreme head on earth of the Church of England. The monasteries were suppressed and their revenues seized, and the power and authority of the Pope were abrogated and overturned. This deposition of the papal power, however, was of but little benefit to the nation, or to the progress of the Reformation. Henry, self-willed and capricious, regarded himself as the religious centre of his subjects, and prescribed modes of faith according to his fancy. During his life and reign the face of religion was constantly changing, according to his caprice and unsteady character. During the short reign of his son and successor, Edward VI., some efforts were put forth, and some progress was made towards relieving the nation from many of the absurd fictions and debasing ceremonies which Henry had retained; but after his death, his sister, Mary, who was a fierce bigot, despotic and cruel, imposed anew upon the country the arbitrary laws and tyrannical yoke of Rome. Barbarous tortures, and death, in the most shocking forms, awaited those who opposed the sovereign will, and it was not until Elizabeth ascended the throne that the despotic yoke of papal authority was broken down, and the nation delivered from the bondage of Rome.

The Reformation, thus triumphant in Germany and England, spread itself far and wide, and almost all the European states welcomed its salutary beams and exulted in the prospect of an approaching deliverance from the yoke of despotism.

Thus, we have seen that, while the world, east and west, was being brought into bondage, its intellect blighted or dwarfed, and its religious aspirations perverted into a corrupting and debasing channel, by the ambitious and despotic machinations of a power which, assuming to be Christian and apostolic, was intent upon the acquisition of worldly power and wealth; and by the equally-ambitious and despotic, but more coarse, gross, sensual, and hebetating system of Mahomet—at a time when it might be truly said, "Darkness covered the earth, and gross darkness the minds of the people"—the Saxon nations were being prepared to combat these mighty and mischievous powers, and again to become instruments of deliverance and a means of light to the nations. It had been said, ages previously, "Thou art my servant . . . O Israel, in whom I will be glorified" (Isa. xlix. 3). "Shall the spoil be taken from the mighty, or the prey seized from the terrible be rescued? Yea, thus saith the Lord, even the prey of the mighty shall be retaken, and the spoil seized by the terrible shall be rescued; for with those who contend with thee I will contend, and thy children I will deliver . . . and all flesh shall know that I, the Lord, am thy Saviour, and that thy Redeemer is the Mighty One of Jacob" (ver. 25, 26). The deliverance was not to come from the Celtic, but from the Saxon race—the descendants of Israel, to whom were the promises. These were to deliver the spoil and the prey from the mighty and the terrible; and from the midst of them

was to break forth "a strong light;" and "her salvation like a blazing torch: and the nations shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall put upon thee." [Protestants?]

A power like that of the Papacy, which aims to exercise a direct spiritual, and an indirect—when a direct is impracticable—temporal supremacy throughout the world, though it may often be checked, and sometimes prostrated, will never yield, while there are even faint hopes of recovery. The Reformation having deprived it of a large number of its subjects, and greatly abridged its powers, a new instrumentality was employed to bring back its lost subjects, and revive and extend its dominion. The Society of Jesus, originated by Ignatius Loyola, in 1534, was adopted by Pope Paul III.; and the Jesuits soon became the active and unscrupulous emissaries of the Papal power, throughout Europe. The intrigues and the plots against kings and governments which they originated in different countries, exposed them, every now and then, to the resentment of the civil powers. They were banished from several kingdoms, but they pursued their work with an energy and amidst multifarious difficulties which must always excite admiration, if not wonder. But the complaints against them became, at length, so loud and general, that Clement XIV. appointed a Commission of Inquiry; and, in 1773, he abolished the Order. They were too useful a body, however, to be thus set aside, and, in 1814, they were re-established by Pius VII. The present Pope, Pius IX., threw himself into their arms, and became fascinated with their ambitious design of realizing the fond dream of the most aspiring of the Popes, which was nothing less than the spiritual domination of the successors of St. Peter, and to bring the civil powers of all Europe into subjection to them. This was to be accomplished by the Œcumenical Council of 1870, which claimed for the Papacy the highest ecclesiastical and political supremacy that was ever claimed, even in the palmiest days of pontifical dominion. But as the Saxons resisted the usurpations and pernicious doctrines and practices of the Papacy in the sixteenth century, so do they seem likely to successfully resist and humble it in the nineteenth century. The novel and monstrous doctrine of the Pope's infallibility, declared and promulgated by the Council, produced a shock in the Roman Catholic Church, which already threatens more mischief to Rome than any occurrence since the days of Luther. The inordinate pretensions, spiritual and temporal, which menaced everything like liberty, not only of action, but of speech and thought, beyond the sacred limits of the Vatican, has created great consternation amongst the more enlightened and independent members of the hierarchy, as well as of the laity; and now, as in the sixteenth century, a flame has been kindled in Germany which bids fair to consume many of the gross abuses which have again been introduced into the church, and were fast extinguishing the light of Divine truth therein. The excommunication of Dr. Dollinger aroused the churches, and 500 professors, priests, and laymen assembled at Munich in solemn congress, to uphold their independence against the aggressions of the Papacy. Already, ecclesiastical censures have been set at nought; and in spite of them, priests have ministered, congregations accepting their services. The rubicon once passed, the necessity grows in area and intensity.

The "Old Catholics," with Dr. Dollinger's reluctant acquiescence, have resolved to supply their congregations, everywhere, with priests and services, and to demand for them legal recognition, and their proportion of Church property and of ecclesiastical edifices. They will transfer priests from place to place, if necessary, and will invest in the congregation, lay as well as clerical, the general government. This is, to all intents and purposes, a new Establishment. The "Old Catholics" have ceased to be a portion of the Roman Catholic Church; they have become a new religious denomination. In Munich and other Bavarian cities large congregations of the new Church have been constituted, and it appears likely that within a few months every important town of the German empire will have its own congregation. And the government of Bavaria is supporting the Council and the new churches, which have also the sympathy of a large portion of the Roman Catholics in Germany. This new Reformation, as it promises to be, which, as in Luther's time, comes forth out of the Church itself, was anticipated by many bishops of the Church, as the result of such pretensions being put forth by the Papacy as those which obtained the vote of the so-called Ecumenical Council. The Archbishop of Olmutz declared that "he trembled because he foresaw that the faithful would not only have to endure an intolerable scandal in the imposition of the novel dogma, but also because the Church would be exposed to the most imminent shipwreck." Another prelate told the Council that "the dogma would be rejected by most people as an unheard-of novelty; that henceforth the doctrines of the Church would be assailed as changed and falsified; and that the authority of the Pope and the Council would perish together." Another declared, before heaven and the assembled fathers, that "with fear he felt that the mystical Body of Christ would be rent asunder by the promulgation of such a dogma; that, if it were passed, peace and charity in the Church of the faithful would henceforth be continually disturbed; that the ingenuous love which the whole Catholic world then bore to the Holy See of Rome would be everywhere weakened, or, rather, smothered, and that even the Council itself would be subject to the pain and suspension of having been assembled merely for the securing of temporal ends." Lastly, the Bishop of Mayence, Dr. Kettler, who was a moderate Ultramontane, prophesied that if the doctrine passed the Council, the certain outcome would be, that "it would cause schism within the Church, and, outside of it, the bitter and irreconcilable hatred of all non-Catholics."

Thus has "vaulting ambition o'er-leapt itself, and fallen on t'other side." The Papacy had already lost the temporal States, of which it had from time to time taken possession, and called its "Patrimony," and indispensable to the exercise of its spiritual rule; and, now, from the depths of what Pio Nono calls his "Vatican prison," in which, as it has been said, he has his choice of as many gilded and sunny dungeons as there are days in the year, he hurls anathemas against the members of his Church, who, foreseeing the calamities which must necessarily follow from the maintenance of the monstrous pretensions put forth under the sanction of a Council, falsely called Ecumenical, refuse to accept them, and protest against their sacrilegious character. The Germans, our Saxon kinsmen, have again the distinction of awakening the church and the nations to a sense of

the dangers by which they were menaced, and of bringing to the light of day the ambitious designs and crooked devices of the Papacy, which still cherishes the notion it has for so many centuries clung to, of finally establishing a universal spiritual and temporal despotism.

I am not apprehensive that any of my Roman Catholic brothers will take offence at the freedom with which I have treated the ambitious policy and corrupt practices of the Papacy, and of the approving tone in which I have spoken of the hostility exhibited towards it by the Saxons of Germany and England. I offer no judgment here on the purely religious doctrines of the Church of Rome. I speak only of the abuses grafted upon it; of the secular power arrogated by the Papacy, and of the way in which it wielded its authority to enslave the minds and the bodies of men, making them passive instruments of its ambitious designs, which embraced nothing less than universal dominion. There are comparatively few Roman Catholics in the present day who approve of those gigantic abuses which were begotten by the exercise of an ecclesiastical power which has for centuries struggled to hold the human intellect in a state of bondage, and to reduce all virtue and religion to a superstitious reliance on, and passive obedience to, clerical power. The great majority of Roman Catholics, in these times, no more approve of the political machinations, nor submit their understandings to the condemnatory fulminations of the Papacy of the middle ages, than they do to the anathemas it now pronounces against Freemasonry and Freemasonry. They regard them, alike, as an unauthorised and reprehensible exercise of spiritual tyranny. Whatever they may think of the Reformation in Germany, England, and other countries inhabited by the Saxon race; whether they be satisfied or dissatisfied with the circumstances attending its advent, the means employed for its establishment, or the religious changes effected by it; they will not deny that it operated a change in the intellectual and moral character of Europe, transforming it from a condition of darkness, mental slavery, and debasing superstition into one of intellectual activity and moral healthfulness, the benefits of which are spreading themselves throughout the world.

ISRAELITISH ORIGIN OF THE ANGLO-SAXON RACE.

A prolonged absence from home, and other causes, have prevented me from sooner reverting to the above subject, and also from noticing the observations of Bro. Carpenter on my former article. In the latter I find a very stupid blunder occurring in the paragraph commencing at line 25 from the bottom of column 3 page 664, as follows "Nothing is more natural than that both Israelites and Assyrians should be involved in one common ruin" &c. It should have been Israelites and Phœnicians. The conclusion of the paragraph, which says that "numbers of the former should escape in the ships of the latter," is by the correction rendered intelligible, which it was not before. I am glad to see that Bro. Carpenter has not been misled by the blunder, and it is gratifying to me to find that he and I differ only in degree on the subject under discussion, and that the points of difference are only such as would incite a thoughtful reader to examine more deeply into the subject; this no doubt being the object that Bro. Carpenter mainly has in view. I must still, however, be permitted to say (the texts quoted by Bro. Carpenter notwithstanding) that I adhere to the opinion that the entire nation of Israel

was not carried away by Shalmanezzer; and I must take exception to Bro. Carpenter's attempt to explain away the number of men engaged and prisoners taken in the war between Ahaz and Pekah king of Israel. It may reasonably be admitted that we are not always to take the numbers mentioned in Scripture as literally correct; sometimes they are manifestly erroneous and absurd; but I see no reason to doubt the substantial correctness of the numbers given in the Scripture narrative in reference to the war between Ahaz and Pekah. As a proof that the numbers mentioned in reference to this event are not greatly exaggerated it may be stated, that about fifty years previous to this time Amaziah, king of Judah, hired 100,000 men of Israel to assist him against the Edomites, and therefore there was no lack of inhabitants in the land of Israel.

Bro. Carpenter appears to me to rely too much on the literal correctness of some texts, while he throws some doubt on others and utterly ignores many which do not exactly bear out his conclusions. In reference to the great Passover celebrated by Josiah more than 100 years after the destruction of the kingdom of Israel (an account of which is given in 2 Chron. chap. 35.), it is distinctly stated that Judah and Israel were present. By this I do not mean to assume that more than a "remnant" of Israel attended the feast. It is sufficient for me to show that such a number of Israelites were present as to warrant the sacred historian in noticing the fact. It may be urged perhaps that these Israelites were residing in the cities of Judah, but in 2 Kings chap. 23 we have an account of Josiah's visit to Bethel and other cities of Samaria, where he broke down and burned the high places and zealously endeavoured to root out idolatry from Israel as well as from Judah. Now if all the children of Israel had been carried away, so that none were left (as has been erroneously supposed) and if in Josiah's time the inhabitants of Samaria were all Chaldeans, Babylonians, Assyrians, Medes and other strangers, it will be obvious that Josiah would have had neither reason or inclination to interfere with them any more than he would with the Phœnicians, Edomites, Moabites or Philistines. I must therefore (with all respect for Bro. Carpenter) adhere to the opinion, that what the Assyrians did was to destroy Israel as a nation and kingdom, and that they carried away "the flower of the people," and sent in their place a miscellaneous lot of strangers, who probably intermarried with those Israelites who remained, and thus formed a mixed people whom the Jews would not recognise as true Israelites. Before this happened there is no doubt that many Israelites escaped into Judah, others to Egypt; a large number also doubtless escaped with the Phœnicians to the island of Cyprus (from which we learn they were subsequently driven by the Assyrians) and to the Phœnician colonies of North Africa and Spain. Some centuries later we know that the Phœnicians were driven by the Romans from Africa and Spain and probably they ultimately settled in the British Islands and Ireland, as mentioned in my last article. It may be asked why should these people go to so remote a place as Great Britain? I have already shown that they were driven out of their own country westward by the Assyrians, and subsequently still further west by the Romans, who, after the fall of Carthage, overran Spain and Gaul, no resting-place was therefore left for them but the distant islands of Great Britain and Ireland, which were then scarcely known to and certainly unvisited by the Romans. We must also remember that the Phœnicians were not only acquainted with the British Isles, but that for hundreds of years they had traded there regularly for tin, and must therefore have founded colonies at least on the coasts of Cornwall and Devonshire. What is therefore more probable than that this maritime nation (including many from the neighbouring tribes of Asher, Ephraim, Dan and other coast tribes of Israel) should endeavour to escape the ravages and oppressions of the Assyrians by emigrating to these distant foreign lands where many of their countrymen were

already settled? While on this point I may mention that many of the prophets, when speaking of the restoration of Israel, speak of gathering them from the "Isles of the Sea." Now it is an undoubted historical fact that the Asiatic Phenicians were well acquainted with the "Tin islands" (as the British isles were called) and that tin was much used in Syria, Babylonia, Assyria and the adjoining countries, so that these "Isles of the Sea" would have a definite meaning in the mouths of the prophets who would of course know that many of the Israelites had fled thither. Viewed in this light many of the prophesies of Jeremiah and Ezekiel become more intelligible to us, and the expression "Isles of the Sea" appears to have a definite meaning, and is not merely a general and vague expression. It has been said that many of the Israelites escaped to Egypt, from whence the migration was easy down the Red Sea to the lower parts of Arabia. Dr. Woolf, in his "Narrative of a Mission to Bokhara," says he found some of the descendants of the tribe of Dan in the southern part of Arabia, that they called themselves "Beni Israel" (children of Israel) and had a tradition that they are descended from the tribe of Dan. Dr. A. Grant (who in 1844 was attached to an American Mission to the Nestorian inhabitants of the mountainous district near Lake Van, S.E. of the Black Sea) states that he is satisfied the Nestorians (many of whom are now Christians) are descended from the Israelites, who were placed there by the Assyrian kings. There is very little doubt of the correctness of this statement, but as these people do not number more than 200,000 it is quite clear that they can at best only form a small portion of the descendants of the ten tribes, who, it must be borne in mind, were to become a "multitude of nations." In the book of Tobit and other books of the Apocrypha we learn that many of the Israelites dwelt in much more easterly parts of Media than the region now accepted by the Nestorians, as for instance at Rhages, south of the Caspian Sea. We also know that this part of the country was frequently the scene of bloody and destructive wars, the effect of which would be to drive the Israelites still further east or north more probably the latter causing them to pass through the moderately level country to the east of the Caspian. Those who dwelt in the more mountainous parts of Media and Armenia would naturally retreat further north, between the Black and Caspian Seas. These two migrating streams, when they had reached a point sufficiently far north to be clear of the two great inland seas, would probably settle down for a time, but ultimately they would, as population increased, turn westerly and pass over the fertile plains of Southern Russia. Here Bro. Carpenter and I are on common ground, and as I have already occupied so much space I must not venture further west for the present. I must also with regret leave a further notice of Mr. Glover's interesting work on this subject to another occasion, although I fully intended to fulfil the promise made in my former letter.

As a resumé of the previous observations, it may be briefly stated that a considerable emigration of Israelites in conjunction with their neighbours, the Phenicians, had been established for many years before the destruction of the kingdom of Israel, and that this event increased the emigration, which ultimately reached our shores. That, although a large number of the ten tribes were placed in the cities of the Medes by the Assyrian kings (where many of them still remain), there was a regular dispersion of the nation in other directions, some remaining in Palestine to be absorbed by the new comers while others migrated to Egypt, Arabia and elsewhere. That many of the Median Israelites, especially those who dwelt in the flat country were forced to retreat before advancing enemies and ultimately reached Southern Russia, from whence, we learn from Bro. Carpenter and other writers, they spread over Eastern and Northern Europe. I hope to have another opportunity of following them in their further travels.

W. E. N., No. 766.

THE PHILOSOPHY OF FREEMASONRY.

CHAPTER THIRD.

OBEDIENCE.

He is unfitted to command, who has not first learned to obey. Obedience is the true test of a Mason, as necessary to be cultivated as truth or charity. Without it no lodge can exist, no Master conduct its business. No brother can presume to assert an independence of action, contrary to the voice of the Master and the lodge. He has his remedy, if aggrieved, by an appeal to the Supreme Body; but the Master's word in lodge assembled, must be held as law, otherwise the lodge would degenerate into a bear-garden, and the harmony of the Order be marred. A brother who may find himself, or a body of brethren who may find themselves, outvoted on any point, should gracefully bow to the majority of the brethren, for any ebullition of wounded feeling, or attempt to revenge the defeat, is alike unmanly and inconsistent with Masonic oaths; and a brother, who, however unjustly he may have been dealt with, shows more conspicuously his qualities both as a man and a Mason when he accepts, without murmuring, the dictum of his brethren; but he who endeavours rudely, or by means at variance with the spirit of the Order, to regain a position which he has lost, or to reverse a decision come to after mature consideration, proves himself to be, however right he might have been originally, unworthy of attention, and unfit to be received into the fellowship of Masons. A brother who takes his case, decided in the Masonic courts, out of them, and parades them to the neutral world, displays an ignorance of the principles of Freemasonry, a pettiness of spirit, and a mental bias to the wrong. By obeying the sentence of his peers, he disarms the verdict of its sting, and lays the first stone towards re-erecting his Masonic character.

We have too often seen lodges, where harmony and peace used to reign, broken up, or if the evil did not go that length, the comfort marred, by factious brethren. There are men with a twist in their character which will lead them to cavil at every remark, men who cannot agree with their very selves. It is a pity that no law exists by which such brethren could be ostracised, for it is very hard that other brethren should suffer for their vagaries. Every right-minded brother, and such I honour and esteem, finding that he cannot agree with one or more brethren in lodge assembled, who tenders his resignation and seeks a more congenial society, acts up to the apron charge, and by his prudent conduct prevents scandal; but a brother who remains in a lodge only to prove a nuisance, who attends meetings to raise, night after night, disturbance and dispeace, should have the effectual remedy applied to him—expulsion. Among a certain class of young Masons, it is often painful to see the anxiety they display to bring themselves into notoriety, and when legitimate means fail, they do not scruple to adopt illegitimate. By them we would have the framework of Freemasonry taken down and altered to the style of modern stucco palaces; and they do not scruple to contradict the Master in the chair, and set up their juvenile ignorance against the experience of age. Many men mistake

novelty for wisdom, as they confound insolence with wit.

In the good old days, when the Hospitallers of St. John held Cyprus, a fearful serpent ravaged the land. Many adventurous knights went out to attack the monster, but all fell victims to its fury. At last, the Grand Master forbade any knight thenceforward to attempt its destruction, and the island was given up as a prey to the reptile. Its ravages in consequence became greater, the country people flocked into Limisso and other towns, to escape it, and every day the tale was told of fields destroyed and peasants slain by this pest. A young knight, stung by these reports, and setting aside the command of the Master, constructed a model of the serpent, and, by certain contrivances, made it spit forth smoke and fire. With this model he trained his warhorse, until, having overcome his fear of the resemblance, he went forth in search of the reality, found the serpent, and slew it. He returned in great pride of heart to Limisso, dragging the serpent after him, and the people, in wonder and joy, received him with all honour, at the same time hastening forward to the preceptory of the Order, where the Grand Master of the Order resided, that they might witness the victor's reward for freeing the island of the pest. The Grand Master, attended by his officers and the brethren, received the young knight in the great hall. There he listened to the narrative of the battle with the serpent, the Grand Master asked him if he was aware of the command given, that no knight should venture to combat the reptile? Receiving an answer in the affirmative, he continued: "Obedience is the first duty of a knight; by disobedience our first parents fell from their estate of bliss; and by your disobedience, you have forfeited your place in our society. True, you have shown discretion in the means you took to fight the serpent, valour in the combat, but without implicit obedience paid to the orders of your superiors, your experience is in vain, and your valour worthless. Go; you cease to belong to us." The people would have supplicated the Grand Master to forgive him on account of the good deed done, and his brethren of the Order begged him to reconsider the sentence, but the knight, craving liberty of speech, prayed his auditors to respect the decree, however harsh of the Master, which he had truly merited, and stepping up to the throne, he laid down his cloak, the red cloak with the white cross, and, bowing to his chief, was slowly retiring. But everything was noticed by the experienced old soldier, who, as the youth crossed the hall to depart, bade him to return, and, clasping him in his arms, said: "By disobedience you have merited expulsion, but by your obedience you have worked out your redemption. A better fight than with the serpent have you fought this day, and a greater victory achieved, a victory over yourself."

ERROL.

Apropos of our Bro. Hughan's remarks upon our article, "A Body without a Head," we find the following in the Philadelphia *Keystone*:—

The official Bulletin of the Grand Orient of France informs us that at its last session, that body, numerously attended, with only eighteen dissentient votes, abolished the office of Grand Master. This is neither more nor less than the worst kind of Communism or Vandalism, and places the Grand Orient entirely beyond the pale of all regularly constituted Lodges and Grand Lodges in the world.

ROYAL BENEVOLENT INSTITUTION.

The committee meeting of the above-named Institution was held at Freemasons' Hall, on Wednesday, the 13th inst. There were present: Bros. Major Creaton (chairman), C. Dumas, E. H. Patten, W. Farnfield, J. Brett, B. Head, H. Browse, F. Walters, N. Wingfield, H. M. Levy, G. Bolton, H. Hemsworth, R. Spencer, F. Adlard, J. R. Sheen, C. A. Cottebrune, T. Cubitt, and others.

The usual routine business having been gone through, the death of Bro. W. Young, P.G.S.B., was announced, and unanimous regret and condolence with his family at his loss was expressed.

The deaths of two male annuitants, Bros. Bugden and Chaffer, were reported. Four male and one female applicants were added to the list of those who are seeking to be elected on the Annuity Funds. One case was deferred to next meeting, which will be the last one for receiving candidates' names who may wish to be elected next May.

The usual vote of thanks to the chairman closed the meeting.

CITY OF LONDON MASONIC CLUB.

This prosperous club celebrated its second annual dinner, at the Jamaica Coffee House, Cornhill, on Monday, the 11th inst., Brother William Carpenter, P.M. and P.Z., the President, in the chair, and Bro. Leman in the vice chair. About forty-five brethren sat down to an ample banquet, provided by Bro. Darcy, six or seven visitors being of the company.

The cloth having been removed, the President gave the usual Masonic toasts, and the expressions of sympathy with the Queen and her family, and of affection for our suffering brother, P.G.M. the Prince of Wales, were unmistakeably sincere and fervent.

On rising to propose the toast of the evening, the President said he was sure it would be received with so much cordiality, for its own sake, that he might give it without a word by way of introduction, but knowing it was always expected that the proposer of such a toast should say something by way of showing the interest he felt in it, if not by way of commending it to the reception of the company, he supposed he must comply with the usual custom. When he had the honour to occupy that chair at the previous banquet, which was the inaugural one, he so far trespassed upon their time and patience as to expatiate somewhat on the objects, and, as he conceived, the importance of such a club. He need not do that now. The club had been in existence for more than twelve months, and its usefulness and importance had been established, not less in the advancement of several of its members in Masonic knowledge, than in the gradual increase in their numbers. (Hear.) Man had sometimes been described as a gregarious animal, and that not improperly. He instinctively sought society; and he thought they would agree with him if he said that man's associations made him better or worse, for, under ordinary circumstances, like produced like. (Hear.) There was, he believed, a sort of spiritual atmosphere pertaining to every living man, and others who came within it, and yielded themselves to its influence, were more or less affected by it. There was more or less of sympathy created by it, and those affected drank into its spirit, for good or for evil, and were gradually and perhaps imperceptibly drawn into the like pursuits with those by whom they were affected. "Show me a man's company, and I'll tell you what manner of man he is." But what, he might be asked, had this to do with the toast? He would tell them. Whenever a number of persons of good morals, square conduct, and upright intentions; desirous, moreover, to render themselves useful to their fellow-creatures; associated themselves together for

purposes consonant with these principles and feelings, the result could not fail to be a good one. (Hear.) Good must be imparted and acquired. The aggregate influence of which he had spoken became so powerful, that all were affected by it. No moral influence was lost, whether it were a good one or a bad one. It always made its impression, and would ultimately produce its fruits. (Hear.) But their's was not a mere social club. They did not come together for the mere purpose of spending a pleasant evening, by the interchange of thought and cheerful conversation. They had a special object in view, in coming together—something beyond a pleasant evening. Their's was a Masonic club. Their object was to impart and acquire knowledge. (Hear.) They had brethren who came amongst them to learn, and brethren who came to teach; and the result of such an union could not be other than beneficial. The members of the Craft were multiplying exceedingly, but he feared that its influence was not increasing in proportion to its numbers. He spoke as the result of his own observation only, when he said that they had in the Craft many who entered it lightly, and who, having so entered it, remained upon the threshold, only. (Hear.) They were, some of them, satisfied with bearing the name of Mason, only: while others were satisfied if, in addition to bearing the same, they could exhibit some of its symbols. (A laugh.) They knew nothing of Masonry, and never would. They knew nothing of its symbolic teaching. How should they? This could only be known through a course of study, like all other sciences; and the necessity of study never entered into their minds. In their lodges, they listened to the ceremonies, but they were strangers to their deep meaning and interest. They knew nothing of the secret arts and hidden mysteries of Freemasonry. What were its allegories and symbols to them? A dead letter—perhaps an exhibition of mere trifling, if not of absurdity. They were altogether oblivious of such a thing as a system of morality veiled in allegory and illustrated by symbols. Yes, he who was satisfied with getting just as much of Masonry as he could acquire by a mere attendance in his lodge, was destitute of almost all that rendered Masonry of any worth. (Cheers.) But when the symbols and allegories of Masonry were clearly perceived and thoroughly understood, then their ceremonies were found to be pregnant with a high and a deep meaning—full of Divine instruction, and their Masonry was imbued with a living principle, governing the life of the man, making him useful to his fellow-creatures, and, above all, leading him to show forth the praises of the G.A.O.T.U. (Hear, hear.) This club aimed to take part in promoting and extending this knowledge, and diffusing these principles; and he thought he was not wrong in assuming that the mere fact of a brother joining the club was, in itself, a proof that he valued Masonry and took an interest in it, and was also a pledge that he would do what he could to enforce its principles and enlarge the sphere of its beneficent operations. (Hear.) He could not but feel that, as a body, Freemasons had an important mission to discharge, and he believed that they who had done most for it, both in past and in present times, felt that. (Hear.) There was much ignorance, much vice, and much misery in the world, and even in their own neighbourhoods, even in this favoured city, they were surrounded by ignorance, want, and destitution. He believed, in his heart, that they, as Masons, were under a special obligation to labour to mitigate that—to promote education, suppress vice, and help the distressed. And they might each do much, if they only made an effort. Let them, then, looking abroad, on the dark side of things, grasp their glorious banner, which bore the inscription, "Brotherly Love, Relief, and Truth," and go forth to war upon all that was evil; and if they wanted a noble and heart-stirring chant to cheer them on, let them take the words of the great American poet:—

Lives of great men all remind us
We may make our lives sublime,
And departing leave behind us
Footprints on the sands of time;

Footprints which another seeing,
Sailing o'er life's troubled main,
Some forlorn and shipwrecked brother,
Seeing may take heart again.

Let us, then, be up and doing,
With hearts prepared for any fate,
Still achieving, still pursuing,
Learn to labour and to wait.

(Cheers.) He proposed "Prosperity to the City of London Masonic Club." (The toast was received and drank with cheering.)

Bro. Major Finney responded to the toast, and forcibly pointed out the great benefits resulting from such Masonic associations and such means of instruction as the club afforded.

The President said he had spoken of the last toast, according to custom, as the toast of the evening; but he thought he might well give that designation to the one he had now to propose, which was, "Our Preceptor, Bro. James Brett." (Cheers.) He then proceeded to speak of Bro. Brett's great Masonic knowledge, and particularly dwelt upon his readiness at all times to impart it to those who asked for it, and of the delicate as well as efficient way in which he rendered service in lodges of instruction and in their club. For himself, he felt under great obligations to Bro. Brett, and he was sure he might say the same for all present. (Hear, hear.)

Bro. Brett returned thanks in a strain that elicited warm applause.

The President said there was another Richmond in the field, and he might fairly say there was another toast of the evening. If they could not get on without an able Preceptor, they could not live without a vigilant Secretary (cheers), and such an one they had in Bro. Stephen Carey. (Cheers.) He had been the originator of the club, and he had kept it together by the diligent and efficient way in which he had discharged the duties of Secretary. He permitted nothing to keep him away, for on his lodge or chapter nights he often lost his banquet by giving a portion of the evening to the club. (Hear.) He (the President) proposed his health in a bumper, and hoped he might live long, to see the prospering career of the club. (The toast was most heartily drunk and cheered.)

The Hon. Secretary, Brother Carey, returned thanks, and gave an interesting account of the origin and progress of the club. They had largely increased in numbers, he said, and they could easily double those they had. They were satisfied with what they had, however, and were careful not to get on too fast. To have from eighteen to five-and-twenty present at a meeting was, he thought, better than to have many more, and the progress many of the brethren had made showed how useful the club was. (Hear.) He might state, for the information of their visitors, that half the subscriptions was devoted to the charities, and half towards the banquet. During the twelve months of their existence, they had given £15 to the three charities, and they should vote another £5 at their next meeting. (Cheers.) Besides, they had originated, through the suggestion of Bro. Henry Chapman, a City of London Life-Boat Fund, and had already collected about £200. He considered that as Masonic a work as the contributions to their charities, and he hoped they would be able to float the life-boat within a couple of years. (Hear.)

Bro. Haycock proposed "The health of the President," and pronounced a glowing eulogium on his acquirements, literary ability, and urbanity, and on the services he had rendered to the club. (The toast was drunk with due honours.)

The President returned thanks.

Several other toasts followed, to one of which Bro. Henry Chapman, as Honorary Secretary to the Life-Boat Fund, responded, and urged upon the brethren the obligation of working diligently in the cause. He hoped many more brethren would take collecting cards, and do as a brother had done that day, who sent in a card with nearly £9 on it. (Cheers.) They should all go and do likewise. (Hear, hear.)

The evening, which was diversified with some excellent songs and an amusing comic recital by Bro. Haycock, was, in all respects, a very pleasant one, and Bro. Darcy was not forgotten for the excellent banquet and wines he had supplied.

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.

DEATH.

TINNEY.—On the 15th instant, the Mother of Bro. W. A. Tinney, I.G. Lodge of Asaph, No. 1319, aged 52 years.

Answers to Correspondents.

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

18.—Although we agree with your strictures upon the conduct of the individual referred to, we think it advisable not to publish your letter. As to the satellite, we do not break butterflies upon the wheel, and therefore prefer letting him remain in the obscurity which he is best fitted to adorn.

The Freemason,

SATURDAY, DECEMBER 23, 1871.

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TOLERANCE.

IN again welcoming the approach of Christmas, we cannot help contrasting, with a feeling of thankfulness, the concluding days of the year 1871 with the gloomy close of its predecessor, 1870. Then, unhappy France was locked in a deadly struggle with her mightier adversary, and the thoughts of all were concentrated upon the wretched condition of the beleaguered French capital. Now, we rejoice to say, the war clouds have passed away, and Europe once more enjoys the blessings of profound repose. Our outlook for the future is therefore bright and cheerful; nor are we slow to remember that Freemasonry flourishes under the sheltering wings of peace, because it unquestionably extends its influence through the medium of those progressive tendencies which are obscured, if not obliterated, by warfare. It would be too much to expect that the

voice of strife is for ever hushed, but every day of peace is a day gained; and let us hope that, as the work of civilisation advances, men's minds will become enlightened to their true interests, and we shall then hear no more of fighting for a frontier, or of devastating for an idea.

In our remarks last year we claimed for Freemasonry a high place in the world's regard, not only as the representative of peace, but because within the circle of genuine fraternity war cannot exist. The spread of Freemasonry must, in time, abolish bloodshed, and, hence, every lover of humanity should note its progress with pleasure. Yet, strange to say, the leaders of the Roman communion denounce our Order, under the delusion that it is anti-Christian and revolutionary in its designs. There never was a greater mistake, so far as genuine Freemasonry is concerned. It is true that the Masonic Institution is tolerant, and does not attempt to define the creed of any of its members. With "universality" inscribed on its banners, the Order is ready to receive the good and worthy of every religious system; but Atheists, or scoffers, are rigidly excluded. A bond of union has thus been created which would never otherwise have existed between men of different opinions; but the union is for honest purposes, and the influence wielded is exerted for the common good. To students of Masonic history, the present hostility of the leaders of the Roman Church to Freemasonry is somewhat astonishing, when it is remembered how closely the builders of the middle ages were associated with the ecclesiastics in the erection of those magnificent structures which remain to this day as monuments of wisdom, strength, and beauty. Considerable prominence has been given to this subject, in consequence of the recent publication of certain old manuscripts, which prove that our mediæval brethren swore allegiance to "God and to holy Church;" and the whole question has been exhaustively treated in the report of a Committee appointed by the Grand Lodge of Massachusetts to investigate the origin of certain allusions in the ritual of Freemasonry which were deemed sectarian by a number of Hebrew brethren. The Committee found that the "allusions" referred to evidently were of a Christian character, and their investigations established the fact that Christian symbols had been used in Masonic lodges from time immemorial. Upon this the Committee very justly remark:—

"It will be conceded, that at no modern time has Freemasonry been practised in this country, or in England, without a ritual of a religious character, reverential to the Grand Architect of the Universe. To adhere to it as we received it is to keep our faith with the fathers, and maintain the landmarks. The petitioners formally ask only this, but a considerably body of French and other writers insist that all references to Christianity should be excluded, whether they are ancient or not. The field of argument includes both positions. The evidence that Freemasonry, after 1717, did continue many Christian symbols and usages, is very strong; and nothing offered to your committee has

weakened the faith due to our traditions. We shall return to this again. Conceding, then, that some Christian usages are found among our Craft in our traditions, ought we to stamp them as un-masonic, and expel them? It has been distinctly put to us by an acute and learned Israelite brother, that as they are offensive to him as an Israelite, we ought to exclude them. If that is a sufficient reason, what will become of our society? A Christian may ask that allusion to King Solomon shall be expunged, because he was a Jew. Another may ask all allusions to Hiram to be effaced, because he was a Pagan. The Trinitarian may ask that the Grand Architect of the Universe shall only be addressed in His triune of the character. The resurrection from the dead stands no better. Every particle of our religious ritual and symbols must fall under the same axe, and the Masonry we have received be extinguished."

We need scarcely add that we quite agree with our American brethren in their conclusions, for, really, the principle of elimination can be pushed to an absurd point. So long as religious or political discussions are excluded from the lodge, no man need take offence at an allusion or symbol which may possibly bear an interpretation not quite in accordance with his own theological convictions; and we cannot see that the real "universality" of the Craft is endangered by the retention of phrases bearing upon either the Jewish or the Christian faith.

It is, at least, singular to find that, while the advocates of free thought in our Body desire to abolish those references to Christianity, the dignitaries of the Roman Catholic Church denounce the Society as anti-Christian—the fact being, that the words used in our ceremonies have been handed down from an age when the priests themselves bore sway in the lodges, and used the very language of which they now profess to complain. Both sides have something to learn, and the lessons we would especially enjoin are peculiarly applicable at this happy season of the year—whether to Christians or to non-Christians—let us *all* endeavour to enforce the practice of tolerance, and the exercise of a more comprehensive spirit of charity towards our fellow-men.

H.R.H. the PRINCE of WALES.

WE are happy to state that the progress of our Royal Past Grand Master towards convalescence continues uninterrupted, and we trust his Royal Highness will speedily be restored to vigorous health.

BRO. W. J. HUGHAN, of Truro, Cornwall, will be very glad to hear from any brethren who possess, or know of, minutes of lodges, or copies of M.S. Constitutions, of an older date than A.D. 1720. Our well-known and highly-esteemed Brother is now engaged in preparing another work for the press, which we believe will pay especial attention to the M.S. Constitutions of the Freemasons, and has in his possession several copies of these ancient and valuable documents, which he will publish for the first time. He is particularly anxious to have every information obtainable with respect to these manuscripts in the possession of lodges and brethren, as soon as possible.

Multum in Parvo, or Masonic Notes and Queries.

"QUESTIONS FOR CONSIDERATION."

In considering Bro. Longstaff's questions, which appeared in your issue of the 25th November, many will, no doubt, admit the force of his arguments; but none can admit that it is in the power of any man, or body of Masons, to absolve them from their OB., which, in my opinion, forbids the plan Bro. Longstaff advocates.

The authorised books which we have already, such as Dr. Oliver's "Book of the Lodge," &c., afford quite as much information as any brother could expect, or wish to obtain, outside the lodge.

I understand Bro. Longstaff would leave out certain important matters in the ritual he proposes. Still, if he will seriously consider his OB., he will admit that the secret mysteries of Freemasonry can neither be printed nor written, *in whole or in part*, in any way that would be intelligible to any one, even to the writer only.

Let it be understood that I only apply this to the actual secrets of each degree and the manner of conferring the degree, and not to all the charges, lectures, &c.—a number of which have been published many years, and some of them are printed in the Book of Constitutions of Ireland.

If Bro. Longstaff will carefully examine his OB., he will cease to advocate a printed ritual.

W. C. HOWARD, P.M. 215 (Ireland).

I consider it a duty incumbent on every Mason to oppose, to the utmost of his ability, so serious an inroad on the ancient landmarks as would inevitably result from a realisation of the suggestion of Bro. Longstaff respecting the ritual. In these days of educational progress and enlightenment, to acknowledge that we are unable to conduct our rites and ceremonies without the assistance of an *aide-mémoire*, such as our predecessors never required and would most certainly have spurned, would argue but indifferently for the intellectual condition of the members of our Order. The approach to a Master's chair should be no Royal road—diligence and patience, integrity and understanding, are the true characteristics of an *able* Mason, and to such the oral acquirement of the ritual can present no insurmountable difficulty; and the time employed in committing to memory the high morality, lofty aspirations, and comprehensive Scriptural knowledge so beautifully and impressively symbolised in our ritual, can never be considered wasted or misapplied by any man who looks forward with a firm but humble confidence to the inevitable moment when the last dread summons shall arrive. During a Masonic career of upwards of twenty years, I have had frequent opportunities of visiting many colonial lodges, and the manner in which the different degrees are therein conferred is worthy of the highest commendation. I believe this is mainly due to the excellent custom of allowing the Wardens, or any volunteer, an opportunity of proving practically to the members of the lodge their ability to conduct the ceremony in the first, second, or third degree. This is done either at a lodge summoned *ad hoc*, or at the regular meetings, when time will permit. This is a practice which should form an essential prelude to the annual election. After all, the remedy for incapacity in the chair lies even in the hands of the lodge. Let it be thoroughly understood that the

chair of any lodge can be reached by merit and ability alone, and candidates Masonically fit and able to fill that important position will always be forthcoming.

J. BALFOUR COCKBURN, 18°, &c.
Gibraltar, 25th Nov., 1871.

There have been one or two letters in THE FREEMASON lately respecting an authorised ritual. Will you allow a country Mason to say a word or two on the subject? I think those who oppose an authorised ritual show an unpractical spirit, even if not a narrow one. How, let me ask, are country Masons to learn the ceremonies, lectures, &c.? By oral tradition? That is impossible! Who is to teach them, and where are they to find a teacher thoroughly to be depended upon?

Even those who have learnt their work orally differ from one another, and there are plenty of Masons who by no means allow that the work of the Lodge of Improvement is the best or most correct. What practical harm, then, can be in having an authorised ritual issued by Grand Lodge, the secrets being suppressed, I cannot see. It is sure to come, sooner or later, and the obstructives are like those old fogies who still persisted in posting, when they could travel more comfortably and quicker by railway. P.M.

PROV. GRAND LODGES IN SCOTLAND.

The actual members of a Prov. Grand Lodge consist of the Master and Wardens in the district or county. The most of the office-bearers are commissioned by Prov. Grand Master, who has the right to choose and appoint by commission, from time to time, a Depute, Substitute, two Wardens, a Secretary, and Chaplain. All of them must be a Master or Warden, *de facto*, of some lodge in the district, none other are qualified to hold the offices. Such other office-bearers as may be deemed necessary, as Treasurer, Senior and Junior Deacons, Inner Guard, and Tyler, are elected annually by the Prov. Grand Lodge, and in every case, except that of Tyler, they must also be, *de facto*, a Master or Warden of some lodge in the province.

CHALMERS I. PATON.

The new Grand Lodge of Spain has elected Bro. Manuel Ruiz de Zorilla, Grand Master. We do not know whether this is the eminent statesman or not; but, probably, some of our Spanish friends can inform us.

LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on Wednesday, the 20th inst. Bro. Clabon, the President, was in the chair, supported by the Vice-Presidents, Bros. Nunn and Brett, and a fair number of other brethren.

Grants having been confirmed to petitioners from the previous meeting, the following sums were awarded by the Lodge:—Bros. T. C., Lodge 193, £10; H. T. P., 611, £5; F. W., 878, £10; S. W., 15, £20; J. B. N., 55, £20; G. H. G., 228, £10; T. J. T., 45, £5; E. H., 274, £3; J. P., 441, £10; and to the widows of Bros. J. B., Lodge 1098, £10; H. S., 306, £20; J. B., 152, £30; J. H. Y., 186, £15; and W. F. S., 186, £25.

The remainder of the petitions were either dismissed or deferred.

Original Correspondence.

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

SCOTCH MARK MASTERS.

(To the Editor of The Freemason.)

SIR,—In the account in your last issue of the consecration of another aggressive Scotch Mark Masters' lodge in England, by brethren who have no business whatever on the south of the Tweed, I noticed that one of the Scotchmen present assured the meeting that the Grand Chapter in Edinburgh was very anxious to place the Mark Degree in England on its proper footing!

Of course, we all know that, since the days of Cannie Jamie, the proper footing for Englishmen is to be under the beneficent rule of Scotchmen. But what I do not think that English Mark Masters who are foolish enough to allow the representatives of the G.C. of Scotland inside their lodges can be aware of, is, that these same Scotch brethren are at this moment plotting to destroy English Mark lodges altogether, and to get the Mark Degree reduced to the position of a mere pass into the Royal Arch (its inferior in antiquity, as well as in merit), like the Excellent and Super-Excellent Masters' Degrees. And, yet, it is by such as these that our English brethren are being at once gulled and sold.

Yours fraternally,

AN ENGLISH MARK MASTER.

MASONIC CHARITIES.

(To the Editor of The Freemason.)

DEAR SIR,—In the very able and talented weekly letters by "Errol," appearing in your journal under the heading of "The Philosophy of Freemasonry," I was much struck by a remark in last week's number (page 706) as to the Masonic Body not having amongst them many boards of relief one of "Employment." This admirable suggestion, according so much with my own views, has induced me to intrude on your valuable space with a few remarks, hoping that others who are of the same opinion, but better able to express their ideas than myself, may take the matter up, and be the means of bringing the subject before the Board of Benevolence and the rulers of the Craft. I trust I may be pardoned for saying that, in my opinion, this is the one thing wanting to carry out our grand and sublime principles of Brotherly Love, Relief, and Truth in their entirety; for, whilst there are amongst us many thousands who are reduced to the lowest depths of poverty and distress, to whom pecuniary relief is absolutely necessary to save them from starvation, it is an undeniable fact that there are also many thousands of deserving brethren, of all grades in society, possessed of every qualification for occupying positions of trust and responsibility, who are unable to procure employment, and on whose behalf I beg to endorse your talented correspondent's views, who has so eloquently brought the subject before your readers; and I sincerely trust the Board of Benevolence may be induced to add to their existing noble Charities a "Board of Employment," to whom distressed Masons of the above class could apply, and if, after due investigation and inquiry, found deserving, should (supposing immediate employment could not be procured for them) be supplied with a testimonial of merit and a recommendation according to their capabilities, which would be a passport, as it were, and be of invaluable assistance to them in procuring employment, more particularly amongst Masons.

I am, dear Sir,

Yours faithfully and fraternally,
A P.M.

THE PHILOSOPHY OF FREEMASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Allow me to express my high appreciation of the remarks of your contributor "Errol," as expressed at pages 720 and 721. In my opinion, they are worthy of careful consideration, and ought to bring out

the query: What can we do to improve matters? As he well observes, intellectual improvement—as things are in our lodges—instead of being a living something, is nothing but a dead name; a mere mummy, capable somehow of producing a mechanical, out-of-the-way, “parrot-like repetitions of the rituals.” Surely this ought not to be. Why we do not go on “continuing our education” in our lodges I cannot understand. It cannot be because we have in office “headless and brainless peers and dumb members of Parliament,” for all our brethren are not of that class. I am afraid that our mistake has been in supposing that Freemasonry is not progressive. Now, that is wrong; nothing human ever made, invented, or manufactured ever became perfect all at once—it had to follow the law of development, and grow up to manhood. To talk, as many do, of the “ancient landmarks” is simply humbug, and a cloak to ignorance, imbecility, and do-nothingness. The fact is, Freemasonry ought to go on progressing; and if we, who profess to be Freemasons, do not put our shoulders to the wheel and help it on, we simply fail to do our duty. The brethren who “instituted” Speculative Freemasonry in 1717 did a noble work, and did *their* part in setting it a-going; it ought to be *our* pleasure, as it is our duty to aid its progress by every lawful means in our power.

I trust that your esteemed correspondent will continue his contributions, and I sincerely wish him good speed.

I am, yours fraternally,
LEO.

THE PRINCE OF WALES.

(To the Editor of The Freemason.)

DEAR BROTHER EDITOR,—At a time when all hearts are alive to the momentous deliverance vouchsafed by the G.A.O.T.U. to our nation, and especially to our beloved brother the Prince of Wales, let me invite my brethren to consider whether any, and what, mode of demonstration could be devised for the purpose of evincing our loyal attachment to the throne, and our appreciation of so near alliance of our Order to that throne in the person of our brother the Prince.

I perceive that other bodies have commenced action by passing resolutions expressive of thankfulness and sympathy. Why should not the members of the Craft do the like?

I would throw out for consideration a mode by which a demonstration might usefully be made—viz., by the convention of a Special Grand Lodge, who should proceed to St. Paul's Church, upon which occasion our brother the Bishop of Peterboro' should be invited to preach. Or, if each Prov. Grand Lodge could meet in the cathedral town, and proceed in a body to the cathedral (all meeting on one day), then each province would be benefited by listening to the eloquence of our Prov. Grand Chaplains, or others who may be selected for the occasion; and I am quite sure that a very large amount might be secured for either the hospitals or other medical charities of the place, by way of a Masonic thanks-offering to Almighty God for His past mercy vouchsafed.

I hope to find these suggestions meet with some favour, and if our own Charities do not benefit by their being carried out, I trust that others may.

Believe me, very truly and fraternally,
THE W.M. OF A COUNTRY LODGE.

“THE CAULD HOUSE O' CLAY.”

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The late Isaac D'Israeli says that when literary forgeries are published, by those whose character hardly admits of a suspicion that they are themselves the impostors, the difficulty of assigning a *motive* only increases that of forming a *decision* ; to adopt or to reject them may be equally dangerous! The assertion, in part, is peculiarly applicable to the above-named poem (?), which

appeared in your issue of the 2nd inst. as “the last composition” of our immortal brother, Robert Burns. I certainly cannot assign a definite motive for this literary forgery; but there are many reasons in favour of a decision which refuses to acknowledge it as a genuine emanation from the pen of “one who could feel so strongly and describe so well.” “He who,” in the eloquent language of his scholarly commentator, Professor Wilson, “woo'd each maiden in song that will, as long as our Doric dialect is breathed by love in beauty's ears, be murmured close to the cheek of innocence trembling in the arms of passion.” He who gave his native land a new title amongst nations—whose inspiration revelled in the beautiful, and faithfully reflected the sublime; he whose versatile genius, allied to the capacity for the profoundest thought, enabled him to “raise the lily or to smite the rock,” could never write anything so worthless as “The Cauld House o' Clay.” What authority exists for supposing Burns to be the author? Have we the critical and accomplished Wilson, the enthusiastic Cunningham, the classical Lockhart, or any other recognised historian? Is there any *poetry* in the entire production? any sign of the “Guinea stamp” about it? Would any one, however slightly acquainted with the poems of Burns, do him the injustice to think him capable of writing as follows:—

“Farewell to my sorrows, and farewell to my cares,
The old frail folks, and the lassies so dear
At kirk where I promised from folly to part
The one that ensnared me I lie without smart.”

This, I may inform your readers, I have copied *verbatim* . Why, sir, this is neither rhyme, rhythm, nor common sense.

I also find the following lines, which, to me, are perfectly unintelligible:—

“Our place may be higher than those *who more*
 pray ,
When eased from our lang hame, the cauld house
o' clay.”

After which I notice:—

“You'll move round Sons o' Fellowship, yearly
move *round*
On the long Summer-day say a part to *St. John* .”

The above are only a few specimens, but quite sufficient, I trust, to warrant the assertion, that the production, of which they form a part, owes very little of its existence to Robert Burns.

While admitting that there are several poems extant, and published in some of the best editions of the works of the poet, upon which some of the ablest commentators disagree as to the authorship—for instance, “The Tree of Liberty,” which Allan Cunningham rejects, but which Professor Wilson accepts, and says it was in the poet's handwriting, in the possession of Mr. James Duncan, Mosesfield, near Glasgow, and was first printed in Mr. Robert Chambers's edition in 1838. (The mere fact, however, of the poem being in the *handwriting* of Burns does not prove him to be the author.) And “The Ruined Maid's Lament,” which Wilson strongly suspects to be the production of Motherwell. These somewhat doubtful effusions have, however, considerable merit, and will always be considered worthy of regard; but “The Cauld House of Clay” has none at all, and will never succeed in being recognised as anything but an insipid, ungrammatical piece of rubbish, foolishly attached to the name of a great genius.

Let me now take a genuine extract from Burns, from his “Farewell to the Brethren of St. James' Lodge, at Tarbolton;”—

“Oft have I met your social band,
And spent the cheerful, festive night;
Oft, honoured with supreme command,
Presided o'er the Sons of Light.
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong memory on my heart shall write
Those happy scenes when far awa'.”

All I can now say is: “Look upon this picture, and upon that.”

Fraternally yours,
WILLIAM BERNARD.

Hull.

REUNION OF THE SHAKESPERE LODGE, No. 1009, MANCHESTER.

On Monday, the 4th inst., there was a most brilliant Masonic reunion, at the Freemasons' Hall, Manchester, under the auspices of the above lodge, on the occasion of the visit of the R.W. Provincial Grand Master of East Lancashire and other Provincial Grand Officers. The members of the lodge mustered in great force, the W.M., Bro. C. E. Austin, being supported by the following officers and Past Masters in addition to a goodly number of other members: Bros. W. H. Pratt, S.W.; Thos. Biddolph, J.W.; Rev. S. Y. B. Bradshaw, M.A., I.P.M.; Alfred Nicholls, Treas.; Frederic Hepton, Sec.; Thos. Brown, J.D.; E. H. Downs, Org.; Caston Edmonds, I.G.; R. L. Mestayer, A. Marshall and George Macbeth, Stewards; J. W. Pelly, P.M., P.G.J.D.; Vincent Kilborn, P.M., Capt. E. J. Heaps, P.M.; Thos. Alderson, P.M.; C. A. Coates, P.M.; Richard Hartley, P.M. The visiting brethren also assembled in great numbers, and included Bros. Col. Le Gendre, N. Starkie, 126, R.W.P.G.M.; W. Romaine Callender, jun., 64, W.D.P.G.M.; Thomas. G. Gibbons, P.M. 64, P.G.J.W.; R. H. Hutchinson, 345, P.P.G.S.W.; J. L. Hine, P.P.G.S.W.; Col. Thos. Birchall (of Preston), 113, P.P.G.J.W. West Lancashire; James A. Birch, P.P.G.S.D. Cheshire; J. H. P. Leresche, W.M. 64, P.P.G.R. East Lancashire; T. H. Jenkins, 1147, P.G.S.B.; John S. Veevers, P.G.S.D.; T. H. Baldwin, P.P.G.S.B. Cheshire; Councillor Wm. Batty, 44; Councillor J. R. Hampson; Thos. Charlton, W.M. 152; John Raines, M.D., W.M. 204; Edward Clay, W.M.E. 204; E. Nathan, P.M. 204; John Mountain, P.M. 204; John Brocklehurst, P.M. 204; Edwin Simpson, P.M. 645; C. J. Petty, P.M. 992; E. G. Simpson, W.M. 1357; J. A. Eastwood, P.M. 317; W. Mathews, M.D., W.M. 993; John Wood, M.D., 78; T. Guttridge, P.M. 1055; T. R. Gospel, P.M. 155; J. Bentley and T. Coulton.

The lodge was opened in due form by Bro. Austin, W.M., at forty-five minutes past five p.m., and the minutes of the previous meeting were read and confirmed. A deputation of several Past Masters of the lodge having been sent to receive the R.W. Prov. Grand Master and his officers, they were reported by Bro. Edmonds, I.G., to be outside the door of the lodge seeking admittance, whereupon the W.M. instructed the Inner Guard to admit them, and called upon the brethren, who rose to order and received the Provincial Grand Lodge according to ancient custom. In the unavoidable absence of Bro. Past Master Austin Shellard, D.C., P.G.D.C., Past Master C. A. Coates officiated as Director of Ceremonies, and gave the honours to the R.W.P.G.M., W.D.P.G.M. and the other P.G. officers.

The lodge was opened in the second degree and Bro. Paul Schulze was passed by the W.M., assisted by the Senior and Junior Wardens, and by Bro. Coates, P.M., who also acted for Bro. S. L. Pettit, S.D., who was prevented by illness from being present.

The lodge having been closed in the second degree the W.M. read two letters he had received from Lord de Tabley, R.W.P.G.M. of Cheshire, couched in truly fraternal language, and expressive of regret, that an important prior engagement would deprive him of the pleasure of being present at the Shakespere Lodge on so interesting an occasion as the visit of the R.W.P.G.M. and W.D.P.G.M. of East Lancashire.

Bro. J. W. Petty, P.M., P.G.J.D. proposed, and Bro. Captain Heaps, P.M., seconded the following resolution, which was carried unanimously: “That the Shakespere Lodge pledges itself to contribute five pounds sterling to the Binckes' Testimonial Fund.” The W.M. called

the attention of the brethren to their last donation of thirty guineas to the "Girls' School," and intimated his intention of asking them to assist him in raising it to fifty guineas, which would confer upon the lodge a Vice-Presidency in perpetuity, in addition to the one it already possessed for the "Boys' School," so that it would then stand tolerably well with all the benevolent Masonic Institutions.

Bro. J. W. Petty, P.M., proposed Bro. Henry McNeil as a joining member.

Hearty good wishes having been expressed by R.W. Prov. Grand Master and the other visiting brethren, the lodge was closed in peace and harmony at fifteen past seven p.m. The brethren then adjourned to the banqueting-room where between sixty and seventy sat down to dinner. The Immediate Past Master, Bro. the Rev. S. Y. B. Bradshaw, M.A., asked a blessing and returned thanks, and the cloth having been drawn the Worshipful Master proposed the first toast. In doing so he said that as royalty had for ages past patronized the mysteries and joined in the assemblies of the Order, so the Craft had ever inculcated the duty of loyalty, and cultivated the virtue of patriotism. It always occurred to him that the first toast at the social boards of Masonic gatherings, given as was most frequently the case in the dual form of "The Queen and the Craft," was the tersest little toast that could possibly be submitted to an audience. Consisting of but five little monosyllables, it embraced a world of meaning, and possessed a magic power; expressing as it did so much that was dear to them as Britishers—so much that they cherished as Masons. It was a most fitting combination, for the Queen was the personification, as the Craft was the embodiment, of virtue. No matter what a few demagogues might say, the heart of the nation is right, and beats with but one sentiment of respect for the virtues, and loyal devotion to the person and dynasty of our gracious lady the Queen. The people of these bright little islands, cling as closely—as lovingly, as did their fathers of yore to their monarchical traditions and institutions, in the firm belief that they are the only safe-guard of their privileges and the surest guarantee of their liberties. He (Bro. Austin) called upon them to stand to their glasses, and drink with him, with the enthusiastic loyalty characteristic of Masons, this charming little toast—"The Queen and the Craft."

The summons was right heartily responded to by the whole of the brethren, who drank the toast with loud acclaim, and then, while standing, burst lustily forth in the inspiring strains of the National Anthem.

The Worshipful Master in proposing the next toast remarked that it would commend itself to a peculiarly warm appreciation at the hands of the brethren, from the melancholy fact that the principal subject of the toast had been stricken down in the flower of his "manhood," and was stretched on a bed of sickness. He felt sure they would all join him in an earnest prayer that his Royal Highness the Prince of Wales, P.G.M., might ere long be restored to health, and be long spared to the nation and to Freemasonry. Since their Royal Brother had been received into the bosom of Masonry, he had evinced an interest in, and displayed an appreciation of, the workings of the Craft which were very commendable. His practical and sensible speech at Dublin, on the occasion of his being made Grand Patron of the Order by their brethren of the sister isle, showed that he entertained sound and logical views of their noble Brotherhood—that his sympathies were enlisted on its behalf, and that he was zealously intent upon promoting its best interests. He (Bro. Austin) had pleasure in asking the brethren to join him in drinking "A speedy recovery to his Royal Highness the Prince of Wales, P.G.M.," and in coupling it, as was usual, with the health of "His Royal Highness the Prince of Wales and the rest of the Royal Family."

The toast was drunk with the greatest loyalty and full Masonic honours. Bro. Coulton sang "God bless the Prince of Wales," and was assisted in the chorus by the whole of the brethren.

The Worshipful Master, on rising again, ob-

served that it was fortunate for a W.M. that the toasts he had to submit to his brethren really required no introduction or comment to secure for them a warm and genuine welcome; nevertheless the subjects were so attractive, one was tempted occasionally to expatiate upon them. The distinguished nobleman who ruled the destinies of the Craft in England, in addition to the many claims he had upon the respect of his brethren, had still further endeared himself to them by the prominent part he had played in bringing about that grand international handshaking, which had taken place across the broad Atlantic. Very properly was the Grand Master of Masons selected as the chief bearer of the olive branch of peace to their kinsmen of the far West, and the fact was indisputable, that Freemasonry, in sending forth her kindly, mystic, fraternal influence, permeating the hearts—not only of the negotiators, but of the two peoples—and guiding their thoughts into channels of mutual esteem and good-will, had contributed in no small degree to the success of the deliberations. In this she had been true to her mission, which was to bring about a confraternity of nations as of individuals. The days of a Millennium were no doubt very distant, but however long and dim the vista might appear through which loving and large-hearted men strove to catch a glimpse of the signs of the good time coming, Masonry from her watch-tower, would none the less anxiously and hopefully look out for them. She would strive to educate the peoples of the world, and prepare them for the time when they would be willing to beat their swords into plough-shares, their spears into pruning hooks, and the dream of the poet should be realized—

When the battle-flags are furled,
In the parliament of man—
The federation of the world.

The W.M. had great pleasure in presenting the toast of "The Most Noble the Marquis of Ripon, M.W.G.M.," which was greeted with full Masonic honours.

The Senior Warden proposed "The Right Hon. the Earl of Carnarvon, V.W.D.G.M., and the other Grand Officers," which was received in an equally warm manner and with the customary honours.

The Worshipful Master rose to propose the toast of the evening, and said if he were in the habit of requesting that special toasts might be drunk in bumpers, he should certainly solicit the favour for the one he had now the honour of submitting; but inasmuch as temperance was one of the cardinal virtues of the Craft, and as the cordiality of the reception which was given to a toast was not so much to be measured by the spirit taken in, as by that given out, he should not be anxious for them to bottom their glasses, as he was certain they would honour the toast with a cordial—a hearty—an enthusiastic welcome. It was a characteristic of England that all undertakings were ushered into existence by some kind of inaugural ceremony, and generally the success of such demonstrations was a tolerably fair index of the necessity which existed for them, and the support they were likely to receive; whether it were the laying of the foundation stone of a church, or the opening of a hospital. This to a certain extent was also applicable to the induction of a Rector or the installing of a Bishop, the installation of a Worshipful Master or of a Provincial Grand Master. Most young couples who were about to get married prayed for fine weather, and if the genius of sunshine smiled upon and graced their bridal morn, it was to them almost equivalent to a benediction from the gods, and was sometimes regarded as a token that their union, celebrated under such joyous auspices, would be fraught with happiness and bliss. Bro. Austin went on to say that if Col. Le Gendre Starkie, after his appointment by the Most Noble the Marquis of Ripon to rule over the province of East Lancashire, desired to receive some augury of future success, it was supplied to him, in that brilliantly red-letter and never-to-be-forgotten day in Manchester, when he was installed in the chair of the province by the Deputy Grand Master of

England. He felt sure that that glorious Grand Lodge in the morning, and that magnificent enthusiastic banquet in the evening, were accepted by their R.W.P.G.M., as a hearty God-speed from the brethren of his province. On behalf of the Shakespere Lodge, he (Bro. Austin) could speak with authority, and he felt sure he might also venture to interpret the sentiments of the visiting brethren, in saying that one and all of them sincerely congratulated their R.W.P.G.M. on the high position he had attained, and they congratulated the province upon having such a P.G.M. to govern it. After referring to the eminent and dignified manner in which Colonel Starkie had conducted the meetings of Prov. Grand Lodge, and performed the multifarious duties of his high station, the W.M. called upon the brethren to drink, which they did in right earnest, to the health of Colonel Le Gendre N. Starkie, R.W.P.G.M. of East Lancashire.

Bro. Bentley sang "Here's to his health in a song," and the whole of the brethren stood to their glasses at the last verse and joined in the chorus.

Bro. Col. Starkie, in reply, desired, before referring more particularly to the toast which had been so warmly received, to express his regret that he was unable, twelve months ago, to keep his engagement with the members of the Shakespere Lodge. It had, however, afforded him considerable gratification in being present on this occasion, for he did not often have the pleasure of witnessing a Masonic ceremony so carefully, so fully, and so well performed. It was a good sign in a lodge where, not only the Master, but the various officers were all so well acquainted with their duties, and it was a gratifying sight to him to have witnessed the ceremonial of a passing so largely distributed amongst the various officers, and performed with such efficiency. To the candidate such experience was invaluable, as he entered upon his degree with an indication of its true solemnity and grandeur, and the impression thus made remained with him through his career. He desired to repeat the expression of his gratification at finding the Shakespere Lodge following such a course as fairly entitled it to its already large reputation, and, if persevered in, would enable it to become what he should be heartily glad to see it, viz., the model lodge of the province. The R.W.P.G.M. concluded his speech by a brief but elaborate review of the universality of the genius of Shakespere, and exhorted the brethren ever to emulate the name and fame of the great poet whose name they had adopted.

Bro. C. H. Coates, P.M., proposed "The health of the Deputy Prov. Grand Master of East Lancashire, Bro. William Romaine Callender, jun." He briefly adverted to the many excellent and genial characteristics which, for many years past, have distinguished Bro. Callender as a man and a Mason. He referred to his known willingness and ability to assist in every good cause at all seasons to his energy and judgment in dealing with most of the social questions of the day, but above all to his untiring zeal in the cause of Freemasonry, by which he had not only won the respect, but secured in a great measure the deep and lasting attachment of the members of the Craft in the large province in which he had so long held sway as Deputy Prov. Grand Master. Bro. Callender was no ordinary man—his name was resonant of praise, even as of welcome. He appeared almost ubiquitous, so varied were his talents, so ceaseless his engagements—in fact he might fairly be described as the modern Hercules, engaged always in some active scheme for the good of mankind, the well being of society, or the furtherance of the Craft, and above and beyond all this, "doing all things well." The members of the Shakespere Lodge, while hailing with delight the presence of their Prov. Grand Master on this occasion, could not refrain from bidding the glad words of welcome to the familiar face of him who held so deservedly the second rank in the province. Long might he be spared to enjoy his well-won laurels in Masonry—long might he live to gladden the hearts of his fellows—for of him it might be fairly and truthfully be said that he was

"A man so genial that he seemed to be,
Not one, but all mankind's epitome."

Bro. Coates concluded by proposing "The health of Bro. Wm. Romaine Callender, jun., the Prov. Grand Master of Masons in East Lancashire."

The toast was most enthusiastically received, and the usual honours were duly accorded.

Bro. W. R. Callender, jun., in responding, said that to him it was always a pleasure to visit the Shakespere Lodge personally, because he was always sure of a warm reception, and, generally, because the members of the lodge strove unceasingly to promulgate and advance the grand tenets and principles of their noble Order. The mystic tie which bound together in unity and concord, all the brethren now assembled could not fairly be understood by the outer world, for one of the chief advantages of Freemasonry consisted in the fact that it enabled brethren to meet together in the closest bonds of union, who on other matters, social, political, and religious, entertained feelings and opinions varying very widely one from the other. He hoped the Shakespere Lodge would long continue to exist and flourish—that its members would ever strive to preserve the landmarks, respect the ceremonial, and uphold the dignity of Freemasonry. He complimented the W.M. on his position as the head of such a lodge; he congratulated him on the skill of his officers and the willing support accorded to him by all the brethren of the lodge, upon whom, he jocosely remarked, "the mantle of their great Master appeared to have fallen."

The W.M. briefly proposed, "The Provincial Grand Officers, past and present, of this and other provinces," which was responded to by Bro. Gibbon, P.G.J.W., and Bro. Leresche, P.P.G.R. The latter expressed his gratification at finding that although he was a Past P.G. Officer, he was not forgotten by the Master and brethren of the Shakespere Lodge, or by other brethren in the province. It was a pleasure to find that any services he had rendered during his tenure of office as P.G. Registrar had been so warmly appreciated, and he begged to assure the R.W. Prov. Grand Master, that not only he but all the other Past Prov. Grand Officers would at all times be heartily glad to render any services he might desire, with the view of assisting in the efficient ruling of so large and important a province.

The R.W. Prov. Grand Master proposed "The health of the Worshipful Master of the Shakespere Lodge" in complimentary terms, expressing his satisfaction at seeing so important a lodge ruled by so efficient a Master.

Bro. Austin thanked the Prov. Grand Master for the kind manner he had proposed the toast, and the brethren for the hearty way they had received it.

Bro. the Rev. S. G. B. Bradshaw, I.P.M., proposed "The Visiting Brethren, which was responded to in a few humorous remarks by Bro. Edwin Simpson, P.M., and Bro. G. A. Birch, P.P.G.S.D., in a pleasing and effective speech.

Bro. Alderson, P.M., proposed "The Masonic Charities," and the Senior Warden gave the last toast at about eleven o'clock.

The harmony of the evening was largely contributed to by Bros. Hepton (Sec.), Bentley, Coulton, and C. H. Coates, P.M. The latter in addition to performing efficiently at the Social Board, as in the lodge, the duties of Director of Ceremonies, gave his original Shakespere song, and introduced a new verse referring to the visit of the R.W.P.G.M., which was much appreciated.

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 New Zealand Meat-Preserving Co.'s beef and mutton is being supplied to the trade by Messrs. Robert Wotherspoon and Co., manufacturers of "The Glenfield Starch," Glasgow and London.

Reports of Masonic Meetings.

[With a view to increase the circulation, and consequently the usefulness, of THE FREEMASON, it is suggested that Lodges, &c., desiring reports to appear in the paper, should take a certain number of copies in proportion to the space required for the report.]

THE CRAFT.

METROPOLITAN.

United Mariners' Lodge, No. 30.—The regular meeting of this old and flourishing lodge was held on Tuesday evening, the 19th inst., at the Guildhall Tavern, Gresham-street. Present: Bros. R. Shackell, W.M. (in the chair); G. J. C. Smith, S.W.; Osborn, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; Ansell, S.D.; H. Bethell, J.D.; A. Le Feaux, Organist; B. Deeley, I.G.; J. Driscoll, P.M., and C. Smith, Stewards; Caseley, D.C.; J. Harling, I.P.M.; W. McDonald, P.M.; J. Johns, P.M.; Campbell, Inglis, C. Bethell, &c. The lodge was opened in antique form, and the minutes of the proceedings of the last meeting were read and confirmed. Messrs. Clark and Norwood were initiated, and Bro. Cosedge was raised. The Book of Constitutions, handsomely bound in calf, with gilt edges, was presented to the lodge by the W.M.; and a very handsome large-size set of tracing-boards was presented by the S.W.; to whom the thanks of the lodge were given for their presents. The ballot was then taken for the election of W.M. for the ensuing year, and Bro. G. J. C. Smith was unanimously elected to fill the chair of K.S., Bro. Jesse Turner, P.M., being unanimously re-elected Treasurer. It was resolved, "That a P.M. jewel be presented to Bro. R. Shackell, W.M., on the next lodge-night, for the very able and courteous manner in which he has presided over the lodge for the past year." The sum of two guineas was voted towards the Testimonial Fund for Bro. Binckes. Bro. Grant was re-elected Tyler, and the lodge, to mark its appreciation of his services for the past year, presented him with a half-sovereign as a Christmas-box. After relieving the widow of a deceased brother, the lodge was closed and the brethren adjourned to a good plain supper.

Mount Lebanon Lodge, No. 73.—On Tuesday, the 19th instant, this lodge held a meeting at the Bridge House Hotel, Southwark. Bro. M. Loewenstark, W.M., presided, supported by Bros. G. Free, S.W.; G. Grace, J.W.; E. Harris, P.M., Treas.; A. Dussel, S.D.; S. Harman, J.D.; Gomme, I.G.; I. Wilkins, D.C.; Dr. Dixon, F. Walters, D. Rose, F. H. Ebsworth, and T. J. Sabine, P.M.'s; &c. Bro. Hill was raised to the third degree, and Messrs. Hunter and Spencer (the proprietor) were initiated into Freemasonry. The ballots were unanimously in favour of Bro. G. Free as W.M., Bro. E. Harris as Treasurer, and Bro. W. Y. Laing, P.M., as Tyler (re-elected). The lodge was then closed, no banquet or any refreshment following, in consequence of the illness of H.R.H. the Prince of Wales.

Bedford Lodge, No. 157.—The election meeting of this ancient lodge was held on Friday, 8th inst., at Freemasons' Hall, Bro. John Hills, W.M., presiding. One brother was raised to the third degree. Bro. W. Holland, S.W., was unanimously elected W.M.; Bro. Lavender, P.M., Treas., was re-elected unanimously; and the Tyler was re-elected.

Polish National Lodge, No. 534.—On the 14th inst., the second regular meeting of this lodge was held at Freemasons' Hall, Bro. Dioso, W.M., in the chair. Bros. Charpentier, Barany, and Koesis were passed, and Mr. J. L. Denman initiated. Bro. Sulczewski, P.M., moved "That this lodge record a vote of condolence with the sufferings of the M.W.G.P.M. H.R.H. the Prince of Wales," which was carried *unm. con.*, and ordered to be embodied in the minutes. The feeling of deep regret thus recorded seems to have pervaded the ensuing banquet—music and song were suppressed, and the usual toasts and acclamations were given in a subdued tone.

Whittington Lodge, No. 862.—A meeting of this lodge was held, on the 18th instant, at Anderson's Hotel, Fleet-street. Present: Bros. J. Salisbury, W.M.; Jones, S.W.; Quilty, P.M., Treas.; R. W. Little, Prov. G. Sec. Middlesex, Sec.; Smith, P.M., S.D.; Seelig, J.D.; Haley, I.G.; Kingston, D.C.; Jas. Weaver, P.M., P.G. Org. Middlesex, Treasurer Benevolent Fund; Hurlston, P.M.; Davis, I.P.M.; G. C. Pritchard, Org.; and many other brethren. The W.M. having opened the lodge, took the ballot for, and initiated, Messrs. A. Moore, J. Smith, F. L. Prior, and R. C. Miller. Bro. James Weaver then occupied the chair and passed Bros. Rose, Rodet, Lavington, Walmsley, and Ben Zion. The lodge having been resumed to the first degree, Bro. James Weaver proposed, and it was carried by acclama-

tion, that a vote of condolence be entered on the minutes, expressing the deep sympathy the members have with their Illustrious Brother, H.R.H. the Prince of Wales, in his severe illness, with a sincere hope that it may please the G.A.O.T.U. to spare him to come amongst his brethren again. A guinea was voted to the Tyler as a Christmas-box, two gentlemen were proposed for initiation, and the lodge was closed. The brethren then adjourned to the banqueting-room, and there brought a very happy evening to a close.

Macdonald Lodge, No. 1216.—This lodge met at the head-quarters of the First Surrey Rifles at Camberwell, on Wednesday, the 13th inst., and was exceedingly well attended. The W.M., Bro. S. H. Wagstaff, was supported by all his officers, viz., Bros. G. Waterall, S.W.; G. H. N. Bridges, J.W.; James Stevens, I.P.M.; Thomas Meggy, P.M.; Dr. Eugene Cronin, Treas.; J. J. Curtis, Sec.; W. J. Messenger, S.D.; J. H. Hastie, J.D.; M. S. Larham, I.G.; W. Dickers and T. W. Carnell, Stewards. Amongst other members present were Bros. A. Williams, A. Fletcher, W. Elliott, J. Allen, A. Wolton, A. Kethro, W. W. Peall, C. Fountain, H. Hammond, W. Willis, &c., &c., and the visitors were Bros. H. Puckle, C. Swan (869), J. Martin (139), and Herbert Barry (108). The lodge having been duly opened, ballots were taken for Messrs. W. Gray and W. S. Cackett, which proving favourable they were severally introduced and initiated. A ballot having been similarly taken for Mr. Allan Wilson, the W.M., in ready compliance with the expressed desire of the candidate, surrendered the chair of K.S. to Bro. Stevens, I.P.M., who duly initiated Mr. Wilson into the Order. Mr. J. B. Schott was subsequently balloted for, approved, and initiated by the W.M. The whole of the work was performed in the admirably correct and impressive manner which has made the Macdonald Lodge so justly famous as an exemplar of perfect Masonry. Propositions for initiation at ensuing meeting having been made and some routine business disposed of, the I.P.M., Bro. Stevens, addressed the lodge in appropriate terms in reference to the dangerous condition of our Royal Brother the Prince of Wales, submitting to the brethren that both in their Masonic capacity and in that of loyal Volunteers, they should express their sense of the lamentable circumstances then causing so much anxiety throughout the nation; and although not presuming to the importance of a public body, to add their tear of sympathy for the afflictions of the royal household to that flood of regret and condolence with which the country overflowed. He moved, "That this lodge do record on its minutes the heartfelt sympathy and affection its members entertain for their Royal Brother the Prince of Wales, in his severe and dangerous illness; their loyal devotion to his family; and their sincere prayers that the G.A.O.T.U. may yet restore him to health, to the nation, and to re-union with his Masonic brethren."—Bro. Thomas Meggy, P.M., in equally expressive terms, seconded the motion, which, it is almost needless to add, was unanimously resolved. The brethren adjourned for refreshment, but the general gloom occasioned by the uncertainty of the moment induced a speedy separation.

PROVINCIAL.

HULL.—Humber Lodge, No. 57.—On Tuesday last an unusually large meeting of brethren took place for the purpose of electing the principal officers of this well-known and important lodge. The election of the W.M. for the coming year was the cause of many attending whose visits lately have, in one respect, been like the angels', few and far between. For some time previously it had been considered a forgone conclusion that the Mastership would be conferred on Bro. R. T. Vivian, and the supporters of that gentleman had the satisfaction of having their representative almost unanimously elected. The W.M.-elect in returning thanks stated it was impossible, upon an event of such importance to him, to adequately express his gratitude. He had no occasion to allude to his services in the past, nor any desire to say what he intended doing in the future, beyond the fact that he should endeavour at all times to walk in the footsteps of one who, by his kindness and courtesy, his high Masonic attainments, his goodness of heart, and never-ceasing anxiety to promote the happiness and comfort of his brethren, could never amongst them be regarded with anything but the most affectionate esteem, and that one was their present W.M. Bro. Vivian, we may state, possesses every qualification for ably filling the chair. He is a man of education and cultivation, and has devoted considerable time to the study of our ancient art. We wish him and the lodge every success in the election. The following officers were also elected: Bros. J. L. Seaton, P.M., Treasurer to the Benevolent and Pension Fund; Alderman Fountain, Treasurer to the lodge; W. D. Keyworth, P.M., Treasurer to the Poor Fund, an office which Bro. Keyworth has fulfilled in a manner almost beyond praise for the last seven years. Bro. Johnson, another old

officer of eleven years' standing, was re-elected Tyler. After the formal closing of the lodge the brethren adjourned to refreshment, where they availed themselves of expressing their sentiments of respect and esteem towards a good Master, a ready friend, and a "brother" in the best signification of the word, viz., the W.M., Bro. W. Tesseymen.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this flourishing lodge was held on Wednesday evening, the 13th instant, at the Masonic Rooms, Athenæum, Lancaster. The W.M., Bro. Dr. Moore, G.S.B. England, presided, and was supported by his officers as follows: Bros. John Hatch, I.P.M.; William Hall, S.W.; Wm. Fleming, J.W.; James Hatch, P.M., Treas.; Edmund Simpson, P.M., Sec.; E. Airey, S.D.; William J. Sly, J.D.; R. Taylor, I.G.; H. Sumner, Steward; J. Watson, Tyler; and about twenty brethren.—As soon as the lodge was opened, the W.M. stated that, taking precedence of all other business, he had to announce to the lodge assembled what each brother had already much deplored as an individual, namely, the distressing intelligence that had been received of the serious illness of our Royal Brother the Prince of Wales. The W.M. then, in a feeling speech, proposed that a record should be placed on the minutes of the meeting of the sorrow of the brethren at hearing of the dangerous illness of his Royal Highness, together with an expression of the deepest sympathy with her Majesty the Queen and her Royal Highness the Princess of Wales in their affliction.—This was seconded by Bro. J. Hatch, I.P.M., and carried unanimously. The by-laws were then read, and other business transacted. The ballot was taken for a Worshipful Master for the ensuing year, which resulted in the election of Bro. Wm. Hall, the present S.W., and the installation ceremony was decided to be held on Wednesday afternoon, the 27th instant, the subsequent banquet to take place at the King's Arms Hotel. Bro. Jas. Hatch, P.M., was re-elected Treasurer, and Bro. John Watson, Tyler. The W.M. retired from the lodge-room, the chair of K.S. being occupied by Bro. John Hatch, I.P.M., when, on the proposition of Bro. G. Kelland, seconded by Bro. Hatch, it was unanimously resolved that the sum of five guineas should be voted towards presenting the W.M. with a Past Grand Sword-bearer's jewel, on his retiring from office in the Grand Lodge of England. The W.M. gave notice of motion, that he should propose at the next meeting that the sum of £5 5s. be given to the Royal Masonic Institution for Girls; and there being no other business before the lodge, it was closed in due form.

DARTMOUTH.—*Hawley Lodge, No. 797.*—This lodge held its monthly meeting at the Masonic Rooms on Monday, the 11th instant, for the purpose of installing Bro. Thos. Lidstone, P.M., P.Z., P.P. G.S. of W., Devon, and one of the founders of this lodge. The ceremony was performed by Bro. G. S. Ellis, P.M. The W.M. afterwards invested his officers, viz., Bros. Ellis, I.P.M.; Pescott, S.W.; Goodridge, J.W.; J. Hurrell, Treasurer; J. Bovey, Secretary; E. Seale, S.D.; J. White, J.D.; T. P. Lidstone, I.G.; J. Evans, D.C.; H. Winsor, Tyler.

ROCK FERRY, CHESHIRE.—*Rock Lodge, No. 1289.*—The regular meeting of this lodge took place on Friday, the 8th inst., at the Rock Ferry Hotel, and was well attended by members and visitors, amongst whom were Bros. J. P. Platt, P.P.J.G.W.; W. Bulley, Thomas Platt, and J. B. Hignett, P.P.J.G.D.'s; F. K. Stevenson, Prov. G.S.B.; T. E. Hignett, W.M. 537; T. S. Jones, W.M. 1276; A. Green, P.M. 249; Sprutly, M.D., P.M. 537; Ryan, M.D., 537; &c. The W.M., Bro. Friend, having initiated Messrs. G. Scott and R. H. Prince, the lodge was further opened, and Bro. R. H. Moore, S.W., was presented to the W.M. for the benefit of installation, and Bro. Friend accordingly installed him in the chair of K.S. The new W.M. then appointed and invested his officers as follows: Bros. Lewis, S.W.; Bolton, J.W. (by proxy, being unavoidably absent); P. J. Pearson, Sec.; Sayer, S.D.; Pattison, J.D.; and Wigdahl, I.G. Bro. Stevenson, P.G.S.B., who had been unanimously re-elected Treasurer, and Bro. Holtaway, Tyler, were respectively invested by the W.M. Five joining members and one candidate for initiation having been proposed, and various other matters connected with the lodge discussed, the brethren adjourned from labour to refreshment, and a very pleasant evening was passed. This lodge is now in a prosperous condition, and likely to become everything that its most ardent supporters could wish.

BARNET.—*Acacia Lodge, No. 1309.*—An emergency meeting of this lodge was held on Wednesday, 13th inst., at the Railway Hotel, Potters' Bar. Bro. Frederick Walters, I.P.M., presided, and passed Bro. J. M. Jennings (1326) to the second degree, and raised Bro. Schollard to the third degree. Bro. Charles Horsley, P.M., then took the chair, and separately initiated Messrs. Hughes, Butterfield, and Ferrier into Freemasonry, the work being well performed. Banquet followed labour.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this lodge was held at the Royal Hotel, High-street, on Thursday, the 7th inst. The chair of K.S. was occupied by Bro. John Fenn, W.M., who was supported by the following officers: Bros. C. Carnegie, Grand Purs. Hants, I.P.M.; Captain Richardson, R.E., S.W.; A. McKenzie, J.W.; Laverty, S.D.; Bennett, J.D.; R. White, Sec.; Anderson, I.G.; Lucas, Tyler; and a goodly muster of the brethren. The lodge was opened in form in the first degree, and the minutes of the regular meeting on 2nd Nov., and the emergency meeting on the 9th, were read and separately confirmed. A ballot was then taken for Bros. Hanley and Denison, 7th Hussars, and Sergeant-major Wyatt, Cavalry Brigade, as joining members, and Sergeant-major Silk, garrison staff, a candidate for initiation, which proved unanimous in each case. The lodge was then opened in the second degree, and Bro. Bishop, a candidate for the M.M.'s degree, was examined respecting his proficiency as a F.C., which proving satisfactory, he was entrusted with a test of merit and retired. The lodge was then opened in the third degree, and Bro. Bishop was raised to that degree. The lodge was then closed down to the second and first degrees. The W.M. announced that a lodge of instruction would be held on the 21st inst. The W.M. then, on behalf of the lodge, presented Bro. C. Carnegie, I.P.M., with a tea and coffee service. The following is the inscription on the salver: "Presented to Bro. C. Carnegie, P.M. 311 (I.C.), 697 (E.C.), P.P. Gr. Supt. of Works Essex, Gr. Pursuivant Hampshire, first W.M. of the Aldershot Camp Lodge of Free and Accepted Masons of England, by the brethren of that lodge, as a token of their esteem and regard for his zealous services in the establishment of their lodge, and his faithful exposition of the principles of Freemasonry. Aldershot, November, 1871."—The W.M., addressing Bro. Carnegie, said: It gives me much pleasure to be the medium of presenting you with this tea service. The brethren feel that the great prosperity of the lodge while under your Mastership, and the devotion which you paid to its interests, call for this recognition of your services; and I but echo the sentiment of every brother when I express the earnest wish that you may live long to enjoy this gift; and when it pleases the G.A.O.T.U. to promote you to the Grand Lodge above, it will be a source of joy to your posterity.—Bro. Carnegie said he was deeply touched, not only in receiving such a valuable gift, but also by the Masonic spirit which prompted its presentation. He was gratified that his humble endeavours to carry out the great principles of Freemasonry had met with the approbation of his brethren, and thanked not only the lodge as a body for its support during his year of office, but more particularly those brethren who had assisted him in working its ceremonies. The testimonial would be carefully preserved, pointed to with pride, and handed down to his children as an agreeable memento of his connection with the Camp Lodge.—Some further business having been transacted, the lodge was closed with prayer.

HAMPTON.—*Lebanon Lodge, No. 1326.*—At the Lion Hotel, Hampton, on Wednesday, the 20th inst., this lodge met. Bro. S. Wickens, W.M., presided. There were also present: Bros. T. I. Moss, P.G.S., I.P.M. and Treas.; F. Walters, P.M., Sec.; R. Bowman, S.W.; D. Beck, J.W.; H. Dubois, S.D.; W. Hammond, P.M., J.D.; J. Jackson, I.G.; &c. Bros. Solly and Livett were raised; Bros. Donald, Duckworth, and Baldwin were passed; and Messrs. Payne, Greavson, and Hulett were initiated—all the work being well done. After the lodge had been closed, banquet and dessert followed.

WIMBLEDON.—*United Service Lodge, No. 1361.*—This new lodge met at the Swan Hotel, Wimbledon, on Saturday the 11th inst., under the presidency of the W.M.; Bro. Major E. Hamilton Finney, who was supported by Bros. G. Cowell, M.D., S.W.; E. H. Finney, jun., J.W.; R. W. Little, P.M.; W. Dodd, P.M.; T. W. White, J.W. 21; T. R. Darke, &c. The lodge having been duly opened, and the minutes confirmed, ballots were taken for Bro. C. Butcher as a joining member, and for Dr. Frederick W. Parsons for initiation. Both proving favorable, Dr. Parsons was then regularly initiated into the Order. The Grand Secretary's letter, announcing that the Grand Master had been pleased to nominate Bro. Finney, junr., as J.W., in place of the brother named in the warrant, was read and ordered to be entered on the minutes. The lodge was then closed, and the brethren sat down to dinner, and spent a pleasant evening together.

ROYAL ARCH II.

LANCASTER.—*Rowley Chapter, No. 1051.*—An emergency meeting of this chapter was held on the 11th instant, at the Masonic Rooms, Athenæum. There were present: Comps. Mason, M.E.Z.; Hall,

H.; Dr. Moore, P.Z., as J.; Whimpray, E.; W. J. Sly, N.; E. Simpson, P.S.; W. Barker, Treas.; W. Heald and R. Taylor, Assts. S.; W. Bradshaw, E. A. Sall, J. Coulon, and J. Watson. After the chapter had been opened, Comp. Dr. Moore, who occupied the chair of M.E.Z., announced the dangerous illness of our Royal Companion and Brother the Prince of Wales, and, in a feeling speech, directed that an expression of sorrow on the part of the companions of the chapter, at his prolonged and very serious illness, should be placed upon the minutes of the chapter, together with an expression of the deepest sympathy with her Majesty the Queen and her Royal Highness the Princess of Wales in their trial and affliction. The ballot was taken for Bro. J. Coulon, of the Duke of Lancaster Lodge, No. 1353, and he was declared to be unanimously elected. Bros. Coulon and E. A. Sall, LL.D., vicar of Dolphinholme, were then duly exalted to the degree of Royal Arch by Comp. Moore, P.Z., who afterwards gave the mystical lecture, the historical and symbolical lectures being delivered by Comp. Hall, H. The M.E.Z. announced that the Prov. Grand Superintendent, Comp. Sir Thomas G. Fermor-Hesketh, Bart., M.P., had signified that it was his intention to hold a Prov. Grand Chapter in Lancaster, on the 29th instant. There being no other business before the chapter, it was closed in due form.

SCOTLAND.

GLASGOW.

Lodge St. Mark, No. 102.—The installation of the office-bearers of St. Mark's Lodge, No. 102, took place on Monday week. There was a large attendance of the brethren. Bro. Barrow, D.P.G.M., who was the installing master, discharged his duties most efficiently. The office-bearers installed were Bros. John Cunninghame, R.W.M.; Thomas Halket, P.M.; J. F. Mitchell, D.M.; W. Haddow, S.M.; R. Jamieson, S.W.; D. Douglas, J.W.; H. Campbell, Secretary; Thomas Halket, jun., Treasurer; R. H. Clydesdale, S.D.; W. Robertson, J.D.; R. McCall, S.S.; J. Whyte, Jeweller; J. O. Smith, V.S.P.G.L.; A. Gladstone, Director of Music; J. B. Hardie, I.G.; James Pollock, Tyler. The R.W.M., after taking the chair, returned thanks to the brethren for the honour they had done him, and moved that a hearty vote of thanks be accorded to Bro. Barrow for the able manner in which he had discharged his duties. Bro. Barrow, in acknowledging the compliment, said that the lodge had bestowed a great honour on Bro. Cunninghame; but he had no doubt whatever that their new Right Worshipful Master would uphold the prestige of the lodge as in days gone by. The lodge was then called from labour to refreshment, and the brethren having enjoyed themselves in a truly Masonic manner, the lodge was in due time closed.

St. Andrew's Royal Arch Chapter, No. 69.—At a meeting of the St. Andrew's Royal Arch Chapter, held at 170, Buchanan Street, on Tuesday week, the following Companions were installed into office:—Thomas D. Humphreys, P.Z.; Duncan McGeachy, P.H.; Thomas P. Mullins, P.J.; D. Campbell, S.E.; Peter Gray, S.N.; Edward Crosher, Treas.; John McEwen, 1st Soj.; Andrew Russell, 2nd do.; George Denny, 3rd do.; John L. Hunter, Standard-bearer; George Heron, Organist; John C. Fraser, Janitor. The ceremonial was ably rendered by Comp. T. M. Campbell, P.P.Z., and the earnest manner of the celebrant duly impressed the newly-installed office-bearers with the importance of their duties. Upon the motion of Comp. Humphreys, P.Z., seconded by Comp. T. M. Campbell, Comp. O'Neal Haye was affiliated.

ROTHESAY.

The annual meeting of the brethren of the Rothesay St. John's Lodge No. 392, was held in their own hall on Monday evening, when the abstract of accounts and report for the year were approved, and the following office-bearers elected for the ensuing year:—Lachlan Milloy, R.W.M.; Alex. Stirling, D.M.; Alex. Duncan, S.W.; Alex. McDonald, J.W.; Archd. Morrison, Treasurer; Andrew Higgie, Secretary; George Grant, Chaplain; Neil Anderson, Tyler.

HOLLOWAY'S OINTMENT AND PILLS.—Chest and Stomach Complaints.—The source and centre of almost every ailment is impurity of the blood; dislodge thence poison, and disease departs. Holloway's Pills exercise the inestimable power of thoroughly cleansing such component part of the blood, and rendering this fluid fit to perform its important functions. They cope most successfully with chest diseases, stomach complaints, liver disorders, and many other maladies, which were once the besetting dangers of mankind at certain seasons in town and country. The directions for use enable every one to regulate the operation of these Pills with the greatest nicety. Chronic invalids, nervous sufferers, and all whom other treatment has failed to relieve, are respectfully invited to try Holloway's celebrated medicine, which will strengthen and cure them.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 29, 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, DEC. 23.

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.

MONDAY, DEC. 25.

Lodge 79, Pythagorean, Ship Hotel, Greenwich.
" 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
Chap. 188, Joppa, Albion Tavern, Aldersgate-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. C. G. Willey, P.M. 1155, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, DEC. 26.

Audit Committee Girls' School, at 2.30.
Lodge 92, Moira, London Tavern, Bishopsgate-street.
" 186, Industry, Freemasons' Hall.
" 205, Israel.
Chap. 29, St. Albans, Albion Hotel, Aldersgate-street.
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, DEC. 27.

Lodge 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.
" 507, United Pilgrims, Horns Tavern, Kennington.
" 754, High Cross, Seven Sisters' Tav., Tottenham.
" 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 7.1/2.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, DEC. 28.

General Committee Girls' School, Freemasons' Hall, at 4.
Lodge 34, Mount Moriah, Freemasons' Hall.
" 65, Prosperity, Guildhall Coffee House, Gresham-street.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, 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. 29.

House Committee Boys' School.
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-st., at 8; Bro. W. 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 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, 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.

MESSRS. ROBERT WOTHERSPOON and Co., Manufacturers of the Glenfield Starch, have, unsolicited, reduced the working hours of their employees from 60 to 57 hours per week. The same firm having, many years ago, reduced the working hours in their extensive confectionery establishment to 57 1/2 hours, at which they continue

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13 1/2d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

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

Advertisements.

Royal Masonic Institution for Boys.

APRIL ELECTION, 1872.

YOUR votes and interest are earnestly solicited on behalf of

FREDERICK CHARLES GATES,
AGED 7 1/2 YEARS,

Son of the late Bro. JAMES HAYDEN GATES, of Clapham, Surrey, Builder, who died in June, 1871, after a long and painful illness, leaving a Widow and seven children totally unprovided for, his severe sufferings from hereditary disease having, during the previous two years, incapacitated him from attending to his business pursuits. Bro. Gates was initiated in the Pannure Lodge, 720, served the offices and passed the chair of that lodge, and was also Past H. of the Chapter attached thereto. Whilst in a position to do so, he faithfully discharged his Masonic duties, and supported the Charitable Institutions by every means in his power.

The case is strongly recommended by the following brethren:

The Rev. WESTWORTH A. BOWYER, Rector of Clapham, P.G.C.; The Rectory, Clapham Common, S.W.
CONRAD C. DUMAS (G.), P.A.G.C., Prov. G.S.W. Surrey, P.M. 46 and 410, P.Z. 167 and 410; Clapham Common, S.W.

Sir CHARLES FORBES, Bart., Broom Wood, Clapham.
J. C. PARKINSON (V.P.), P.M. 181, P.Z. 259, J.G.W. Mk., &c.; The Manor House, Collier's Wood, Merton, Surrey.
GEORGE MYERS (V.P.), P.M. 108, &c., &c.; Belvedere-road, Lambeth, S.E.

J. NEAL YORK, P.M. 88, 1088, P.Z., &c., P.P.G.W. Cambridgeshire; Newmarket.

GEORGE KENNING (V.P.), W.M. 192, J.W. 1293, P.G.D. Middlesex; Upper Sydenham, S.E.

R. S. WARRINGTON (G.), P.G.S., P.M. 197, P.Z. 8, J. 145; 23, Garrick-street, London, W.C.

JOHN WALKER (G.), P.M., P.Z. 57, P.P.G. Supt. of Wks. N. and E. Yorkshire, P.M. (Mark) 12, P.G.O., &c.; 56, Lister-street, Hull.

SIGISMUND ROSENTHAL (G.), P.M. 435, &c.; Red Lion Square, W.C.

C. E. AMOS (G.), P.M. 410, P.P.G.W. Surrey; Cedar's-road, Clapham, S.W.

W. B. HEATH (L.), P.M. 198, 504, P.P.G.S.W. Herts.; 54, Threadneedle-street, E.C.

*H. C. LEVANDER (G.), P.M. 507, 632, and 928, P.Z. 720, M.E.Z. 76, P.P.G.S.D. Wilts.; 376, Wandsworth-road, S.W. (Steward at the ensuing Festival of the Institution.)

*JOHN READ (G.), 1316, P.M. 720, P.Z. 720; India Office, Westminster.

*EDWARD MOODY, W.M. 1287; 22, Somerleyton-road, Brixton, S.W. (Steward at the ensuing Festival of the Institution.)

EDWARD WORTHINGTON, P.M. 507, P.Z. 720; Loughborough Park, S.W.

W. S. HALE, 534; Alexandra Hotel, Clapham Common. EUGENE CRONIN (L.), M.D., Treas. 1216; Old Manor House, Clapham, S.W.

*JOHN THOMAS (G.), P.M. & P.Z. 507 & 720, P.G.D.C., G.C., &c., 20, Denmark-street, Camberwell, S.E.

*JAS. STEVENS (G.), P.M. 25, 720, 1216, P.M. Mark 104, W.M. Mark 139, P.G.O., &c.; Clapham Common.

Proxies will be thankfully received by the brethren marked thus *, and by the Widow, 4, Phoenix-terrace, Wirtemberg-street, Clapham, S.W.

(V.P.) Vice Presidents of the Institution. (G.) Life Governor (L.) Life Subscriber.

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 unfit 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 PATTISON, P.G. Warden; 57 1/2 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; Burrage-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. ASHDOWN, 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.

+ MCKIERNAN, 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 Hornsey.

+ 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, Upper Sydenham, London.

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