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AIDS TO STUDY.

BY BRO. WM. CARPENTER, P.M. and P.Z., 177.

XIII.

The slight sketch of the history of Assyria, as it is to be gathered from the pages of sacred and profane history, given in preceding papers, may suggest to the young student, who has time and opportunity, that in the history of the early eastern empires, as they have been presented by several modern writers, there is a vast fund of useful and interesting matter; and that though that history is, in many respects, imperfect and uncertain, it is sufficiently full and minute to enable us to see something of God's providence in His dealing with nations, which He so evidently uses as instruments in carrying on and developing His great and beneficent purposes towards the human race. One generation passes away, and another follows; the earlier preparing the way for the later, which inherits the results of such discoveries in art and science as have been already made, and such means and appliances for pushing investigation still further, as enable men in successive ages to attain to higher grades of knowledge and civilisation than those possessed in the twilight of history. As with men, so with nations, which are but aggregates of men, united together by some social compact, or held together by some despotic power. In early times the latter was in most cases the governing power; and as its foundation was necessarily narrow, and it had no hold on the affection and respect of the ruled subjects, it was destined, sooner or latter, to be swept away, and give place to a state of things of an advanced and improved condition.

We have seen to what an extent the empire of Assyria dominated in the time of Esar-Haddon; and have noticed Ezekiel's symbolical description of it, as a cedar in Lebanon, under whose shadow all the nations of the earth were gathered. But its fall was certain. There was no organised administration, held together by the central power. It was even liable to a sudden collapse. To quote Mr. Philip Smith, "Its conquests were mere raids, attended by slaughter, plunder, and the imposition of tribute; and followed by no attempt to unite the conquered

provinces with the central power, or to gain the goodwill of the subject population. The empire had no internal cohesion; and each successive king had to master it anew by his own exploits. The first attempt to lead a quiet life at home, would give the signal for a general revolt. From all that we can gather of the condition of Babylon, that kingdom stood up beside Assyria, ready to seize the abandoned empire; or, at least, to resume its independence." (Ancient History of the East, p. 264).

Babylon, though comparatively insignificant, during the growth of the new Assyrian empire, had its own monarchs, with whom the Assyrians frequently carried on war. The era of Nabonassar, B.C. 77, seems to mark a political change, but what it was is quite uncertain. One of his successors, Mardoc-empadus, is, no doubt, the Merodach-baladan of Scripture, who sent ambassadors to Hezekiah. He was expelled from his throne by Sargon, and a second time by Sennacherib, who appointed Belibus as his viceroy, from B.C. 702, to B. C. 699; and afterwards, Assher-nadin, from B.C. 699, to B.C. 693. Esar-Haddon, the Assyrian monarch, assumed the crown of Babylon himself, and held his court there, occasionally; but he appears, in the latter part of his reign to have appointed a viceroy, Saoduchinus, (from B.C. 667, to B.C. 647) who was succeeded by Ciniladanus, B.C. 647-625. Nabopolassar was the last of these viceroys, or subject kings, and he aided Cyaxares in the overthrow of Nineveh, and established himself on the throne of Babylon, which he occupied from B.C. 625 to B.C. 604. The Babylonian territory under him consisted of the valley of the Euphrates as high as Carchemish, Syria, Phœnicia, Palestine, and probably a part of Egypt. He carried on war in conjunction with the Medes against the Lydians, and afterwards against the Egyptians, who aided the Lydians. His son Nebuchadnezzar gave the Egyptian king Necho, a total defeat at Carchemish. Nebuchadnezzar, B.C. 604-561, was equally distinguished for his martial achievements and for the gigantic works which he executed in his country, and particularly at Babylon. He reduced Tyre, after a siege of thirteen years, sacked Jerusalem and carried off its inhabitants, and invaded Egypt. There is little to record of his successors, Evil-merodach, Neriglissar, and Laborosoarchod. Nabonadius commenced his reign just as Cyrus was entering upon his Lydian war; he entered into alliance with Cræsus, and fortified his own territories against the Medes. Cyrus commenced his invasion of Babylonia B.C. 540, and having defeated the enemy in the open field, he laid siege to Babylon, which was then under the care of Bil-sharuzun, the Belshazzar of the Bible; and entering by the dry bed of the Euphrates, he captured the city, and henceforth Babylonia formed a portion of the Persian empire (Bevan's Ancient Geography, p. 215).

Thus fell these two great monarchies, to make way for the third, and their fall had been clearly and minutely depicted long before the events, by the Hebrew prophets, whose countries had often been invaded and brought into subjection by them, by whom, also, Judah and Israel were ultimately destroyed.

NOTES ON THE "UNITED ORDERS OF THE TEMPLE AND HOSPITAL."

A Lecture delivered before the Fratres of the Prudence Encampment of Masonic Knights Templar, at Ipswich, on the 31st July, 1872.

BY EMRA HOLMES, 31°.

Eminent Commander of the Encampment, Grand Provost of England, Provincial Grand Banner Bearer of the Royal Order of Scotland, &c.

(Continued from page 562.)

Touching the Swedish system already alluded to, Findel, of course, attaches no value to the document which I have introduced to the notice of the readers of the *Freemason*.

But then it is difficult to discover to what part of our history he does attach any value.

He says, for instance, in speaking of the Grand Lodge of Germany,* "The legend of the Order of the Grand Lodge follows the error of most of the Masonic systems which arose about that period, from 1735 to 1770, viz., that the origin of genuine Masonry is to be found not in England, but in Scotland. Without taking into consideration that this hypothesis is disputed by the Grand Lodge of Scotland herself, and has no reliable authority upon which to rest, it is completely refuted, as may be seen by anyone who will take the trouble to study the accredited history of Freemasonry in England and Scotland."

Here, however, I must join issue with Bro. Findel, and state my belief that the attentive and unbiassed student will come to directly opposite conclusions to our author, as it certainly must be admitted on all hands that the Scotch lodges have charters, many of them of a date long anterior to anything in England.

But then, in his work, Findel speaks of the Henry VII. MS., copied by Locke from Leland, as a spurious document;—Mother Kilwinning and her claims are utterly repudiated; the Hereditary Grand Mastership of the Rosslyn family is, in his eyes, a cunningly devised fable; and Masons Marks are all moonshine. He says (an original idea, indeed, and worthy of the author) "the so-called Masons Marks are not thing but biting caricatures introduced into their (the Masons') buildings, in which they intended to express the tyranny of the Romish Church, and the immoral lives of the priests."†

I now proceed to show the various sources from whence our modern Knights Templar are derived, the various channels through which the great stream of chivalry has flowed down to modern times.

These are the Swedish system of Templars already alluded to, and that of Zinnendorf and Baron Von Hunde, of whose Rite of Strict Observance I shall have occasion to write,—the Scotch Templars, the English Immemorial Encampments, from whence the American Order derives, and the Ordre du Temple of France.

I am fully aware that the whole of these traditions anent the Templars have been repudiated by some sceptical brethren, who want historic proof for every statement brought forward in support of the pretensions of the present Order of the Temple, and its claims to be considered a legitimate descendant of the original Order. But I am also aware that the majority of the brethren who dispute the validity of our descent and the

reality of our Knighthood, also dispute the claims of our Craft brethren and their ancient traditions. I merely claim for the Knights Templar that their traditions should be treated with as much respect as those of the Craft.

Bro. Findel, for instance, ridicules the pretensions of the Knights Templar, but damages his cause very much by bringing up against them again those infamous charges which almost all historians have admitted were false, as I have shown in the preceding four articles, at the same time that he repudiates the Masonic Order of the Templars, he also equally objects to the Royal Order of Scotland, the Royal Arch, and the high degrees generally; declares the charter of Cologne a forgery, and Prince Edwin's charter a myth.

A well-known brother, a redoubtable opponent of the Templars, from disbelieving their claims, lost faith in the Craft, pooh-poohed the charters of the ancient Scotch lodges as forged and utterly unworthy of credence, grew sceptical as to the whole of the Craft traditions,—disputed the inspiration of the Scriptures, and finally became an avowed Atheist, and disappeared from Masonry. Another brother wrote a great deal against the Templars and the other high degrees in Scotland and in England. The reason of his animus was not known for some time, until it was discovered that he himself was conferring spurious high degrees, and pocketing the fees.

That brother became a Masonic beggar, and has also now disappeared from Masonry.

There are, of course, honourable exceptions, and we have foemen, like a "Masonic Student," worthy of our steel,—brethren whom we, as Templars, should be proud to welcome into our ranks, but who, hitherto, have held aloof; but it is to be regretted that in many instances the Templars have been attacked (as have the other high degrees) by men who have quarrelled with the constituted authorities, or who have been influenced by personal, and I am sorry to say, most unworthy motives.

But I am digressing, and must come back to my notes as to the German Templars.

From Findel* we gather that Baron Von Marschall, who had been initiated in London, was afterwards at St. Germain-en-Laye, in France, consecrated by the adherents of the Pretender in the Masonic Order of the Temple. It was this brother who transplanted this Order to Germany. After an adventurous life, chiefly passed in foreign countries (France, England, and Denmark), he, in 1749, established in Nuremburg the Lodge of "The Three Hammers," to which he imparted the high degrees, as he received them. Von Marschall was nominated Provincial Grand Master of Upper Tuscany, by Lord Darnley, Grand Master. He afterwards transferred the care of the lodge to the Baron Von Hunde, the originator of the Rite of Strict Observance.

Findel,† speaking of the simplicity and homeliness of the fundamental rules of the Craft degree, says that it gave occasion to the supposition that a great secret must be involved in them, which was only to be revealed to a very select few amongst the initiated.

This supposition, he says, was greatly strengthened by Ramsey's well-known speech and its re-

ference to the Crusades, and it was further heightened by the close intimacy kept up between Germany and France.

Findel says that French influence first began to show itself in the German lodges through the introduction of the Scotch lodges, of which the first was founded in Berlin, in 1742, from members of the Lodge "Three Globes."

Another was formed by Count Schmettau in Hamburg, in 1744; another at Leipzig, in 1747, and another at Frankfort, in 1753. From this period, he says, we may date the use of the word "nochwurdig" (Right Worshipful) in the rough minutes of the lodges, instead of the more simple one of "chrwurdig (vénérable).

Surely, Bro. Findel will hardly say that vénérable, which is of distinctly French origin, and is the title of the W.M. in French and Belgian lodges, is more ancient or more Masonic than that of Right Worshipful.

The latter title was formerly used in the old lodges, and is even now adopted by the Master in Scotland, but is very properly, being the style, heraldically speaking, of a Knight, restricted to Prov. Grand Masters in England. Esquire, as every one knows, is a title of worship, to use heraldic language; and thus Justices of the Peace being Esquires by virtue of their office, are properly styled "Your Worship." A "Masonic Student," in a recent communication to the *Freemason*, says that the old Freemasons ranked as gentlemen (*generosus*). One of the objections made to the theory that the Knights Templar ever joined the Masonic body, has been that a chivalric body which, obliged the candidates for the white mantle to be Knights previous to investiture, and exacted proof of coat armour, would scarcely admit handicraftsmen like Freemasons; but if a "Masonic Student" is correct, there would not have been anything out of the way in their admitting into their ranks the Freemasons, if they ranked as gentlemen, possibly through the ranks of esquires and serving brethren, as many distinguished people joined them in this way.

Does Bro. Findel know that the title Venerable is in England confined to Archdeacons, and does he, I wonder, immediately trace clerical influence or Jesuitry in the appellation, as applied to foreign lodges, as he seems to do elsewhere?

By the way, the address of the Chevalier Ramsey, alluded to by Findel, is, like most other things in Masonry, repudiated by some very worthy people.

Mr. Pinkerton, a rabid anti-Mason, in writing to *Notes and Queries* some time since, asserted his belief that Ramsey, who, he says, was a good Catholic, "was never a Mason at all."

Amongst others who propagated the High degrees in Germany, was the Marquis de Lerne, who went to Berlin as a prisoner of war, taking with him documents from the Chapter of Clermont. He succeeded better than Baron Von Marschall, as he established a chapter of his own.

Of Baron Von Hunde, before alluded to, it is said that he declared that in 1743 he had taken the chair in a foreign lodge in Paris, and had there become acquainted with several Scotch brethren and adherents of the Pretender, and that from them he had received his first idea of the higher degrees in Freemasonry. Lord Kilmar-

noch, in the presence of Lord Clifford, had made him a Templar, and introduced him to the Pretender.

Findel, speaking of him, says that he was indisputably the most active instrument in spreading the Masonic Order of the Knights Templar in Germany. He describes him as a rich nobleman from the Lansitz, an upright and well-meaning man.*

He was admitted, so Findel tells us, as a Mason at Frankfort-on-the-Maine, it appears, in 1741, probably by French brethren, and thus brought into contact with the English refugees living in France. While residing in Paris he received intimation of the existence of the Order of Knights Templar in the Scottish islands, and firmly believing in their genuineness, permitted himself to be nominated Grand Master of the seventh province. After his second residence in Paris he returned to his estates, and there in 1743, with several of the brethren who were well known to him, he began to work, and on June 24th, 1751, he established the lodge of the "Three Pillars" in Kittlitz, which forthwith became associated with Nuremburg Lodge. Many brethren of rank were made Knights, and his system, which was called the Rite of Strict Observance, became the system of Masonry adopted by the Grand Lodge of Germany.

By the way it has often struck me that if Bro. Findel and his friends are right, and if we as Freemasons, are descendants of the Craftsmen, and never had any connection with the chivalric bodies, how comes it we that give our Provincial Grand Masters the title of Knight? How comes it that so many members of Heralds' College, including the present Garter King at Arms have joined us? How comes it that our Grand Masters, Grand Wardens, and Provincial Grand Masters wear chains of gold like knightly collars of S.S.? and we have such heraldic titles in our Grand and Provincial Grand Lodges as Poursuivant? How comes it that works like Hutchinson's "Spirit of Masonry" which claims a distinct chivalric origin to Masonry, (which it dates from the Crusades), should be written in the last century, and dedicated by permission to the then Grand Master, Lord Petre? How is it that our Grand Lodge and Provincial Grand clothing should be Garter blue in England, whilst in Scotland it is green, the colour of the Order of the Thistle? Why is it that the Provincial Grand Masters there wear golden chains of office formed of thistles linked together, and fastened by green ribbon, and the Grand Master wears a magnificent jewel set in diamonds with the figure of St. Andrew and his cross upon it? St. Andrew, be it remembered, being the Patron Saint of Scotland and of the Order named, whilst Masonry in Scotland is called St. John's Masonry? If a chivalric connection with Masonry is so absurd, why is it allowed to be symbolised in this way? Findel says that the breast of the members of the higher degrees in Sweden is adorned with St. Andrew's cross, because St. Andrew was the first disciple who followed the true Master.

I merely put these queries for the benefit of the curious enquirer in Heraldic and Masonic

*Page 254.

†Page 251.

*Page 274.

anomalies, and must apologise to the readers of the *Freemason* for again digressing. But to return to our subject. Findel* thus speaks of the Grand Lodge of Germany, which adopted the Swedish system under Zinnendorf, who was Grand Master in 1774 and 1775, when Frederick the Great was Protector.

"The Grand Lodge of Germany further assumes that in the Building Fraternities of the middle ages, besides their art, a secret science was carried on, the substratum of which was a real Christian mystery, serving as a preparatory or elementary school and stepping stone to that and the St. John's Masonry, which latter was not a mere system of moral philosophy, but closely allied and connected with this mystery. It was conceded that the Freemasonry of our days (St. John's Masonry) sprang from the Building Fraternities of the Middle Ages, but at the same time asserted that in the early ages there existed a secret society which strove to compass the perfecting of the human race, precisely in the same manner, and employing similar means, as did the Swedish system, which, in fact, only followed in the wake of its predecessor, being concealed in the Building Fraternities, so that our society did not rise from them, but made itself a way through them. The secret science, the mystery, was very ancient indeed. The mystery formed the secret of the Higher Degrees of the Rite, which were not merely kept hidden from the rest of the confederation, but also from the members of the inferior degrees of the system itself. This mystery was fully confirmed by documents, which the Grand Lodge of Germany had in its keeping. Among these documents was the supposed testament of Molay, the last Grand Master of the Knights Templar.

This secret legend is the same as that of the Carpocratians, which is, that Jesus chose some of the Apostles, and confided to them a secret science, which was transmitted afterwards to the priests of the Order of Knights Templar, and through them to the Building Fraternities, down to the present Freemasons of the Swedish Rite. The legend of this propagation is poetic and garnished, Findel says, with a few historical facts, but is, of course,—if we accept his *ipse dixit*—on the whole, untrue.

"The Swedish system," Findel continues, "teaches that there have been men of all nations who have worshipped God in spirit and in truth, and surrounded by idolatry and superstition, have yet preserved their purer faith. Separate from the world, and unknown to it, this wisdom has been preserved by them, and handed down as a mystery. In the time of the Jews they made use of the Essenes, in which sect our Lord was brought up, and spent the greater portion of his life. Having been instructed by him in a more perfect knowledge of holy things, they had, amidst persecution, taught in silence that which had been committed to their keeping.

At the period of the Saracens and the Crusades they were so greatly oppressed that they must ultimately have sought for protection from without. As fate however, would have it, seven of them, Syriac Christians, pursued by unbelievers near Bastrum, were rescued by the

Knights Templar, and afterwards taken under their protection. When they had lived there for a certain time, they begged for permission to dwell with the Canons or Prebendaries of Jerusalem, as the life there led agreed better with their own inclinations and habits. This was accorded them, and Andreas Montebarrensis effected a union of these Syrians with the Canons to whom, out of gratitude, they imparted all their science, and so completely did they make the priests of the order the depositaries of their secrets, that they kept them and handed them over to others under certain conditions. Thus this secret knowledge which was continually being added to, lived on in the very heart of the Order of Knights Templar till its abolition, the clergy were dispersed with the persecution that ensued, but as the secular arm did not touch them, as it did the Knights, they managed to rescue many of their secret writings, and when the Knights sought repose in Scotland, they founded a chapter at Aberdeen, the first Prior of which was Petrus de Bonomia. The science was disseminated from this place, but very cautiously, first to Italy, then to the extreme north—Sweden, and Russia, and France. In Italy the Abbot Severin had been the guardian of the true science."

Findel further observes that an attempt made by Henry von Nettersheim previous to this (the middle of the last century) to found a spiritual chapter in Germany, had been unsuccessful, till at last it was brought about at the end of the eighteenth century.

The Swedish system, Findel continues, both on account of its supposed origin and its doctrine and constitution, differs in many respects from genuine Masonry, in other words, in the Masonry Bro. Findel approves.

He thinks he finds striking and most convincing proof that this system originated in the middle of the eighteenth century in the French high degrees, especially in the order of Heredom. By the way, it is stated that the ancient Order of Harodin, or Heredom is now nearly extinct, and that, in fact, our learned Bro. Dr. Beaumont Leeson is the last surviving member of the Order.

To be continued.

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., Homœopathic Chemists, London.**

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"I have one more word to say before I close of Perry Davis's Pain Killer—a most valuable medicine. I have travelled a good deal since I have been in Kansas, and never without taking a supply of it with me, I used it freely in my practice for cholera in 1849 and in 1855, and with better success than any other medicine.—A. HENNING, M.D., Manhattan, Kansas, April, 1866.—To Perry Davis & Son, London."

HINTS TO "MASONIC STUDENT."

BY BRO. JACOB NORTON.

"Tradition," said an author of a history of the Popes, "is a convicted liar. You may, however, hear what it has to say, as a liar may sometimes tell the truth, but do not believe it, unless it is supported by reliable testimony." In the recent discussion in Rome between Catholic and Protestant ecclesiastics about the Popeship of St. Peter, the former relied wholly on tradition, while the latter discarded it as evidence. Now the tradition about St. Peter's Popeship was proved to have been in vogue within a century, after the supposed event, yet the evangelical party would not receive it; but here, Bro. Student, wants me to believe Masonic traditions of which no trace can be found until five hundred, or even a thousand years after the period of its supposed origin. It is my intention here to analyse the so-called Masonic tradition, but as Bro. M. Student tried to correct, in the *Freemason* of August 3rd, the doubt I expressed in a communication to the *New York Dispatch*, printed in the *Freemason* of July 27th, relative to the Athelstan York Grand Lodge, of 926, and called my attention to the word "sety" or "city," mentioned in the Halliwell MS. It is necessary to remind him that the said MS. was written nearly five centuries after 926, and the author, after describing the "dyvers lordis, dukys, earlys, barns, knythys and sqwyers" who were present at the Athelstan assembly, added "And the grete burges of that syte." Now, in the first place, we know that there were neither dukes, knights, or squires, in existence in England in Athelstan's time, but as the poet took a poet's liberty by describing the supposed nobility of the realm, it is very natural to mention also the supposed burgesses. But the question is, do the words "that syte" necessarily imply York? Where there not other cities in existence when the poem was written? May he not have alluded to some other city? And in the next MS., viz., Matthew Cooke's—even the word "city" is not mentioned. The York legend was discredited by Laurie, and I cannot therefore see, that the evidence derived from "syte" amounts to anything.

The fact is, Protestants discard Catholic legends, because they originated in ages of craft on one side, and ignorance on the other. Our Masonic traditions are liable to similar charges. They were developed in precisely the same manner; that is, they began with a few curt legends, and were afterwards increased in number and demension. Thus, Halliwell's poem contains the story of "clerky Euclid," and the children of nobility whom he taught, but the location of that school was unknown to him; likewise that "some were born by other men's wives." This last addition was made afterwards, also that of fixing the location of operation to Egypt. Euclid, he says, taught the seven sciences, but the term "seven sciences" was comparatively a modern jargon, first introduced about the sixth century. (Hallam's Literature, Chap. 1). Next, it gives the story of Athelstan, in whose time Masonry was brought into England; but as already remarked, the word "York" is not there. And last, he

*Page 299 to 301.

gives the four crowned martyrs. These were all the legends then existing, to which he added from his own erudition, "Noees flod," and Nabogodonezer's tower of Babylon, seven miles high. The next author, viz., of Matthew Cooke's MS., lived after printing was invented. He omitted the martyrs, and "Mudder Mary bright;" and this inclines me to believe that the author wrote after the Reformation. But be that as it may, the additional fables which he introduced, were drawn from the Bible, with which he was but imperfectly acquainted; from the Policricon, Isodorus, &c.; whether he did not pervert the materials he drew from these sources, the same as he did with those of the Bible, I know not; and from Cooke's MS., the MSS., which I have no doubt, were the rituals of initiation, each beginning with an invocation, and followed with "Brethren, I will tell you how this worthy Craft was begun," and after giving the same legends as in Cooke's MS., (only here and there with additions and variations), the elder is then requested to lay the candidate's hand on a book, during which time the charges and laws were recited, and which winds up with an oath, "So help you God," &c. These MSS., thanks to our assiduous Bro. Hughan, are now printed, and as some of them bear dates when written, (the latest is dated 1714,) we may be very sure that those legends were all in all. That was known to the Masonic fraternity up to the eve of the formation of the Grand Lodge of England; and whatever legends we now possess which are not found in that MSS. have been added since 1717.

The author of Matthew Cooke's MS., among other legends, introduced for the first time King Solomon and his Temple into his history of Masonry; and all his additions were copied into the MSS. which I call the rituals with additional improvements. That his knowledge of Bible history was faulty, is evident from his statement (lines 548 to 572). "And the making of Solomon's temple, which King David began," &c. Bro. Student I am sure, cannot believe that David began to build the temple, though it continued a Masonic tradition, and was doubtless firmly believed by the old Masons from the 16th century to 1714, the date of the last ritual. And why? because the book of Kings, &c., in the Bible, was written nearer the time of David than the Cooke's MS., or the sources whence its author may have derived his information. The same reasoning must lead me to reject York as the location of the supposed Athelstan assembly, and for the same reason, I must also believe that the "widow's son," with the degree in which that personage plays so prominent a part, was unknown to the Masons until 1717. As already stated, the author of Cooke's MS. was the founder of the Solomonic Masonic theory, and here is another instance of his ignorance of biblical history. He says, "And the king's son of Tyre was his (Solomon's) Master Mason." But putting his Biblical knowledge aside, if the Master Mason was the king's son, he might have been the son of a widower, but not of a widow. And that is all the Cooke's MS. has to say about King Hiram, and of the chief architect of the temple, he did not profess to know even the name of the king's

son, or Master Mason. But the author of Dowland's MS., who copied the traditions collected by the author of Cooke's MS., informs us that the name of Iram's son, the chief Master Mason, was Aynon, and nearly all the succeeding rituals, or MSS., printed by Bro. Hughan, vary the name. Thus Anon, Amon, Dion, &c., and in the ritual dated 1714, the said son of King Hiram is called Benaim. Now, as the old Masons knew nothing of H.A., "the widows son," as late as 1714, and as that personage is not alluded to in any Masonic record previous to 1721, we must come to the conclusion that the legend, and the degree in which, as already said, that individual plays so prominent a part, were invented after 1714.

I shall not attempt to do injustice to the intelligence of "Masonic Student" by supposing that he believes in all the traditions communicated in the old rituals, such as the two pillars, one of which could not burn, and the other could not sink; or that Abraham taught Euclid the sciences; and that Euclid taught David in Egypt, geometry; or that Nymus Grecus, who was one of the builders of King Solomon's temple, went afterwards to France and initiated Charles Martel, &c. But as my worthy brother professes to believe in the Masonic St. Alban legend, because the said legend is given in Cooke's MS. I took some trouble to investigate the origin of the said legend; but before entering upon the subject. I must pause to relate an anecdote.

"Tom, an apprentice in a manufacturing establishment in London, brought the news one morning into his workshop, that the lion at the top of Northumberland House, in the Strand, had the day before wagged his tail three times. Of course some of the men laughed at the story, but others showed an inclination to believe him. To be brief, the working men in the shop took opposite sides, viz., wagers, and anti-wagers. John Smith, the leader of the former, argued that he himself had once seen a crowd extending as far as Nelson's monument, and he heard many declare that somebody had seen the said lion wag its tail quite plainly; and what is more, his father told him that when his grandfather was a boy, thousands of persons believed in the phenomenon. "Now, what advantage," he argued, "would it have been to any one to invent such a tale, and is it possible to suppose that thousands of people for several generations, would have credited the wagging of that lion's tail, if there had not been some foundation at the bottom? What Mr. Robinson, you say it is impossible; I deny it, as there may be a mechanism inside the animal, connected with an invisible spring on the surface, which spring is operated upon by the wind when it blows from a certain point of the compass. Mr. Jones says that the animal, tail and all, is made out of one piece of stone, but has a microscopic examination ever been made of the lion and tail in all its details? True no joints have as yet been discovered in the tail; but that is no reason *a priori* that its jointures may not be discovered hereafter." Here the speaker was interrupted by shouts of laughter from the anti-wagers, when Mr. Smith denounced his opponents as skeptics, who will believe nothing they do not see; and he continued "but it is unmanly on your part to insult a helpless boy. Here, Tom, yes, honest Tom says, that he saw the lion wag." "No, sir, said Tom, "I did not say I saw the lion wag, but Dick told me of it. When Dick appeared, he stoutly denied in the face of honest Tom, of having said three times. "The lion wagged its tail twice," he said, "but not three times;" and when questioned whether he saw the wagging, he answered in the negative; but young Harry (so called to distinguish him from a senior of that name) told him that

he saw it wag twice. When Harry appeared, he in turn accused Dick of exaggeration; he did not say twice, nor how many times it wagged; it may have wagged only once, &c. And after a good deal of prevarication, he finally admitted that he did not see the wagging, but that somebody told him, that somebody said, that somebody saw the lion wag its tail. It is scarcely necessary to add that the examination terminated with a burst of laughter, in which even the wagers joined.

And, now, I will examine my St. Alban's Tom, Dick, and Harry. I will begin with the most improved version of the legend, and then trace it backward to its nucleus. Thus Anderson tells us that "Carausius encouraged the Craft, particularly at Verulam (or St. Alban's), by the worthy Knight Albanes, who afterwards turned Christian, and was called St. Alban Proto-martyr in Britain under the Dioclesan persecution, whom Carausius employed to environ that city with a stone wall, and to build him a fine palace for which that British king made St. Alban the steward of his household and chief ruler of the realm. . . ." St. Alban loved Masons well, and cherished them much, and he made their pay right good, viz., two shillings per week and three pence to their cheer; whereas, before that time through the land a Mason had but a penny a day and his meat, until St. Alban mended it. He also obtained a charter from the king, gave them charges," &c.

As Anderson refers to the old constitutions as his authority, I took up Dowland's MS. Therein, I could find nothing about Carausius, the Dioclesian persecution, or the building of a palace for a British king. It mentioned all the rest, including the two shillings and three pence; but how the saint could pay the Masons in shillings and pence at a period when no such coin circulated in England, is more than I can tell.

Having now examined my Tom and Dick, I must next call upon Dick's Harry, viz., Matthew Cook's MS., from which, as already said, those legends were copied into Dowland's MS. &c. But I found that the Cooke MS. knew nothing about Carausius, Dioclesian persecution, &c. In short here is all that that authority furnished about St. Alban,—“And soon after that” (after Charles the 2nd of France was made a Mason by Nymus Grecus, one of Solomon's Masons employed at the building of the temple, after that event) “came St. Adhabell into England and converted St. Alban to Christianity, and St. Alban loved well Masons, and he gave them first their charges and manners, first in England, and he ordained convenient times to pay for their travail.” We have nothing here about steward of the king's household, &c.

Having pointed out how that Masonic legend gradually swelled in size, with each successive manipulation, the next question I ask, what authority have we for the very existence of such a Proto-martyr? Here, again, I found Tom, Dick, and Harry differ in the narrative. The first author I consulted was "Butler's Lives of the Saints." He, of course, gives the longest account; but as he refers to Bede as his Dick, I examined Bede's account.

Bede's account, though not quite so long as Butler's, is very circumstantial. He relates very minutely the dialogue between St. Alban and his judge; how the judge requested the saint to sacrifice to devils, and for refusing to do

so was doomed to die; that when the saint was led to the place of execution all the people followed him, and the judge was left all alone in the court, even without any servants; that, as the party had to cross a river, and there were not sufficient boats to float the whole crowd across, so the river dried up Jordan fashion, and the crowd crossed on dry land, but here the executioner was converted, and would not execute. So another executioner was sent for; but in the meantime the saint became thirsty, so he prayed, and a spring of pure water gushed up from the ground, and refreshed him. At last executioner No. 2, arrived, and when he performed the deed, his eyes fell out of his head upon the corpse of the saint; all which, Bede says, took place in 286 A.D., and as the Dioclesian edict of persecution was not issued until February, 303, A.D., it proves that Anderson pretended to know about the saint more than Bede. Indeed, there are difficulties in the way which could not be reconciled; so Anderson adopted Usher's chronology.

My next inquiry was—who was Bede's Harry? As Bede wrote in the 8th century, and as Saint Alban died in the third century, the question was, how was that story transmitted to Bede? After some hunting, I found his Harry. He may be called "Old Harry," the first monkish historian of England, viz., "Gildas the Wise." His account of the saint is shorter than Bede's. He knew nothing of the dialogue between the saint and the judge, about all the people leaving the town to witness the execution, or about the spring of water gushing up, nor about the eyes of the executioner No. 2, falling out of his head; and he gives no date whatever when it happened. But here came the question—Who was "Gildas the Wise?" Gibbon answers in his Dec. and E. of the Roman Empire, chap. 38,—“A monk, who in the profound ignorance of human life, has presumed to exercise the office of historian.” But as Gibbon's opinion may be objected to, because it is said that he did not believe in the whole, or some, of the thirty-nine Articles, so I made further inquiry. Now, listen (Knight's English Cyclopædia, Biog. Div., Article "Gildas"), Mr. Stephens, in an introduction to the Latin text of Gildas's works, says—"We are unable to speak with certainty as to the parentage of Gildas, his country, or even his name, the period when he lived, or the works of which he was the author," says the commentator of Gildas; but Mr. T. Wright attempts to show that Gildas is a fabulous person, and his history the forgery of an Anglo-Saxon or a foreign priest of the seventh century, I find in the same article, that two other Gildases lived in the sixth century, but that the three seem to have been one and the same person. Anyhow, beyond the sixth or seventh century, the St. Alban's story was unknown; no previous martyrologist or writer has alluded to St. Alban before Gildas. When, therefore, I arrived at this stage of inquiry, I was forcibly reminded of "somebody that somebody said, that somebody saw the lion wag its tail."

Next, I found in Roger De Wendover, a monk of the thirteenth century, that Oñi, King of the Mercians, had a visit from an angel in heaven in 793 to disinter St. Alban. The memory of the martyr had perished, and the place of his burial

had been forgotten for about 344 years. So after a light came down from heaven, seen by thousands, the people fasted and prayed, and then went to the spot indicated by the heavenly light, and of course the body of the martyr was found, the people rejoiced, a church, &c., was built, and Roger assures us that miracles were constantly wrought by the bones, even to his time, the lame walked, the blind saw, &c., &c. Add to all which the account given by Mosheim (Ecclis. part 2, chap. 3), a very orthodox D.D., of the rage prevailing among the early monks for manufacturing fabulous saints, &c., I came to the conclusion, my dear Bro. Masonic Student, that there never was such a personage as St. Alban Protomartyr. I have other reasons to support my belief, but at present this will suffice.

And now a few more hints to Bro. Student. In the *Freemason*, August 3rd, he said that the Masons in the fourteenth century had higher wages than other mechanics. I wish him to inform me, first, how much higher wages did Masons receive than, say, carpenters; second,—How long did that last; and third, his authorities, title and page, if possible, so that I can judge for myself. I would also respectfully recommend him to consult the authorities mentioned in Matthew Cooke's MS., such as the Policonicon, Isidorus, &c. A new edition of the former was recently published in Oxford. I also learn, that "Wilkinson's Anglo-Saxon Laws," and "Thorp's Ancient Laws and Institutions of England," make mention of Athelstan's regulations for guilds. I suspect that this fact of Athelstan having sanctioned some laws for guilds, may have been the cause of the invention of the Athelstan story. We know that about 140 years ago, a Masonic genius was inspired with the idea that as Masons have secrets, and as the Templars, also, had secrets, that the Templars must have been Masons, &c., and this has not only passed as Masonic history, but thousands of Masons were induced to put on cocked hats, with feathers, crosses, and swords, and put themselves into a terrible passion, swearing vengeance against Philip IV. and Pope Clement V., for having killed their G.M., De Molay. That is the way Masonic history was manufactured. In a similar manner, the fact of Athelstan having given laws for some guilds becoming known to a priest, who took an interest in the Masonic fraternity, perhaps it was the very author of Halliwell's MS. So he jumped at the conclusion that as well as Athelstan gave laws to some fraternities, he must also have given laws to Masons, and so he made history of it. Now, I want Bro. Student to examine carefully the works of Wilkinson and Thorp, and to follow up their authorities as far as possible. If Athelstan did ever give Masons a charter, Bro. Student will surely get a clue to its whereabouts in the path indicated, or he may find at least some allusion to it. Should he, however, after diligent search fail to discover any allusion, then, he must join me in placing the Athelstan story side by side with the fables of the "Four holy crowned martyrs," with Abraham teaching Euclid the seven sciences, with Nymus Grecus imitating Charles Martel, &c.

Masonry teaches truth, true morality, and justice, accompanied with means of enlightening the mind, purifying the heart, and strengthening the understanding.

Reviews.

Shakespeare a Freemason; or The Bard of Avon Lodge. A Record by J. C. Parkinson, W.M. 778, P.M. 181; P.Z. 259; author of "Places and People," "The Ocean Telegraph to India," &c., &c.

Having expressed our opinion upon the soundness of Bro. Parkinson's views with reference to Shakespeare's connection with the Craft, we may now glance at the literary and artistic merits in the medium through which he makes known his convictions. In the first place we find a very handsomely bound volume, which is fit to grace any drawing room table, judging merely by exterior appearance, and we learn, upon opening the book, that we are indebted to the judicious suggestion and characteristic liberality of Bro. George Elliott (M.P. for North Durham) S.W. and W.M. elect of the Bard of Avon Lodge, for this admirable contribution to Masonic literature. The history of the Lodge from its formation in 1857, down to the very successful revival meeting at Staines in 1872, is collected from the records, nothing of importance being omitted. We are then favoured with a full report of the proceedings and speeches at Staines, which duly appeared in the *Freemason* at the time, and certainly while all the speeches are far above the average of post-prandial utterances, Bro. Parkinson's own oration upon the "Bard" and Freemasonry is the gem of the of the collection. The "Notes," as we have already intimated, are exceedingly interesting, and they are followed by an article, from the pen of Bro. Parkinson, entitled "At Stratford to-day" description of a pilgrimage undertaken by the writer to the tomb of Shakespeare with a view to the elucidation of a certain doubtful but important incident in the history of the lodge. The work, for work it is in every sense of the word, and also a fitting tribute to the greatness of the Poet and of Freemasonry, concludes with graphic account of the several Shakespeare Festivals at Stratford, in which are embodied the splendid speeches delivered by the late Lord Carlisle, and Mr. Creswick the tragedian, at the Tercentenary Celebration in 1864. In fine, Bro. Parkinson has worthily fulfilled a very difficult task, and has imperishably associated the Bard of Avon Lodge with the name of Shakespeare. It is an honour of which not only the members of that distinguished lodge, but the whole Craft, may justly be proud and we derive intense satisfaction from the fact that we are able to express in some measure, the thanks of a large circle of brethren to the talented author for his labours in the good cause.

Obituary.

BRO. R. W. WIDDOWSON, J.W. 279

To mourn for the departed is an instinct of our nature. It is also becoming. We who remain, to grieve for those who have received the final summons, cannot divest our mind of the feeling of brotherhood, and the expression of grief for them is, in every well constituted mind, the expression of our own humanity, and submission to the lot, which is appointed for every living thing.

It is our melancholy duty to record the sudden death, on Monday morning, of our much esteemed Bro. P. W. Widdowson, J.W. St John's Lodge, No. 279, Leicester.

On Saturday evening our brother attended a meeting of the Commercial Lodge, 1321, and although although complaining on Sunday, nothing serious was apprehended. On Monday morning, after issuing the the necessary instructions to his men, he suddenly obeyed the summons to the presence of the Great Architect of the Universe.

During a period four years, since his initiation, he has filled various important offices in the Craft Lodge, and also in the Provincial Grand Lodge, and Provincial Grand Mark Lodge, and while mingling with his brethren of the Mystic Craft, he was always cheerful, energetic and happy.

NOTICE.

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A.B.C.—There is no law in the Book of Constitutions to prohibit the proceedings to which you allude, but all the authorities in Masonry whom we have consulted on the subject agree in opinion that candidates should be raised separately, as otherwise the solemnity of the ceremony becomes grievously impaired.

ERRATA.—In the report of the Royal Gloucestershire Lodge last week, in the 6th line, Bro. T. Taylor, P.M. should be Trayton, and in line 16, for "£100, one-third the cost," it should be £200. In the letter of "Velox," 17th line for *erit* read *craft*, and for *withers* read *wither*.

Births, Marriages and Deaths.

DEATH.

RIDER.—On the 14th inst., aged 70, Bro. Thomas Rider, of the Borough, and Newington Butts. Bro. Rider was an eminent builder, and was the contractor for the erection of Freemasons' Hall, and the other property of the Craft in Great Queen-street.

The Freemason,

SATURDAY, SEPTEMBER 21, 1872.

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

THE MARK GRAND LODGE.

If a Masonic prophet had arisen and predicted in 1870 the success which has gratified and delighted the members of the Mark Grand Lodge of England in 1872, many would then have been most incredulous.

Looking however, at the facts—and in this instance they are as pleasant as they are "stubborn"—we suppose that under no previous Grand Master has such rapid advancement been made, and the Mark Master's degree been so popular, as under the gavel of the M.W. Bro., the Rev. George Raymond Portal, M.A.

Everywhere the Mark Grand Lodge has prospered, its certificates are now acknowledged by the Grand Chapters of Ireland, Canada, Pennsylvania, Iowa, Maine, &c.; and already representatives have been appointed to, and from, three of the foregoing Grand Bodies.

The lodges and members of the Provincial Mark Grand Lodge of Lancashire, constituted by the Grand Chapter of Scotland, have left that powerful organisation *en masse*, and are now enrolled under the English constitution. Arrangements are also being made for the reception of the few remaining lodges who have not yet given in their adhesion, and no doubt before many months have elapsed, the Grand Chapter of Scotland will most cordially extend the right hand of fellowship to English Mark Masters, and

peace and prosperity will reign in Capitular Masonry throughout Great Britain and Ireland.

The fraternity are principally indebted to the Grand Mark Master, M.W. Bro. Portal; R.W. Bro. Binckes, P.G.W., (and Grand Secretary); R.W. Bro. Hughan, P.G.W.; and R.W. Bro. Matier, G.W., for this desirable consummation.

We should also state that during the term of office of the Grand Mark Master Mason, the treaty has been signed which recognises the Grand Mark Lodge as the legitimate Mark Governing Body in this country, by the Grand Conclave of Knights Templar, and the Supreme Grand Council of the Ancient and Accepted Rite for England.

The question of representation from American Grand Chapters must be considered as a secondary matter by the Mark Grand Lodge, and the one of recognition as primary.

We scarcely believe that the General Grand Chapter of the United States will exchange representatives with the Mark Grand Lodge of England, but we feel morally certain that the latter will be recognised by the former as the only lawful governing body in this country for the Mark Masters' degree.

We commend the following to the notice of the brethren. It is copied from the published proceedings of the Grand Chapter of Maine, U.S., and is written by M.E. Comp. J. H. Drummond (General G.H. Priest of the G.G. Chap. of the U.S.), one of the highest Masonic authorities in America:—

"Whether the original organisation of this Grand Lodge by only three lodges, when there were at least five times that number in existence in England, was masonically regular, so that its exclusive authority in that country would have been sustained, has now become of no consequence, inasmuch as all the lodges have voluntarily given in their adhesion to it. We are clearly of opinion that it is the legitimate Supreme Masonic Authority over the Mark Degree in England, and that all Mark Master Masons made in England under its authority, or recognised by it as regular, are entitled to recognition as such everywhere.

"Some Grand Chapters have exchanged representatives with it, but we are not prepared to advise this Grand Chapter to do so. *Recognition does not necessarily imply exchange of Representatives.* This Grand Chapter recognises the Grand Lodge of Maine as the Supreme Masonic Authority over Craft Masonry in this jurisdiction, and the Grand Lodges of other States as Supreme in the same manner in their respective jurisdictions; but an exchange of Representatives would be universally deemed absurd. This case is not absolutely parallel, it is true, because the Grand Lodges do not recognise the Grand Chapter; but the difference in grade seems to us a sufficient reason for not exchanging Representatives. However, if, upon further consideration, it is deemed proper to exchange Representatives, it may be done, there being no necessity for finally deciding that question at the present time."

We quite think with Bro. Drummond that there is no hurry to decide the point as to Representation, so we will not enter fully into the matter now, but were it necessary to do so, we feel quite certain to make out a case for both Recognition and Representation.

In addition to "Pomero's Democrat," which has opened its columns in a most fraternal manner to Bro. Hughan (who for sometime has taken part in the discussion in that paper on the Mark Grand Lodge), the *Evergreen*, under the editorship of Brothers Parvin and Langridge, and the *Freemason's Monthly Magazine* (Charles W. Moore, the Masonic veteran editor), have also,

in the most straightforward and friendly style, considered Brother Hughan's plea on behalf of the English Mark Masters, who may visit or locate in the United States, and whose Grand Mark Lodge, therefore, desires and deserves recognition.

Brothers Moore and Parvin are decidedly opposed to Representation, but Bro. Langridge, in a temperate and well argued article in the *Evergreen* for May, advances many reasons why the both favours should be granted.

Bro. Moore, in the *Freemason's Monthly Magazine* for August, commences with an article entitled "The Grand Mark Lodge of England." We cannot quite follow that talented Mason in some parts of his paper.

The article is mainly a courteous reply to our learned Brother, William J. Hughan, the distinguished Masonic archaeologist of England, on some few points which were not quite cleared up by the worthy Masonic editor of "Pomero's Democrat" (Bro. F. G. Tisdall).

Much of the article has a value quite independent of the present fraternal controversy, as the editor supplies some most valuable details respecting the early history of the Mark degree.

The pith of Bro. Moore's objection to Representation lies in the following:—

"The Grand Mark Lodge of England does not ask representation of bodies of inferior rank, in its own grade, for this would be inconsistent with its dignity and official status, but it does ask that the Grand Chapters of this country, its superiors in grade and position, should recognise and interchange representatives with it, their inferior in rank and position; and here lies the principal difficulty to the proposed arrangement. There is an absence of equality between the parties, and where there is no equality there can be no reciprocity of representation."

This extract may be taken as a fair exponent of the intelligent brethren in the United States who oppose Representation. And as we have now given a view of both sides of the question, we shall simply await the issue before we entirely give up hope that ere long a satisfactory settlement will be aimed at, as all the parties to the discussion are actuated by the best of motives, and each are advocating what to them seems just and proper.

When the Grand Chapter of Scotland sees fit to recognise the Mark Grand Lodge of England, all the difficulties will be practically at an end, and while we sympathise with the impatience manifested in this part of Great Britain as to the delay and slowness of such an official act, we must remind them that England, as a Masonic country, has not always been free from the charge of "invasion of jurisdiction."

Even this century there were Royal Arch Chapters meeting in Scotland, which were on the roll, (and warranted) by the Grand Chapter of England, and hence, the latter actually did in Scotland, what the Mark Grand Lodge complains the Grand Chapter of Scotland has done in England.

We cannot do better in concluding our remarks by quoting the admirable *finale* to Bro. Charles W. Moore's article.

"The Mark Masters of the United States, whether as individuals, or in their lodges, will always be most happy to reciprocate fraternal

courtesies with their brethren of the Mark Grand Lodge of England," to which we reply, "Thank you, Bro. Moore, a hearty welcome always awaits American brethren in English lodges and chapters."

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

CUMBERLAND AND WESTMORELAND.

CUMBERLAND.—*The Whitwell Lodge*, (No. 1390).—This lodge held its usual monthly meeting on Tuesday, the 17th inst. The lodge was opened at 2 p.m. by the W.M., Bro Roger Dodgson, supported by Bro. Whiteside, acting S.W.; Mills, J.W.; Bro Rev. G. Brown, Chaplain, and others; Bro. Rev. G. Brown very ably presiding at the harmonium. The minutes of last communication were read and confirmed. The ballot was then taken for two joining members, which proved unanimous in their favour. H. Myers Meakin, Esq., solicitor, being in attendance, was regularly initiated into Freemasonry, by the W.M. Bro. Meakin then retired, and Bros. Scott, Crooks, and Holloway, being present, and proving the proficiency, were entrusted, and retired. The lodge was then opened in the second degree, when the three brethren above named were severally passed to the degree of F.C. by the W.M., the working tools in each degree being given by the Acting S.W. A very pleasing letter was read from Bro. Whitwell, D.P.G.M., expressing his approbation of the arrangement and furniture of the lodge. The W.M. announced that the Right Worshipful P.G.M. had signified his intention of appointing him P.G.S.B., at a Provincial Grand Lodge to be holden at Wigton, on the 20th inst. One candidate for initiation, and a brother as joining member were proposed, and the lodge was finally closed, according to ancient custom, and with solemn prayer, at 4.45 p.m.

HERTFORDSHIRE.

WALTHAM.—*King Harold Lodge* (No. 1327).—The regular meeting of the above lodge was held on the 17th inst., at the Britannia, Waltham New Town. Bro. James Terry, P.M., P.P.G.S.B., Herts, very ably occupied the chair. The Wardens' chairs were filled by Bros. E. Parker, S.W., P.G.P. Herts, and Bro. Young, J.W. The minutes of the last regular and emergency meetings were read and confirmed. Bro. E. Parker, S.W., P.G.P. Herts, was elected W.M. for the ensuing year. Bro. James Barwick was re-elected Treasurer, and Bro. William Allison, Tyler. There was a good muster of the members, and after the transaction of the remaining business, the lodge was closed in harmony, and the brethren retired for refreshment.

LANCASHIRE (WEST.)

LANCASTER.—*Lodge of Fortitude* (No. 282).—The regular meeting of this lodge was held on Wednesday evening, the 11th September, at the Masonic Rooms, Athenaeum. The W.M., Bro. William Hall, was supported by the I.P.M., Bro. J. Daniel Moore, M.D., P.G.S.B., England; Bro. W. J. Sly, as S.W.; E. Airey, J.W.; James Hatch, P.M. and Treasurer; Edmond Simpson, P.M. and Secretary, J. J. Whimpray, P.M.; T. Hargreaves, and a number of brethren. After the formal business had been transacted, the W.M. announced the death of the Grand Master of the Province, Sir Thomas George Fernor Hesketh, Bart., M.P., on which account the lodge had been put into Masonic mourning for three months; a resolution was passed, expressive of the regret of the brethren at his untimely death, and of sympathy and condolence with his family. A vote of similar character was passed to Bro. Bagwell, P.M., on the death of his wife. After the proclamation had been made, the lodge was closed in due form.

PRESCOT.—*Lodge of Loyalty* (No. 86).—The ordinary meeting of the brethren of this ancient lodge was held on Wednesday evening, the 11th

inst., at the Royal Hotel, Prescott. The brethren present were Bros. S. Morris, W.M.; J. T. Birchall, P.M., J.W.; J. Fowler, P. Prov. A.D.C., P.M. Treas.; Jas. W. J. Fowler, S.W.; Henry Scott, J.W.; Reginald Young, Sec.; R. D. Simpson, J.D.; C. Corke, I.G.; W. Jameson, S.; W. Tyner, M.C.; T. Septibon, Tyler; Bros. W. Mercer, T. V. De Denne, J. Ellis, J. Kitchin, G. H. Turner, N.B. Vidiano, and H. S. Gurney, No 897. The lodge was opened in due form by Bro. P.M. Fowler, after which the minutes of the previous meeting were read and confirmed. Bros. S. Morris W.M., and P.M. Fowler stated their intention of attending the meeting of the committee of the West Lancashire Masonic Educational Institution at the Masonic Hall, 22, Hope-street, Liverpool, on the 13th inst., for the purpose of supporting the application of the Lodge of Loyalty in aid of the education of David Webster, son of an old member of "86." Subscriptions were then received from the brethren in aid of the West Lancashire Masonic Educational Institution, and a considerable sum was raised, the brethren expressing their desire to stand as well on the list of subscribing lodges as in previous years. A circular was read by the Secretary from Bro. T. Wylie, P. Prov. G. Reg., West Lancashire, suggesting the desirability of the members wearing crape on their masonic clothing as a mark of respect for the memory of the Prov. G.M. (Sir Thomas George Fernor, Hecketh). The lodge unanimously agreed that the request should be acceded to; Bro. P. M. Fowler paying a high tribute, in the course of a short speech, to the many excellencies of the distinguished brother. It was also agreed to record on the minutes of the lodge an expression of the deep regret which the members felt at the loss of their P.G.M. The lodge was afterwards closed in solemn form, and the brethren adjourned to a well served and excellent repast, provided by the host of the "Royal." During the evening the brethren cordially drank the health and happiness of their newly married Bro. Sec. (R. Young), proposed in happy terms by Bro. Fowler, P.M., and acknowledged with much warmth by Bro. Young, who spoke of his continued attachment to his mother lodge. The brethren of "86" parted after spending an exceedingly pleasant evening.

YORKSHIRE (WEST).

BRADFORD.—*Penthalpa Lodge* (No. 974).—The usual monthly meeting of this lodge was held in the Masonic Hall, Goodwin-street, Bradford, on Thursday, the 29th ult., Bro. Robert Richardson, W.M., presided. There was not any, except the usual routine business to transact. This evening being fixed for receiving visits from the Hope Lodge, 302, and the Eccleshill Lodge, 1034, the lodge was opened in the first degree, the minutes of last lodge meeting read and confirmed, business transacted, and the lodge closed, the W.M. going through the work in admirable style; after which he invited all present to partake of supper, which was served in the refreshment room. The W.M. occupied the chair at supper, being supported on his right by Bro. Evans, I.P.M.; Bros. W. W. Barlow, W. M. Hope, 302; Edward Smith, W. M. Eccleshill, 1034; A. Hunter, P.M. Hope, 302; A. M. Matthews, P.M. Hope, 302; H. O. Lawson, P.M. Hope, 302; S. Walmesley, P.M. Penthalpa, 974; J. Leeson, P.M. 974; and on his left by Bro. Rev. J. Thomas, Chaplain of the lodge, and Prov. G.C.; Bros. T. Hill, P.M. Hope, 302; M. Rhodes, P.M. Hope, 302; J. Shaeppi, P.M. P.M. Hope, 302; Prov. S.G.D. W. Ibbitson, P.M. Hope, 302; Prov. J.G.D.; J. Armitage, P.M. Hope, 302; C. H. Taylor, P.M. Hope, 302; J. D. Sugden, P.M. Hope, 302. The W.M. gave the usual loyal and Masonic toasts, after which he proposed in very eulogistic terms, what he designated the toast of the evening, the "Health of the Visiting Brethren," coupling with it the names of W. W. Barlow, W.M. of the Hope, 302, and Edward Smith, W.M. of the Eccleshill, 1034. Bro. Barlow, W.M., replied on behalf of the brethren of the Hope Lodge, so well represented by the presence of ten P.M.'s, and some fifteen other brethren. He took occasion, in thanking the brethren of the Penthalpa for their kind reception and hospitable entertainment, to compliment them upon the high standing which

the lodge had obtained in the province during its short history, and expressed the hope and belief that it would not only continue to maintain that high position, but attain one still more elevated. He also invited the W.M. and brethren of the Penthalpa, to favour the Lodge of Hope with a return visit, when all would be done to make their visit enjoyable. Bro. Edward Smith, W.M., made a few happy remarks in acknowledging the toast on behalf of the brethren of the Eccleshill Lodge, 1034, stating this was his first visit to the Penthalpa, but hoped to pay it another visit, he had been so much pleased by all that he had witnessed that evening, and trusted the brethren of the Penthalpa would pay his lodge a visit. Several other speeches were made, interspersed with excellent harmony, by members of the Penthalpa, Hope, and Eccleshill Lodges, which greatly enhanced the pleasure of a very enjoyable evening.

Royal Arch.

LANCASHIRE,

WARRINGTON.—*Chapter of Elias Ashmole* (No. 148).—The regular convocation of this chapter was held at the Chapter Rooms, on Monday last. The M.E.Z., Comp. Finney, was supported by Comps. Monop, H.; W. Richardson, J.; John Bowes P.Z., Prov. G.S.B.; W. S. Hawkins, E.; James Dickson, N., and a goodly number of members. The ballot was taken for Bros. J. W. Thorp, 148, and J. L. Wihon, and being in their favour, they were exalted by Comp. Bowes, the Symbolic Lecture being delivered by the M.E.Z. A brother having been proposed for exaltation, the chapter was closed.

Mark Masonry.

LANCASHIRE.

CONSECRATION OF THE MOORE LODGE AT LANCASTER.

We have of late had frequent opportunities of noticing the increased popularity of the Mark Master Mason, notably so in the northern provinces, and have now to report the formal consecration and constitution of a lodge in Lancaster styled the Moore Lodge, in compliment to its founder and first W.M., Bro. Dr. Moore, whose zeal and energy in the cause of Freemasonry is so well known. The meetings of the Moore Lodge, are proposed to be held at the Masonic Rooms, Athenaeum, Lancaster, on the third Mondays in the months of March, June, September, and December, and the lodge itself was consecrated on Thursday September 12th inst., by the R.W. Provincial Grand Master of the County Palatine, Bro. W. Romaine Callender, who was attended on the occasion by the following Grand and Provincial Grand Officers. Bros. Frederick Binckes, G.S. and P.G.S.W. of England; Lieut.-Colonel Thomas Birchall, P.G.J.W. England; Thomas Hargraves, J.G.D. England; W. R. Goepel, P.G.S.O.; W. O. Walker, Prov. G.M.O.; John Duffield, Prov. G. Treasurer; John Chadwick, Prov. G. Secretary; W. H. Prince, Prov. G.S.D.; William Roberts, P.Prov. G.S.D.; William Ashworth, Prov.G.J.D.; John Watson, Prov. G.S.B.; and others.

The brethren having assembled in the lodge room, received the R.W. Prov. G.M. in due form, who commenced the duties of the day by calling upon the W.M. designate, Bro Dr. Moore, to state what proceedings had been taken with reference to the formation of the lodge, and what was the desire of the brethren upon the present occasion. The W.M. designate, having replied to the directions of the Prov. G.M., requested in the name of the petitioners that he would formally constitute the lodge according to ancient custom.

The warrant of constitution was read by Bro. Chadwick, Prov. G. Secretary. The petitioners signified their assent to the officers named therein, and the ceremony was proceeded with, the duties of Chaplain being ably and effectively rendered by Bro. Duffield, Prov. G. Treasurer,

and Bro. Roberts officiating as Prov. G. Dir. of Cers.

When the ceremony of consecration was completed, the R.W. Prov. G.M. requested Bro. Binckes G.S. and Prov. G.S.W. of England, to officiate as Installing Officer, when that distinguished brother took the chair of A, and the W.M. designate having been duly presented to him for installation, in due time a board of Installed Masters was opened, and Bro. Dr. Moore formally invested and placed in the chair of the lodge to rule over it until the next regular period of election within the lodge, and until a successor should have been regularly elected and installed in his stead.

The salutations and greetings were duly observed and acknowledged, and the W.M. proceeded to appoint and invest his officers as follows:—Bros. W. J. Sly, S.W.; E. Airey, J.W.; J. L. Whimpray, M.O.; F. Dean, S.O.; W. Hall, J.O.; James Worsley, Secretary; E. E. Simpson, S.D.; J. L. Bradshaw, J.D.; R. Taylor, I.G.; J. Watson, Tyler.

Bro. Biackes concluded the business of the lodge by delivering the addresses to the W.M., Wardens, and brethren, which were rendered in that telling and accurate manner for which he is justly celebrated.

The best thanks of the Moore Lodge were awarded to the R.W. Prov. G.M., and to Bro. Binckes, for the important services they had rendered; also to Bros. Lieut.-Col. Birchall, Hargreaves, Chadwick, Duffield, Roberts, and others, for their kind presence and assistance on the occasion.

After the lodge had been closed, the brethren adjourned to the King's Arms Hotel, where a sumptuous banquet had been provided. The chair was occupied by the W.M. Bro. Moore, who was supported by Bros. Callender, Binckes, and the distinguished brethren whose names have already been mentioned, as being present at the meeting of the lodge.

When the cloth was drawn, the loyal Masonic toasts were given and received; and the brethren separated, well pleased with the day's proceedings.

On Wednesday, the day previous to the Consecration of the Moore Lodge, the brethren met at the Masonic Rooms, Athenaeum, under a special dispensation, Bro. Thomas Hargreaves, P.M., G.J.D. England, occupying the chair, when Bros. Edmund Simpson, P.M., Sec. 281; John Lever Whimpray, P.M. 281; William Hall W.M. 281; Frederick Dean, P.M. 281; John Jenning Bradshaw, 1071 and 281; Richard Taylor, 281; and John Watson, P.M. 281, were regularly advanced to the degree of Mark Master Mason. After the ceremonies had been ably rendered by the acting W.M., a hearty vote of thanks was awarded to him for his valuable services to the lodge.

PRESENTATION AND LAUNCH OF THE "LADY LEIGH" LIFEBOAT AT SCARBOROUGH.

Scarborough was on Wednesday, the 11th inst., the scene of a demonstration of an imposing character, and one which will not easily be forgotten by the inhabitants of the "Queen of Watering Places." The grand ceremonial to which we refer, was the presentation and launch of the new Lifeboat, the "Lady Leigh," which will henceforth be stationed at that port to assist in that noble and humane work, the saving of life from the beleaguered vessels which may suffer mishap on this our rugged Yorkshire coast. We need only repeat that the Lifeboat and its equipments are the gift to the Institution of the Freemasons of Warwickshire, the fund having been raised chiefly through the exertions of a committee formed at Birmingham, of which Lord Leigh, the Provincial Grand Master, was the President, Colonel Machin, D.P.G.M. Chairman; J. T. Collins, Esq., P.G.T., Treasurer; and Capt. Salt, P. Prov. G.S.B., the Honorary Secretary. The boat, at the request of the donors, is named the "Lady Leigh." It was expected that Lord Leigh, the Grand Master of the Province which has just performed so laudable an act, would have been present, together with Lady Leigh, to

take part in the ceremonial; but, as will be seen by a perusal of our report, they were unavoidably prevented from attending. The proceedings were announced to be inaugurated by a grand procession, which was to start from the Railway Station at 2:30 p.m. Considerably before that hour the streets in the vicinity of the Station, and particularly the thoroughfares along which the procession would pass, were crowded to excess. The object of assembling at the Station was with the view to meet the following deputation of Freemasons from Warwickshire:—Bros. Capt. Salt, P. Prov. G.S.B., Birmingham; Rev. R. H. Baynes, Coventry; G. P. Wragge, P. Prov. G.P., Birmingham; Rev. P. S. Harris, P.G.C., Warwick; J. Tomkinson, Coventry; T. Oldfield, Birmingham; Charles Lee, P. Prov. G.S.D., Thomas M. Lee, Henry Smith, Thos. Vaughton, Birmingham; The Honourable and Rev. James Leigh, P. Prov. G.C.; A. E. Fridlander, P. Prov. G.P.; M. Smart, P. Prov. G.D.C.; T. H. Smith, Birmingham; Charles Read, Coventry; Capt. Vaughton, Warwick;—Quilter, Westwood; George Beech, P.G.S., Birmingham; Booth Mason; R. Croydon, P. Prov. G.S.W., Leamington; W. Treaddell, Rugby; J. R. Harris, Daventry; H. Levy and J. B. Joseph, Birmingham. There were also present on the occasion Charles Leedham, P.M. 200, Liverpool; Alfred Kirk, W.M. 422, Gainsborough; Poulter and Beck, P.M.

The "Lady Leigh" lifeboat arrived at Scarborough on the 9th inst. She is 35 feet long, 9 feet wide, rowing 10 oars double-banked. The boat, which was built by Messrs. Forest, of Limehouse, had its harbour trial a few days since in the Regent's Canal Dock, London, when the usual qualities of stability, self-righting, and self-ejecting of water were fully and satisfactorily tested. The water shipped, when the boat was capsized by means of a crane, was self-ejected in about 25 seconds. The transporting and launching carriage of the boat was also tried on the occasion, and was found to act admirably. The boat can be readily conveyed on it along the coast, when necessary, and when manned by the crew, can be launched into the surf, thus giving the men time to obtain headway on the boat before it is beaten back on the beach by the breakers. The estimated cost of the boat, carriage, &c., is £780. The total weight of the boat, carriage, and appliances is about seven tons. The boat alone weighs three tons.

A few minutes after the appointed hour, the procession moved off from the Station down Westboro' in the following order:—The Borough Police, preceded by Supt. Pattison, who was mounted.

The Band of the Sixth North York Rifle Volunteers, Coast Guard, with Rocket Apparatus, in their vehicle.

Sergeant-at-arms, and Mace-bearer. His Worship the Mayor in his robes of office, accompanied by the Rev. Canon Blunt, vicar of Scarborough, and A. W. Simpson, Esq., the Borough Recorder.

The Town Clerk (J. J. P. Moody, Esq.), and the Clerk to the Magistrates, (W. E. Woodall, Esq.) Magistrates of the Borough. Members of the Corporation. Clergy and Ministers.

THE LIFEBOAT decorated with banners, and mounted on her transporting carriage, with the complement of her crew on board, all fully equipped. The boat was drawn by a noble team of eight grey horses, six of which were kindly lent by Mrs. B. D. Nesfield, and the other by Mr. J. Ward and Mr. R. Tindall.

Carriage of John Woodall, Esq., containing the Hon. James Leigh, the Hon. and Rev. James Leigh, the Hon. Robert Leigh, and Mrs. Woodall.

The Freemasons of Warwickshire and Scarborough, in lines, the brethren of the Scarborough lodge forming the outer files of the column, one on each side of every row of four, with two of their visiting brethren not even then.

Capt. Ward, R.N., of the National Lifeboat Institution, with members of the Local Committee and other gentlemen.

A long cavalcade of carriages followed. The procession passed down the railway station

along Westborough, Aberdeen Walk, Castle Road, Queen-street, Newborough-street, St. Nicholas-street, Falconer's-road, and the New-road to the South Sands near the Cliff Bridge. Arrived on the Sands the scene was an animated one. On every available point—on the slopes at the base of St. Nicholas Cliff, on the Spa Bridge, on the Spa itself, on the South Cliff, on the Piers, and wherever the eye turned was a dense mass of people who were evidently taking a deep interest in the proceedings. Assembled on the Sands were many thousands of spectators, many of whom were, of course, residents of Scarbro', and were apparently justly proud of the part their town was playing in the imposing ceremony, and proud also of the gentlemen who represented them as the chief citizens of their ancient borough. The procession having being brought to a standstill at a point facing the Cliff Bridge, the company gathered up around the boat. From her stern was suspended a bottle of champagne tied with blue ribands, and a large medallion bearing the following inscription:—"The Lady Leigh lifeboat was presented to the Royal National Lifeboat Institution by the Freemasons of Warwickshire, and was first launched at Scarborough on the 11th September, 1872. Chairman, Colonel Machin, D.P.G.M.; Treasurer, J. T. Collins, Esq., P.G.T.; Honorary Secretary, Captain Salt, P. Prov. G.S.B." All being duly arranged,

Capt. Salt ascended a waggon to address the assemblage. He said as the Honorary Secretary of the fund he had been requested to address to them a few remarks as to the origin of the movement which had resulted in their presenting a lifeboat to the port of Scarbro' that day. The brethren in Warwickshire were desirous of testifying their high esteem and regard for their worthy Provincial Grand Master, Lord Leigh, who would shortly complete his 20th year of office as head of the Freemasons of Warwickshire. There was, however, a difference of opinion as to how this should be done, because it was known that his Lordship had an antipathy to anything like a public memorial. They knew that it would be better appreciated by and more acceptable to his Lordship if they associated their testimonial with some work of charity. At that time the report of the National Lifeboat Institution was placed in their hands, and it was felt that if, as stated in the report, notwithstanding the fact that the institution possessed a fleet of upwards of 200 boats, 700 lives were lost annually along our coast—it was felt that if this loss of life was taking place every year, help was wanting. (Applause.) They also felt as Freemasons, that if, in a word, with masonic precepts it were right to help, it was also right to serve. (Applause.) The money having been raised, they placed themselves in communication with the institution, and he must say that every suggestion offered was received by them with that kindness, courtesy, and consideration which had won for that noble institution the esteem and respect which it so largely enjoyed. He hoped this was only the first of many lifeboats which would be given by Freemasons and other kindred orders: for so long as 700 lives were lost annually for want of help, they could not say the Masons had got to the end of their work. (Applause.)

The next step would be to make a presentation of the boat to the Institution, and, through it, to the town of Scarborough! He might state that when the choice of a place was left to the committee they at once selected Scarborough as the station for the boat. There was no place where more people came from Warwickshire than to Scarborough, and no place from whence they returned with a better opinion of the kindness and generosity of the inhabitants. (Loud applause.) He concluded by intimating that the noble boat which they saw before them would be named the "Lady Leigh," after the wife of their concerned Provincial Grand Master. He prayed that God might bless this movement in saving lives in danger, and said—

God bless this boat—the "Lady Leigh,"
And speed her safely through the angry sea.
Protect her crew, who risk their lives to save
A fellow-merman from a watery grave.

The Hon. and Rev. Jas. Frost then ascended the waggon, and said: Mr. Mayor, Captain Ward, Ladies and gentlemen, and people of

Scarborough,—Before I proceed to present this lifeboat formally to the people of Scarbro', I would wish to say to you how much my brother the Provincial Grand Master of Warwickshire, regrets not being able to be present here this day. Nothing, I assure you, but a severe attack of illness and the strict orders of a doctor would have prevented him from being here amongst you. I may say this, that although he is absent from you in body, we may be quite sure he is present in spirit, and that he is at this moment thinking of the good work which you are engaged in, and wishing you God speed. I would wish, Mr. Mayor and gentlemen, to read his letter to the brethren who were to be here to-day excusing himself for his unavoidable absence. The letter referred to was then read. It will not be necessary for me to add many words to those contained in the letter written by my brother, but I cannot omit expressing to the brethren of Scarbro' and the people generally our best thanks for the kind way in which you have received us to-day. I assure you it has been a great pleasure to us to be able in any way to contribute to the happiness of mankind. (Applause.) We consider it is the duty of the Freemasons to think always of, and assist, not only the brethren of their own Lodge, but all their brethren throughout the world. (Applause.) And if any one would ask,—if any of those who do not belong to us would wish to know what we do (and I know there are those who speak lightly of our order), I would point to our noble institutions, to our Boys' and Girls' Schools, and to our Institution; for the Decayed and Aged. (Applause.) And I hope before long, if our example is followed, we may be able to point to a new institution as belonging to us—the Masonic Lifeboat Institution—end all along our coast we may see them scattered and doing their good work. It is somewhat curious that Warwickshire, the most inland Masonic Province, should be the first to send a lifeboat to sea. This shows that although we cannot see the dangers of the sea, we can appreciate it; for those who do not see the danger often appreciate it more than those on the spot. And when we read in the newspapers of the calamitous loss of life so frequently occurring on our shores, we felt deeply for the sufferers; and now we feel proud that we have been the instrument of saving many a life, and of affording comfort and relief to many a home that must be rendered destitute but for the aid thus given. As Warwickshire is the central province of England, so we have begun the movement, and hope that as we are the centre, others will follow our example, and that soon every province in England will contribute its lifeboat. (Applause.) Mr. Mayor, Capt. Ward, allow me to present to the National Lifeboat Institution this boat, the "Lady Leigh," and through that excellent institution, to the town of Scarbro'. May God speed it; may the men who man this boat be actuated by noble motives, as I know they will be, and set an example to those among whom they live of temperance, sobriety, and chastity. (Loud applause.)

Captain WARD, R.N., said it was his happy privilege to be deputed by the Royal National Lifeboat Institution to accept the present of this boat at their hands. They had now 233 of these noble boats, many of which had been given by public institutions. He mentioned that both the Foresters and Oddfellows had contributed boats. They had received fourteen boats from Manchester alone. Some had resulted from legacies, and some, again, had been presented as memorial boats. They owed their noble fleet to public generosity, and they certainly should not have half the number if the people had not come forward in this noble manner. He only knew of two stations, where lifeboats could be worked, that were yet unsupplied. He earnestly appealed to the public for support in the maintenance of the Lifeboat establishments; as it was to such places as Scarbro', and Brighton, and Hastings that they must look to make up the deficiency of the small village stations, where hardly anybody could be said to represent the Institution. In calling for the extended support of the public, he shewed that last year the boats of the Institution saved 640 lives; and in the year before, above 800 were saved through their agency. On the part of the Royal National Lifeboat Institution, he now expressed his most grateful thanks

to the Freemasons of Warwickshire for this their splendid gift; and in handing the boat over to the town of Scarbro', he felt sure the local committee and the crew would do their best to maintain the station in efficiency and readiness for the saving of life. He could promise them that if they did their duty the boat would do hers.

The Mayor of Scarbro' (Alderman Dr. Rooke), next rose and was received with immense cheering. When it had subsided, he said: Ladies and gentlemen, Mr. Leigh, officers and brethren from Warwickshire,—I have very great pleasure indeed, on behalf of the inhabitants of Scarbro', in accepting this magnificent testimonial of your kindness and benevolence to this town. In presenting this splendid boat you have given us a token of your esteem and regard which not only the people of Scarbro' but the brethren themselves in all parts of the kingdom will long appreciate. It has been asked to-day, what is the great distinguishing characteristic of Freemasonry. In reply I would say—practical charity. We believe in doing deeds of benevolence, but we believe in doing it practically—and our benevolence takes a practical form to-day when we present a lifeboat to the exposed North-East coast. I do not know that I need say more, except once more to thank you kindly and sincerely on behalf of the inhabitants for your magnificent gift.

Capt. SALT, at this stage of proceedings, read a letter from Lady Leigh, apologizing for her absence, and deputed her daughter to perform the ceremony of naming the boat.

The Hon. Agnes Leigh then stepped upon the platform, to which she was handed by Capt. Ward, and taking the bottle in her hands, she dashed it against the boat and said, "I name this boat the Lady Leigh. May God prosper her." The boat was then launched amid renewed cheering. She was greatly admired, and appeared to be perfectly under the control of her crew. The rocket apparatus was also worked from a point beyond the Spa wall, under the direction of Capt. Evans. His worship the Mayor and his official friends, together with the Freemasons present, and other gentlemen, adjourned to the refreshment room at the Spa. A short time was spent in complimentary toasts. Amongst those given were "Success to the Lady Leigh Lifeboat," "Health, Wealth and prosperity to the Provincial Grand Lodge of Warwickshire," "The Health of Lord and Lady Leigh" (which was responded to by the Hon. Gilbert Leigh), "The Health of the Mayor and Mayoress of Scarborough."

The Brethren of the Warwickshire deputation were entertained at dinner in the evening by the Brethren of the old Globe Lodge, No. 200, at the Railway Hotel, Westborough Street.

About 120 sat down to an admirable dinner, served by Mr. Shaw, and a most pleasant evening was spent with true Masonic sociability.

A Ball at the Grand Hotel on Friday evening, given by the Brethren of the Denison Lodge, 1248, at which about 160 were present, concluded the Masonic celebration of the presentation and launch of the Lady Leigh Lifeboat.

KNIGHT TEMPLARISM IN CANADA

The following address was delivered by the Grand Prior of Canada at the Annual Grand Conclave, held on the 14th of August, 1872, at Toronto, Province of Ontario.

Fratres of the Christian Order of the Temple and Hospital for Canada:

Another year with its many hopes and fears, its mercies and trials, has passed away, and we are once more permitted to assemble together and renew our bonds of Christian union. Gratitude for the blessings we enjoy should pervade our hearts, and prepare us to improve our meetings. Here, as Brethren engaged in one common cause, and having at heart one object, we ought to strive by a mutual interchange of fraternal feelings, and harmonious action on all matters connected with the prosperity of our purely Christian Order, to make this and every annual assembly an opportunity for the renewal of Unity, Friendship, and Harmony. It is with pleasure I can

state that the Order of the Temple and Hospital in England was never in a more prosperous condition than at present, and in every part of the wide extent of jurisdiction of the Supreme Grand Conclave, it is yearly increasing in numbers and influence. Since the last meeting of Grand Priory, four new Encampments have been added to our roll in Canada, with one under Dispensation, all in the Province of Ontario. The "Gondemar" at the Village of Maitland, where I had the pleasure of installing a most enthusiastic and well informed Brother as Eminent Commander, Frater C. Longley. At Whitby, the "St. John the Almoner," under Eminent Commander George Henry Frewen Dartnell; and the "Palestine," of Port Hope, of which Frater James M. Irwin is Eminent Commander. In Toronto, from the representations made to me that there was sufficient scope in so large and influential a city, I was induced to accede to a petition and recommend a warrant being granted for a second Encampment, the "Odo de St. Amand," having received the assurance of the Eminent Commander Elect, Frater Nelson Gordon Bigelow, that the relations between them and the existing old Encampment, the "Geoffrey de St. Adlemar," would be of the most courteous and cordial character, and tend to the establishing of a lasting friendship. The Deputy Provincial Grand Commander, V. E. Frater S. B. Hartman, in his accustomed able and impressive manner, performed the beautiful ceremony of installation and consecration. All these Encampments will now receive their warrants from the Dominion Grand Chancellor.

In London, where I regretted last year having to report the arrest of the "Richard Cœur de Lion" Encampment, I have granted a Dispensation to hold another Encampment, and the Eminent Commander, Frater Alfred George Smyth, has been duly installed by the Dep. Prov. Grand Commander, with every prospect of a successful and harmonious result. I am glad to announce that Frater Thomas MacMullen, who was suspended by me for contumacious conduct, has delivered to the Grand Chancellor the Minute and Cash Books of the old Encampment, so very improperly retained by him; and having expressed his regret, and forwarded me a written apology, requesting to be allowed to retire from the Order in good standing, I have withdrawn the suspension, with the understanding that he does not continue to be an active member of the Order.

The announcement that H. R. H. the Prince of Wales had honoured the "Faith and Fidelity" Encampment of London, by being installed its Eminent Commander, will be hailed with sincere pleasure by the whole Templar body of England and no where more enthusiastically than in this Dominion. The deep anxiety and regret caused by the late protracted and dangerous illness of His Royal Highness, and the subsequent rejoicings at his recovery, called forth from the hearts of all classes of Her Majesty's subjects feelings of the most intense loyalty to the throne, and devotion to himself; and may we thus ever, whether in prosperity or adversity, prove loyal to our vows and professions as Templars. With the Heralds, then, who lately proclaimed His Royal Highness Eminent Commander of the "Faith and Fidelity" Encampment let us, too, heartily exclaim,— "Long life, honour, and prosperity, to His Royal Highness Albert Edward Prince of Wales, Eminent Commander of the Temple and Hospital, and may God prosper and bless our illustrious and Royal brother!"

The relations between ourselves and the sister Encampments of the United States, I am happy to say, continue to be of the most cordial and fraternal nature. The Encampment from Portland (Maine) paid a visit to Montreal in the month of June, and the Eminent Commander, with some twenty-four of his Knights, honoured me with a visit at the Camp at Laprairie. I only regret that my time was so occupied with the duties of the military camp as to prevent my visiting them, in Montreal, and assisting to pay them, with the Montreal Encampment, that attention I should have felt it a pleasure to offer.

At our last meeting of Grand Priory I made some appointments of Representatives at State Grand Commanderies in the United States, my object being to promote a closer and more intimate feeling of friendship between the members of the sister jurisdictions and our own. It appears

however, that the Grand Encampments of the United States, claiming absolute and exclusive power over Foreign relations does not allow the same to be exercised by their State Grand Commanderies, and issued an edict to that effect, and restricting this interchange of representatives; regretting that I should in any way trespass upon the privileges of the Grand Encampment of the United States, I have directed the Grand Chancellor to notify the fratres to whom rank in the Grand Priory was thus accorded, that we hope, if it does not interfere with their allegiance, that will consider themselves still Honorary Members of this Grand Priory.

With regard to myself and the Grand Officers appointed Canadian Representatives of the State Commanderies, as a matter of course our functions and duties as such must cease.

The visits of Encampments from the United States to Canada has given rise to a wish on the part of several of our fratres for a change of costume to admit of their taking part in processions and masonic demonstrations. For my own part I cannot agree with the necessity of this change. The order of the Temple as now constituted was never intended for the public gaze or street display, and the modern innovations of a military uniform and drill, so much thought of in the United States, does not convey to my mind the dignified position we ought to assume as successors, although by adoption, of our predecessors, the Knights of old, and although I have no wish or intention to disparage the feelings which actuate the order in the United States, it does not follow that we should approve of or adopt their views; and however consistent may be the military undress with the cocked hat adopted by them as memento of the dress worn by the soldiers of the revolution, it certainly is not an appropriate one for us. I am always glad to entertain and recommend any proposition for the good of the Order, or that would gratify the members, but I fail to see any good in this contemplated change, about which am in receipt of several communications. Our costume, assimilating as it does to that worn of old, is emblematical of the Order, and at the installation of an aspirant the beautiful ceremony of initiation fully explains it,—the white mantle and overcoat is to represent a pure life, with a red cross as a symbol of martyrdom.

The argument used, that it is not a suitable one to assist at the laying of foundation stones or other masonic demonstrations, cannot be applicable to the Temple—such ceremonies being entirely within the province of the Craft degrees of Freemasonry, and never could have formed any part of the duties of the Knights Templar. I am myself strongly opposed to all public displays, and deprecate them most strenuously. There is too great a desire to blazon forth all our doings, which neither can be understood nor appreciated by the public at large. The following quotation from a recent masonic address at New Orleans, by Bro. the Rev. W.V. Tudor, conveys all I could wish to say:—"Secrecy is a peculiar feature of masonry; and the meaning and power of masonic secrecy lies in another word, and that is—silence, and may be read in these words:—"When thou doest thine alms, let not thy left hand know what thy right doeth;" or this, "He shall not cry or lift up, nor cause his voice to be heard in the streets."

One argument adduced in favour of the proposed change is, "that it is the only way in which the success of the Order in Canada can be secured." It is a matter of much regret to me that the principles of the Order of the Temple, its history and antecedents, is so little understood as these sentiments would seem to imply. If the opportunity of exhibiting themselves in public with an attractive costume be really the principal inducement for persons wishing to join the Order, such accessions to our ranks would do us but little credit, and there are surely enough of other distinguished societies where they might readily obtain the opportunity of the public display they covet, and without being hampered with the vows of the Templar.

I have already appointed a Committee to inquire into, and report upon, such matters as may be thought conducive to the prosperity of the Order in Canada, with a view to the removal

of every possible cause of difference, and the strengthening the ties that bind us to our English allegiance, and although so entirely opposed to any alteration in the costume, will request that this desire for an out-door dress be also taken into consideration for submission to the Supreme Grand Conclave in England. To the same Committee, I would also specially refer the consideration whether, as we have now so many Encampments formed, it would not be expedient at once to establish one or more Provincial Grand Conclaves, the formation of which would, I strongly feel, be the means of advancing the prosperity of the Order, which depends so much on unity of action and a strict adherence to the principles by which we profess to be governed.

I have to announce to you that I have directed credentials to be made out, conferring the rank of a Past Deputy Provincial Grand Commander and Honorary Corresponding Member of this Grand Priory on Sir Knight Richard Woof, F.S.A., of Worcester, England, Past Commander of the "St. Amand" Encampment, Worcester, a member of the Supreme Grand Conclave, and one of the Committee now engaged in revising the Statutes of the Order. Frater Woof is well known as the writer of several able treatises, among them a most excellent and interesting little work, which I strongly recommend for the perusal of all Templars, intitled, "A Sketch of the Order of Knights Templar and Knights Hospitallers of St. John of Jerusalem, with notes on Masonic Templars." (London: Robert Hardwick, 192, Piccadilly, 1865).

It would appear an impression is entertained by some Encampments in the United States that there are other Degrees in Masonry considered as a necessary pre-requisite to the Templar. As I have been instrumental in introducing several of those degrees and orders into Canada, it may not be out of place to allude to them, and state that no other degree is required for a novice of our order than that of the Royal Arch, as practised in England. The Order of the Red Cross of Constantine, although a Christian one, has no connection whatever with that of the Temple, and is held under quite a separate jurisdiction. The historical notice, in the Statutes of that Order, has unintentionally been the means of disseminating a very great error, which was contradicted by a declaration from the Grand Sovereign of that order last year, namely, that this Masonic Red Cross was the actual representative of the ancient and still existing public Order of that name, supported by a wild fiction that Abbé Giustiniani, who was attached to the Venetian Embassy in London, and was himself a Grand Cross, had conferred the novitate cross on certain Freemasons. It is clearly shewn that this is not the case, and it merely claims to be a revised branch of the masonic brotherhood which formed part of the system of the Baron Hunde, about 1750, and is the same Order as that over which the late Duke of Sussex presided from 1813 to 1845, for reception into which the degree of Master Mason is a necessary qualification.

By the last mail I am in receipt of a communication from the Grand Vice-Chancellor, informing me that an Encampment, known in London as the "Holy Cross and Beaunomir," is not on the Roll of Grand Conclave, the committee having declined to recommend the granting of a warrant of confirmation of an old warrant dated in 1793. The holder of this warrant, Brother Morton Edwards, not a Knight Templar on Grand Conclave Register, and who claims to be the Commander by virtue thereof, has been suspended by the Grand Lodge of Mark Masters, of which body he was a Grand Officer, on the complaint of the authorities of Grand Conclave, under the Tripartite Treaty of 13th March, 1871, between the supreme authorities of the United Orders of the Temple and Hospital, and Malta, the 33rd Degree, and the Grand Lodge of Mark Master for pretending to confer the Degrees of Knight Templar and Knight of Malta in England. The Grand Chancellor will read a circular, also received in connection with the Treaty above named.

Since writing the above, I very much regret to say that our valued friend and V. E. Frater, T.D. Harrington, the Deputy Grand Prior of the Do-

minion, has written me to say that his health for some time past has been so impaired as to render it impossible for him to attend Grand Priory, and as he has been recommended to avoid all exertion and excitement, he finds it necessary to tender me his resignation as Deputy Grand Prior. I know I express all your feelings in saying with what pain on the one hand we receive this intelligence of his indisposition, and with what gratification on the other, we will hail his restoration to health and his appearance again amongst us. I am further sure of meeting your fullest and most hearty approbation in nominating as his successor our valued and esteemed V. E. Frater Samuel B. Harman, one of the oldest of the Grand Officers and members of the order in the Dominion, who will now be proclaimed and saluted as Deputy Grand Prior of the Dominion.

And now, Fratres of the Temple, let me thank you for the kindness you have always manifested towards me, and the respect you have been pleased to entertain for my opinions in all matters connected with the Order—giving me credit for motives of active zeal to advance the interests and add ensure the prosperity of the Canadian Branch of the Temple, and I remain ever,

Your faithful Frater,
 † W. B. MACLEOD MOORE,
 Grand Prior of the Dominion of Canada.

Scotland.

ANNUAL VISIT OF THE PROV. G.MASTER OF ROXBURGHSHIRE, TO THE LODGES OF ST. JOHN AND ST. JAMES, HAWICK.

On Friday night the 6th inst., the Lodges St. John, No 111, and St. James, No. 424, Hawick, received the annual visit of the Grand Master, Henry Scott Inglis, Esq., of Torsonce.

The worthy gentleman was received at the Railway Station by a deputation of the brethren, headed by Bro. William Irvine, manufacturer, Hawick, Substitute Prov. Grand Master that was to be. From the station they wended their way to the Tower Hotel, where the honorable gentleman received further deputations from both lodges. From this favourite hostelry, after dressing, they bent their steps to St. John's Lodge Room, where the brethren were assembling in goodly numbers, among which were deputations from the Hawick Lodge, "Journeyman," No. 8, Edinburgh, also from the "Flowers of the Forest," Selkirk, No. 32, while the lodge from the city of "Sour Plums," Galashiels, put in an appearance, among whom were distinguished the stalwart form of Councillor Thomson. Lodge Jedburgh, No. 14, was not wanting, and again was heard the ancient slogan, heard in many a well-contested border fray of "Jetharth's here." Last of all came a deputation from the worthy P.M.'s own Hall Gates, Stow, and the manner in which it acquitted itself proved that the light of Masonry did not burn lonely in the distant village.

In due time the brethren formed into procession, preceded by sword-bearers, marshalled by I.P.M. Bro Kyle, and stepped blithely forward, on their way to St. James Lodge in the Exchange, to the enlivening strains of the old Masonic march, "The Merry Masons," played by the Hawick Saxhorn Band. Here a goodly company, upwards of one hundred, sat down to a most recherché banquet, furnished by Brother Pakison, of the Bridge Hotel. After discussing the good things set before them amidst an incessant flow of wit and repartee, business was proceeded with, the books were examined, and everything being found in excellent order, both lodges received the hearty commendations of the P.G.M., after which the fun and hilarity of the evening began, and soon grew fast and furious.

The first toast of the evening, "To the Memory of the Holy St. John" by the Prov. G. M., was drunk in solemn silence, after which followed "The Queen," with all the honours, Bro. Lawson leading off with the anthem in his usually happy style, in which he was assisted by the whole company.

The Prov. G.M. then "gave the Patron of the Scottish Craft, the Prince of Wales," pre-facing the toast by a smart appropriate speech. The toast was hailed with applause and drunk with all the honours till the roof and rafters of the baronial hall rung again.

The Prov. G.M. followed, informing the company that Bro. Irvine had been appointed Substitute Prov. G.M. Thanks were returned by Bro. Irvine in his own racy style, accepting the high office cheerfully, and stating that he would do all in his power to work the Craft to advantage, and increase the brethren in the South of Scotland.

The next toast was "Lodge of St. James," coupled with the name of Brother Bruce, the Master," the Prov. G.M. stating the pleasure and gratification it afforded him to meet so many intelligent, well-dressed brethren; he considered it an honor to preside over them.

Thanks were returned by Bro. Bruce, who, in winding up his remarks, proposed the health of the Prov. G.M., the man beloved by all, the large hearted, finely cultivated, genial, Scottish gentleman. The toast was drunk with three times three, in ancient Masonic form, and finished off with "He's a jolly good fellow" by the whole strength of the company. The enthusiastic applause brought the Prov. G.M. to his feet, who assured the brethren that he was always glad to meet the men of the Border; on these occasions he was always sure of a hearty welcome; they never did things by halves; their whole history showed that, whether it was in defending their rights, inspiring their ancient enemies of England, or in welcoming a brother, there was no half-heartedness; it was done with all their might, it was thorough, and he was at all times proud and happy to meet them.

The Prov. G.M., in a good introduction, next proposed the health of "Lodge Journeyman No. 8, Edinburgh," characterising it as a lodge that he regarded with fond affection, and it was well worthy of all the affection he could bestow upon it; it was staunch, ever ready and ever true.

Bro. Henry, of Journeyman Lodge, returned thanks in an excellent speech, in which he gave the Prov. G.M. full and deserved credit for his geniality and urbanity, and excellent qualities as a Chairman.

The "Health and Prosperity of Lodge Selkirk, No. 52," was then proposed, coupled with the name of Bro. Clapperton.

Bro. Clapperton then returned thanks in a spirited speech, pointing out that though the "Flowers of the Forest" were a wide away, the Sutors of Selkirk were left and were near, who would never stain their reputation, and never be the last in the fray.

The Prov. G.M. then gave the health of Lodge No. 104, Jedburgh, coupled with the name of Bro. Scott.

Bro. Scott returned thanks, in a happy speech, for Lodge No. 104, Jedburgh.

Lodge St. John's, No. 111, Hawick, was the next to receive attention at the hands of the worthy Prov. G.M. The subject was neatly and appropriately introduced, coupled with the name of Bro. Noble.

Bro. Noble, in a vigorous speech, returned thanks for the kind and gracious manner in which the Prov. G.M. had spoken of Lodge No. 111. After all, he thought they were deserving of all that had been said of them, as they claimed to be real Teribus men, the sons of heroes; and any faintheartedness or halfheartedness must not and never would be found amongst them; like their fathers, who "rallied up by Teribus," they would always be found in the van. The telling remarks he made provoked a hurricane of applause, and were cheered to the echo.

The Prov. G.M. then gave the health of Stow Lodge, No. 216, coupled with the name of Bro. Carr, which was drunk with great cordiality.

Bro. Carr returned thanks in a happy pointed speech, short and pithy.

Bro. Scott, Sec. of St. James's, No. 424, proposed the health of Proxy Master of their lodge, Bro. Davidson, making graceful allusions to his tact, energy, and business qualifications.

Bro. Davidson then returned thanks.

Bro. Heeney proposed the Provincial Grand Lodge of Selkirk and Peebles, coupled with the name of Bro. Thomson, in a smart speech, after

which Bro. Thompson replied in his rich, racy, humorous manner. By this time the dial indicated low twelve, and the proceedings were brought to a close in the ancient Masonic manner.

Each, then, took off his separate way, happy and well pleased. Altogether it was a night never to be forgotten. The Prov. G.M. is admirably fitted for the chair, courteous and pleasant, good at a speech, happy and apt in his quotations, and smart in repartee. The speeches were good, and the songs were the choicest and sung with great spirit, and nothing was said or done that the most refined and cultivated could not have listened to. As usual, the Teetotallers and Good Templars mustered in strong force, and proved conclusively that the inspiring jug is not necessary to enable one to spend a good happy night.

Original Correspondence.

MASONS AT PUBLIC MEETINGS,

To the Editor of the Freemason.

Dear Sir and Brother,—

But few Masons sympathise with the uncalled for attack made by two or three undiscerning brethren, against our Rev. Bro Woodward, on account of his late attendance at a public lecture on Papacy, held at Ipswich. If your correspondents are Masons, they can scarcely have sufficiently cultivated the virtue of charity, which Masonry so strongly upholds and which thinketh no evil and teaches us to admonish an erring brother privately or, they would hardly have made this groundless charge. In becoming a mason, a brother neither gives up his individuality nor curtails his liberty as a subject, and a death blow would be dealt to Masonry, if our Rev. Brethren were debarred from doing what is their strict duty, viz., at all times and in all places to protest against the errors of the Romish Church. Our Rev. Brother attended the Ipswich Meeting solely as an individual and a Minister of the Gospel. He neither wore Masonic clothing, announced himself as Chaplain to our Schools, nor offered nor was asked to offer up a prayer as such. Masonry had nothing whatever to do with the meeting or lecture, and it is simply unmasonic, unjust, and moreover indecorous to pretend to hold him responsible, because the reporter of the Suffolk Newspaper identified and described him Masonically. Our Rev. Brother may rest assured of the sympathy of a very large majority of Masons, and can well afford to treat this attack with the only notice it deserves, viz., silence. We shall next see some recognised brother attacked for attending a Conservative or Liberal Meeting. Masonry takes no part in religious or political demonstrations, but neither does it uphold such tyranny as "Vectis" states to be predominant in Ipswich. I should like to know in what degree a Mason surrenders his liberty of thought, action or opinion, whether, in religion or politics, in order that I may avoid it. A Mason and a younger man in age and Masonry, than our Rev. Brother, I feel indignant at the presumption which recommends, him who has committed no offence, "not to offend again." As Chaplain to our Schools our Reverend Bro. belongs to us in London as much as to the Ipswich section and we should much regret to see him toadying to them, in opposition to his freedom and duty. Prove him guilty of having compromised Masonry and then we will unite in reproof.

Yours fraternally,
N. R.

THE SCOTS GREYS AND FREEMASONRY.

To the Editor of the Freemason.

Dear Sir and Brother,—

The interesting sketch of the Scots Greys a century ago, in relation to Freemasonry, was by my friend and Bro. D. Murray Lyon, the historian of "Mother Lodge, Kilwinning," and the "Lodge of Edinburgh."

His name has been omitted from the article,

and I now write to let your numerous subscribers know that the graphic sketch was by him.

You will excuse my thus troubling you, but having forwarded the paper for publication, it seemed to me incomplete, without a signature.

W. J. HUGHAN.

THE BALLOT FOR W.M.

To the Editor of the Freemason.

Dear Sir and Brother,—

It seems that I have been in error, in advising a second ballot to be taken for the W.M., provided an absolute majority of the members be not obtained in the first vote.

In the absence of any definite rule being laid down in our Book of Constitutions, many lodges and Past Masters, in common with myself, have considered that it was very desirable to secure a majority of the brethren present in favour of the W.M. Elect, but I am told positively, on good authority, that it has been ruled otherwise at "Head Quarters," and that the first Ballot is final. Whatever may be our individual opinions as to such a course, I at once withdraw my suggestion of a second ballot, as recommended at page 522 of the *Freemason*, although it still appears to me the better plan.

W. J. HUGHAN.

NEW ZEALAND.

TIMARU.—St. John's Lodge. (No 1137 E.C.).—The annual meeting for the Installation of W.M. and officers of the above lodge took place at the Oddfellow's Hall, Barnard-street, on the 27th of June, the ceremonial being conducted by Brother C.W. Bishop, Deputy District Grand Master, assisted by P.M. Brother Henry Thompson, of Christchurch. Among the visitors were Brothers E. Price, R.W.M., and C Jacobs, P.M. of the Caledonian Lodge, S.C., the Rev. L. L. Brown, Chaplain of St. John's Lodge; about fifty brethren of the local lodges being also in attendance. The D.D.G.M. having first installed Brother GH Wildie as W.M. for the ensuing year, then installed his officers, as follows:—Bro. J.W. White S.W.,; Brother G. W. Wade, J.W. Brother R. Scott, (re-invested) Treasurer; Bro. W.M. Sims (re-invested) Secretary; Brother W. Ziesler, Organist; Brother F. J. Wilson, (re-invested) D. C.; Brother W. Hobbs, S.D.; Brother John Macintosh, J.D.; Brother H. Fieldwick, I.G.; Brother Exley, (re-invested) Tyler. The D.D.G.M. then addressed the Master and officers severally in the duties of their respective offices in eloquent and impressive terms. The W.M. said he had a pleasing duty to perform, which was, to present their late Master, who had so ably discharged the duties of his office, with a P.M. jewel and a purse of sovereigns in recognition of his valuable services to the Lodge. He hoped Brother King would live many years to wear it. The W.M. then invested Brother J. King with the jewel, which is a very handsome one, bearing the appropriate emblem of the rank of P.M. in gold relief upon a surface of blue enamel, framed with gold, the head of the framing bearing a square, compass and five pointed star from which, by means of a ring it is a joined to a blue ribbon and attacher, the back of the jewel bearing the following inscription:—

To Bro. John King, from

S. John's Lodge, 1137. E.C.

Brother J. King, in feeling terms, returned thanks. He never expected so great an honour, for he was not aware that he had done anything to deserve it. He assured them he should ever value their present, not so much for its intrinsic worth, but as being a mark of their friendship and esteem, business of the Lodge being concluded, the brethren sat down to an excellent banquet, to which full justice was done. The usual loyal and masonic toasts were drunk, the proceedings being enlivened by some capital singing. Altogether, the large party of brethren assembled spent a most happy time, which lasted until the small hours next morning, the lateness of the hour being through the fact that the banquet did not commence until nearly midnight, owing to the lateness of the arrival of the Grand Officers who came by coach from Christchurch.

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

THE LATE PROV. G. M. OF CORNWALL.—Our Devon brethren have shown very kind and gratifying sympathy concerning the great loss which the Freemasons of Cornwall have recently experienced. The meeting of the P. G. Lodge of Devon was held on Thursday at Torquay, when Bro. Moore, P.D.P.G.M., referred to the loss Masons had sustained in the death of their beloved brother, Augustus Smith, the P.G.M. of Cornwall. Giving a most interesting sketch of his life, he shewed how beneficial his rule had been, both socially and Masonically; that under his government the Masons of the province of Cornwall had flourished and increased, and socially the inhabitants of the Scilly Isles had been redeemed from poverty, and raised in the scale of intelligence and position. The D.P.G. Master followed with some equally eulogistic remarks, and the P.G. Master, after speaking on the subject, proposed the sending a letter to the G. Lodge of Cornwall, expressive of their sympathy with them in their loss. So well had Bro. Smith carried out his duties that he left a difficult task for any brother succeeding him. The proposition was carried unanimously.

BRO. THOMAS YOUNG.—The well known and much admired vocalist, whose singing it has been for a many years a pleasure to listen to, and whose kindness and amiability endeared him to all who knew him, died suddenly on Monday morning, August 12th, of Angina pectoris. By his death, a Widow and Seven Children, two of them under five years of age, are left almost unprovided for. This fact, it is believed, has only to be made known to induce those friends who knew Mr. Young in his lifetime, to render assistance in alleviating the present circumstances of the family he has left behind him. A. Calkin Lewis, Esq., 7, Furnival's Inn, E.C., has kindly consented to act as Treasurer, and Subscriptions may be forwarded to him.

POMEROY'S DEMOCRAT AND BRO. T. G. TISDALL.—The Masonic Department of this widely-circulated New York paper is temporarily suspended, in consequence of Bro. Tisdall's ill-health. The leave of absence tendered him by Bro. Mark M. Pomeroy (the spirited proprietor), has been accepted, and it is not unlikely the vacation will extend over a period of some months. We trust that the change of air, and cessation from labour, will soon restore Bro. Tisdall, and that ere long the department will be resumed and carried on with its wonted vigour. We lament the present lapse of the Masonic page also, because our friendly discussion respecting the Mark Degree was not concluded. We had asked a few questions of importance, and had hoped that the question would have been finally settled down this month. However, so long as the present arrangement will benefit the health of the Masonic Editor of *Pomeroy's Democrat*, we shall be the last to complain.

Microscopical investigation has proved that the substances which accumulate between the teeth contain animal and vegetable parasites, and that the tooth powders, pastes, and washes in general use have no effect upon these. Messrs. Gabriel's Coralite Tooth-paste and Royal Dentifrice (sold by all chemists and perfumers at 1s. 6d. per box) completely destroy and remove these animalcules, and also preserve and beautify the teeth. Prepared only by Messrs. Gabriel, the old established dentists, 64, Ludgate Hill, and 56, Harley-street, Cavendish-square, London, where they practise their unique system of painless dentistry.

Poetry.

THE FREEMASONS' SONG.

BY WILLIAM BROCKIE.

AIR:—"The Merry Masons."

O the merry Mason! I love the merry Mason!
We'll toast the merry Mason, of artists the chief!
His hard horny hand rears monuments grand;
His heart soft and bland stops the fountains of grief.
Our craft tried their skill at the building of Babel,
Though then but raw journeymen tramping about?
Their ambition was great, to build to heaven's gate,
And but for stern Fate, they'd have done it, no doubt.
If I had wings, I would fly to Jerusalem;
There on the Temple are yet to be seen
The compass and square the Freemasons used there,
In big blocks of marble cut clever and clean.

The huge walls of Tiryns were built by
Freemasons,

Who lived before Noah went into the Ark;
On Dian's proud fane, to light brought again,
Still traces remain of the Freemasons' mark.

Time would quite fail me to sing of Semiramis,
Cheops, Cephrenes, Nimroud, and Rustam,
Whose fame aye shall last, for structural taste,
And light up the Past, like a bright oriflamme.

We read it was Cain who built the first city;
Allowing it were, was it not a good work?
That man merits praise who knows how to raise
A roof weather-proof, be he Christian or Turk.

Our craft has built temples for every religion,
Mosques, churches, pagodas, and joss-houses
too;

The Freemason heeds not the cut of men's creeds,
If he only succeeds to his Art to be true.

The world is our country, our motto humanity;
Shrivel the heart that is niggard and close!
Our friends, all brave souls, on Art's master rolls;
And only knaves, fools, scamps and idlers our foes.

Whatever we turn to, we aim at perfection,—

Utility, elegance, grandeur combined.
Tower, cottage and hall, roof, window and wall
In stone must embody the dream of the mind.

Then here's to the Mason, the merry Freemason?
The gallant Freemason, of artists the chief!
Whose hard horny hand rears monuments grand,
Whose heart soft and bland stops the fountain
of grief.

Bro. Edmund Yates, the eminent author, has met with a hearty reception in America—the principal literati and scientific notables of New York in connection with the Lotus Club being the first to tender him the right hand of fellowship.

INSTRUCTION IN SOUTH WALES.

By the exertions of Bro. Edward Bradford, Prov. G. Supt. of Works, W.M., the first Lodge of Instruction (for a number of years), was held at the Masonic Hall, Swansea, on the 10th inst., at 7:30, p.m.

The new Lodge of Instruction will be held under the auspices of the Indefatigable Lodge, No. 237.

The sections of the 1st degrees were worked by W. Bro. Bradford, W.M., and W. Bro. D. Williams, P. Prov. G.S.S., 18°, in their usual masterly manner.

The various answers were given in a highly satisfactory manner by W. Bro. L. Tulloch, P.M., P. Prov. G.S.B.; Bro. W. E. Brown, S.W., 18°; Bro. Robinson, D.C.; Bro. Bullerwell, J.D.; Bro. Shaddick, I.G., and Bro. Maggs, 18°, and attentively listened to by the members of the lodge, and several visiting brethren.

Several members of the Provincial Grand Lodge were present and expressed themselves highly gratified with the opportunity thus presented to the members of the Craft in South Wales of becoming thoroughly acquainted with the beauties of Freemasonry as contained in the lectures and of making an advancement in Masonic knowledge as can only be obtained by attending lodges of Instruction. The lodge was closed in perfect harmony at 9:30.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, September 27, 1872

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

SATURDAY, SEPT. 21.

Lodge 1364, Earl of Zetland, St. Thomas's Hall, Hackney, Red Cross Conclave, Villiers, No. 9, Northumberland Arms Hotel, Isleworth.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor. Sphinx Lodge of Instruction (1329), Castle Tavern, Camberwell-road, at 7:30; Bros. Thomas and Worthington, Preceptors.

Mount Sinai Chapter of Instruction, Union Tavern, Airstreet, at 8; Comp. Brett, Preceptor.

Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, SEPT. 23.

Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.

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's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Wiley, P.M. 1155; Preceptor.

St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-Hill, at 7:30; Bro. H. W. Lindus, Preceptor.

TUESDAY, SEPT. 24.

Audit Committee, Girls' School, at 2.30.

Lodge 141, Faith, Anderton's Hotel, Fleet-st.

" 186, Industry, Freemasons' Hall.

" 1158, Southern Star, Montpelier Tavern, Walworth.

" 1348, Ebury, Morpeth Arms Tavern, Millbank.

Sydney Lodge of Instruction, Cambridge Hotel, Upper Norwood.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.

Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. T. J. Barnes, P.M., Preceptor.

Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.

Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.

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, SEPT. 25.

Lodge 507, United Pilgrims, Horns Tavern, Kennington-park.
 " 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.
 " 754, High Cross, Seven Sisters Tavern, Page-green, Tottenham.
 " 898, Temperance-in-the-East, 7, Newby-place, Poplar.
 " 1056, Victoria, Anderton's Hotel, Fleet-st.
 Chap. 820, Lily of Richmond, Greyhound Hotel, Richmond.
 Pythagorean Lodge of Instruction (79), Prince of Orange Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's 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 7.30.
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A. Adams, Preceptor.
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham at 8; Bro. David Rose, Preceptor.
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
 Stanhope Lodge of Instruction, Thicket Hotel, Anrly, at 7.30. p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, SEPT. 26.

General Committee Girls' School, Freemasons' Hall, at 4.
 Lodge 65, Prosperity, Guildhall Coffee-house, Gresham-st.
 " 766, William Preston, Cannon-st. Hotel.
 Mark Lodge 118, Northumberland, Masons' Hall Tavern, Masons' Avenue, Basinghall-street.
 Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; 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.
 Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188. Preceptor.
 Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.
 Doric Chapter of Instruction, Rising Sun Tavern, Globe-road, BethnalGreen, at 8; Comp. T. J. Barnes, Preceptor.
 Ebury Lodge of Instruction, Bro. Palmer's, 12, Ponsonby-st., Milbank.

FRIDAY, SEPT. 27.

Lodge 780, Royal Alfred, Star and Garter, Kew Bridge.
 Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
 Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
 Burdett Courts 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.
 Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
 Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.
 Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.
 Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-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's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

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