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MASONIC MUSINGS.

By. Bro. J. BALFOUR COCKBURN, P.Z. 278,
Past Installed Mark Master 43.

When last I addressed your readers, I ventured to call attention to the true origin and fundamental principles of our Craft, and I endeavoured, so far as could be done without infringing on our Masonic caution, with regard to matters which may not meet the eye, or reach the ear of those who are not initiated in our mysteries, to sketch out such a general view of the nature and character of our society, as might at least be accepted as a sufficient guarantee or proof of that which I undertook to establish, namely, that Masonry is not merely an empty name, that it is not confined to the sole purposes of social and fraternal union, or to the still higher operations of the spirit of charity and benevolence, by which it is generally and most favourably known to the world at large.

I wished to impress those brethren, who might be induced to peruse what I had written, with the conviction which the study of its history has for many years fixed upon my own mind, not only of what it is not, but of what it actually is. I desired to demonstrate as plainly as possible the many and cogent reasons for believing that Freemasonry is a secret combination of the arts and sciences, and especially of architecture, which implies a knowledge, and requires a practical application of them all, with religion under every modification, whether true or false.

The great end I held in view in submitting this representation, was not alone to satisfy the minds of the brethren upon certain points, touching which, as Masons, they could not fail to be much interested, but equally to sustain the honour of the Craft, and promote its welfare by encouraging its extension amidst men of high culture and liberal attainments, who would be unable to avoid being persuaded and convinced that our secrets are worth knowing, inasmuch as they are connected with, and essential to, the maintenance of a system of the most sublime and precious character.

If then, with these principles in our remembrance, we should be asked "What is Masonry?"—a question often put and seldom answered, we may safely reply—Sacred Science.

What its origin? The same Divine will which has preserved it.

What its object? The benefit, temporal and spiritual, of mankind.

What it means? The union of those who are capable and ought to be instruments of promoting piety, charity, and peace on earth.

Again should it be enquired in what more particularly this Sacred Science consists, what are its elements, what its subjects, or what its fruits? This answer may be given without fear of contradiction: It is a knowledge of those curious recondite, manifold modes of representation, by which the most sublime and important discoveries of heavenly wisdom have been impressed on material structures, a knowledge of those oral traditions by which the earliest records of infinite goodness have been transmitted from generation to generation, illustrated by certain emblems, figures, and geometrical combinations; it may justly be added that it thus forms a collateral but independent testimony to the great truth and doctrines of religion. That it has preserved them, by its secret constitution and symbolic system, from the perversion or injury to which all merely written works are liable; and it corroborates, by its never-failing evidence, the authority and authenticity of those Holy Writings, which have escaped the desolating hand of barbarism, the ignorance and fanaticism of the dark ages, and the contaminating influence of those wild idolatries, which have overspread the earth. Under the surface of these very abominations you will find, indeed, on further investigation, what is easily discoverable by those who possess the proper means of investigation, that the precious gem of primæval truth has been carefully, though often dishonourably concealed; to be revived by sincere and enlightened Masons, at different periods of the world's complicated history, to be cherished and cultivated by us and our successors in the Craft, till that happy day when all human knowledge shall be absorbed in the plenitude of earthly wisdom, and for this end let the words of Addison be engraved on our hearts—

Remember, O! my friend, the law delivered down,
From age to age, by your renowned forefathers;
O never let it perish in your hands!
But piously transmit it to your children,

From all that I have now said, and everything which the records of antiquity, as well as modern daily observation, can furnish for our guidance, it is evident that we are chiefly indebted to architecture, as employed in sacred buildings, for the visible and tangible evidence of the real and influential existence of Freemasonry, under different names and modifications, from the creation of man to the present time. It may, therefore, be not unacceptable, if our attention is now directed to the illustration of an instance of the manner in which we may avail ourselves of history, sacred and profane, to elucidate and apply those principles to which I have already adverted, as the solid basis of our Society, no less than its proud distinction, and most beautiful ornament. In order to exemplify the mode in which the studious and enquiring Freemason may, with the key of our Science in his hand, obtain admission to the various depositories of valuable information, which still exist, and which have multiplied exceedingly within the last fifty years, it is necessary to say a few words with regard to the actual

state of architecture, as it is discovered in the ruins and remnants of former ages, as well as in the many noble works of our more modern Fellow Craft. We will then consider what proofs are to be sought and found in the one unerring Book which we have the happiness to possess, of the substance and operation of the combination of religion with science, in the one period of history, which is common to all nations, that of 1656 years before the Flood.

Did space and time permit the digression, much instruction and delight might be found in tracing the similarity or dissimilarity which has obtained in the architectural style of different people and ages, up to its probable origin, that is, the circumstances of climate, situation, or materials, the degree, greater or less, of civilization, and proportionate advance in science, the peculiarities of character, temperament and constitution, affecting the body politic. All this, however, though strictly subservient to our purpose, would demand too great a trespass on time and space. I must, therefore, content myself with mentioning, in the first place, the different styles of architecture of which we have specimens or authentic notices, and, perhaps, on some future occasion the most obvious characteristics of each, illustrating them by reference to the edifices of the several countries in which they are to be found, if our inquiries can be carried out to an extent which may allow of so large a prospect.

We have then, at least, these twelve distinct modes, kinds, or styles of architecture.

1. Hebrew.
2. Egyptian.
3. Phœnician.
4. Etruscan.
5. Greek.
6. Roman.
7. Persian.
8. Indian.
9. Chinese.
10. Arabian.
11. Saxon.
12. Gothic.

In this classification, a simple glance will suffice to notice that no attempt is here made to give either a chronological or a purely topographical arrangement, or to take it as in any way granted, that in constructional knowledge one country took precedence of another in point of early cultivation. An arrangement of the different styles of architecture is, according to our greatest living authority, the first and most serious difficulty which the student has to encounter, and this same author has himself, in his classical handbook, very successfully adopted, the combination of the chronological and topographical methods. In the opinion of the same voluminous and experienced writer, the most obvious and convenient arrangement would be the division of all architectural objects into Christian and non-Christian; the latter might be called heathen or pagan, if these were not, as he very justly observes, generally used as terms of reproach. As the Christian styles in every instance arose out of the pagan, which, as a rule, are the older, the pagan, of course, take priority of position; and if antiquity alone were considered the Egyptian ought perhaps to hold first rank; but granting this, the Assyrian would come next, with the Greek and Roman following; but now the list must be interrupted

by the introduction of the Indian, Mexican, and some others, which have no connection either with those which preceded or which followed in other parts of the globe. In the classification, therefore, which has been given above, I have placed together, in four divisions, consisting of three countries each, those which may be supposed to have had some considerable affinity, on account of the contiguity or probable intercourse of their respective nations.

And now recollecting our original definition of Freemasonry, and bearing in mind that our main object at the present stage of the enquiry is to show that sacred buildings have always been designed, erected, or decorated in such a manner as to represent symbolically the Divine truth and holy mysteries which had been imparted to our first parents, and by them transmitted, orally or figuratively, to their posterity. That, in fact, in the construction of all the altars, shrines, temples, and cathedrals of which history, sacred and profane, makes mention, the builders of the same, whoever they might be, were not solely heapers up of stone, mere Babel raisers; but that they had all thoughts and ideas which they meant to embody and illustrate in their labours. It is true, as well expressed by How, that the proper display of purpose, the immediate expression of feeling, are indeed denied to this eldest and most sublime of all the arts. It must excite the feelings through the medium of thought; but, perhaps, the feelings which it does excite are on that account only so much the more powerful. All architecture is symbolical, but none so much as the Christian architecture of the middle ages. The first and greatest of its objects is to express the elevation of holy thoughts, the loftiness of meditation set free from earth, and proceeding unfettered to heaven. It is this which stamps itself on the spirit of the beholder, however incapable he may himself be of analysing his feelings, that mysterious *mélange* of awe, bewilderment, and self humiliation, when he gazes on those far stretching columns and dizzy domes. But this is notable; every part of the structure is as symbolical as the whole. The altar is directed towards the rising of the sun and three great entrances are meant to express the conflux of visitors from all regions of the earth. Three towers express the Christian mystery of the Triune Godhead; the choir rises like a temple within a temple, with redoubled loftiness, the shape of the Cross is in common with the Christian churches even of the earlier times.

The round arch was adopted in the earlier Christian Architecture, but laid aside on account of the superior gracefulness supposed to result from the crossing of the Arches. The rose is the most essential part of all the ornaments of this architecture: even the shape of the windows, doors and towers may be traced to it, as well as the accompanying decoration of flowers and leaves. When we view the whole structure from the crypt to the choir, it is impossible to resist the idea of Earthly death, leading only to the fulness, the freedom, and the solemn glories of Eternity.

Again, also in many of the styles we have named, more especially in the Roman, Persian and Indian, beauty was the chief aim sought after, and gifted as the people were, who affected these methods, with the keener perception of

the beautiful, they attained this object by means of a degree of taste and refinement which seemed natural and inborn, and in fact the nations amongst whom these styles originated appear to have been led by their exuberance of fancy and impatience of all restraint to try every form, to attempt to fix every floating idea, and to take advantage of every suggestion, either of art or nature. And thus has arisen, as so truly and graphically described by Ferguson, that boundless multiplicity of detail which Saracenic architecture presents, and the innumerable hints it affords to those who know that art is not confined to one or two forms, and is not to be confined by figures or by rules, but is everywhere and in everything for those who seek it honestly and for its own sake. Bearing, then, in mind these important considerations, I would begin with the investigation of Hebrew architecture, because it is in fact the most intimately connected with our present purpose, and because we derive from the Books of Moses the only genuine written account of the progress of the arts previous to his birth, that is, for a period of 2433 years.

Antediluvian and Patriarchal science cannot, strictly speaking, be denominated Hebrew science, but as we learn all that is to be learned upon the subject from the Hebrew legislator and historian, we may be allowed to include under one head whatever the Bible records of each, and when we reflect on the very small number of hands through which primæval tradition had to pass in its transmission from Adam to Abraham, from the Father of Mankind to the Father of the Faithful, we may feel assured that nothing very important had been either forgotten or neglected. Adam, who was created, according to common computation, 4004 years before the Christian era, lived 930 years, that is till within 726 years of the Flood. Noah was 600 years old when "the fountains of the great deep were broken up, and the windows of heaven were opened, and the waters prevailed exceedingly upon the earth, and the mountains were covered." The interval, therefore, between the death of Adam and the birth of Noah was only 126 years, or in other words, Adam died B.C. 3074, and Noah was born B.C. 2948. Now Methuselah lived 343 years with Adam, and 599 with Noah; there was therefore, but one link between Adam and Noah, but Noah survived the Deluge 350 years, till within two years of the birth of Abraham, and Shem, the son of Noah, remained alive 150 years after Abraham's birth, and no doubt saw the children of Israel, ere he was gathered to his fathers.

There were, then, only three persons between Adam and Abraham, namely Methuselah, Noah, and Shem. From Abraham to Moses the time was comparatively short, only 251 years, and the chain consisted only of Jacob and Levi, Jacob having been born before the death of Abraham. Thus there were but five persons between Adam and Moses. Whatever statement, narrative, allusion, figurative expression, or symbolical representation we may meet with in the writings of Moses, must consequently be in perfect accordance with all that had been handed down by direct oral communication, through the families above-named. And in these families it was that the knowledge and worship of the Great Creator were continually preserved for the accomplish-

ment of those divine oracles on which the fate of the whole human race depended. The authenticity of primæval tradition may indeed be inferred from the foregoing chronological abstract, but we have also to take into account the inspiration of the author of the Pentateuch, which would itself be infallable authority under any circumstances.

From the creation of the world to the Flood, a period of 1656 years, according to the Hebrew version, a considerable progress must have been made in the arts and sciences, but the intimations of it afforded us in Scripture are few and slight, although we may find, on investigation, that they imply more than at first appears to be included in their terms.

Let us see how this matter stands. We know, for instance, that Cain offered an oblation, and Abel a sacrifice unto the Lord; the latter, no doubt, according to divine appointment, that is, in obedience with regard to the mode, and in faith with regard to the object, else would not Abel's offering have been accepted, and Cain's rejected. Now, we find no mention of any burnt offering or sacrifice in after time which was not offered upon an altar, as I may probably demonstrate when we come to speak of the altar of Noah. It is reasonable, therefore, to conclude that the sacrifice of Abel, at least, was burnt according to express command, or perhaps by fire from heaven, upon an altar of some description. That this altar was constructed of unhewn stone, is equally probable from the analogy which shall hereafter be adduced.

If Abel did, as we have now supposed, make use of an altar on the one occasion recorded by the Sacred Historian, it was unquestionably the first erection for sacred purposes of which we possess undeniable written proof. It was, likewise, not less symbolical than the sacrifice offered with faith upon it.

Cain, we read, builded a city and called it after the name of his son Enoch. Here in all probability, domestic architecture took its rise. Josephus tells that the children of Seth, the son of Adam, after having invented astrology and divers other arts, because they had heard it told by Adam that the world would undergo a two-fold destruction, once by a great deluge of water, and again by fire, they erected two columns, one of brickwork, and the other of stone, on both of which they wrote the precepts of the several arts invented by them, because that in case the column of brickwork should fail to resist the force of the water, that, at least, of stone might preserve to posterity the remembrance of those arts by what was written upon it. Whether this tradition be well founded or not, it proves the general belief that the arts attained in the very earliest ages to some degree of perfection. To this must also be added, that with the tradition is connected the "Vision of Enoch," on which is founded one of the most important narratives in the history of our Craft.

In the days of Enos, the son of Seth, began men to call upon the name of the Lord, or to be called by the name of the Lord.

Now, it is very clear that calling on the name of the Lord is worship, which must be either private or public. That private adoration is not here meant, [appears to] me equally obvious. It

was, therefore, public worship by which these descendants of Adam sought openly to declare themselves on the Lord's side.

Now the inference is natural that public worship requires, more especially in towns and cities, a place or edifice for its celebration; and we may presume that the common supposition of there being no place of public worship except hills and groves, before the building of the Tabernacle, to be incorrect, or at least, improbable. In what divine worship consisted is a different question, and one plainly belonging to another branch of our system.

Of the two sons of Lamech, the seventh in direct descent from Adam, Jabel, the son of Adah, is said to have been the father of such as dwell in tents, leading a wandering nomadic life, surrounded by flocks and herds, and moving hither and thither to obtain the pasturage and water supply, necessary for that which, no doubt, formed no small item of their earthly possessions, for it is distinctly added that that Jabel was the father also of such as have cattle, and the brother of Jabel, by the same mother, was Jubal, and he is described as the Father of all such as handle the harp and organ. Of Tubal Cain, the third son of Lamech, by Zillah, we read that he was an instructor of every artifice in brass and iron. Hence we learn first that the general mode of life in those days was social, in more or less fixed habitations, such as to necessitate a knowledge and practice of building; for it may with good reason be inferred that Jabel was the first to make use of tents, or of such dwelling places as could be hastily erected and easily removed; and secondly, we learn that Jubal cultivated the science of music, and employed his skill in the construction of musical instruments. The original names given to the instruments handled by the followers of Jubal, are probably generic, and not specific denominations, indicating the two classes of stringed and wind instruments, each of various kinds. But a knowledge of the laws of harmony and modulation, and the invention of musical instruments, bespeak no small advance in science, while the formation of such as would answer to the terms employed, implies no inconsiderable proficiency in manual art and mechanical dexterity; and thirdly, we learn that Tubal Cain was an instructor, or rather according to the metaphorical expression of the original, *a whetter or sharpener* of that class of workmen, by which not only many of the conveniences, but many also of the necessities and ornaments of life are chiefly fabricated. We cannot, indeed, doubt that much more is meant than that Tubal Cain merely accomplished the reduction of the metal, and the application of copper, zinc, and iron to rough and common uses and purposes, because the same identical words are employed to express the extraordinary talents of Hiram of Tyre, the most eminent artificer mentioned in Holy Writ; and Hiram himself was the son and pupil of one who was cunning, "endued with understanding, and skilful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson."

It is worthy of remark, that each of the names of the three brothers, Jabel, Jubal, and Tubal Cain, is derived from the same root, meaning "to lead," or "to bring," implying that they

were all eminent leading men, fathers in their day; hence was derived also Jubilee, and the Hebrew Jobel, signifying a "trumpet," indicating, in no obscure manner, that connection of the arts and sciences with religion and public worship, even in the infancy of the human race, which, according to our definition, is Freemasonry.

In this short review of the antediluvian period, we may discover, if I may so speak, the elements of our Sacred Science, and in the further investigation of this still unexplored domain a brief specimen of the mode of going to work is thus offered to all intellectual Freemasons, and this pursuit I would most earnestly recommend to all. The jungle of falsehood, the pitfalls of superstition, and the huge boulders of ignorance, have already been removed and levelled by the labours and exertions of those illustrious pioneers of science, whose names I have before mentioned; but a rich *vega* of knowledge must be reaped ere we enter the Alhambra of our desires; a wide and fruitful plain of research lies before us, which we must boldly traverse ere we can reach the glittering star which beckons us on in our path of enquiry, and whensoever exhausted and overpowered by our exertions, or alarmed and disheartened by the streams of mistrust or the hedges of scepticism, which cannot fail at times to beset and oppose us in our progress, we shall ever find renewed strength and inspiration by falling back on the assistance and support of our only true and safe guide, and diligently pursuing the course traced out for us in the Book of Truth, for

"There springs

From that same book that lustre, and those rays,
Of light, that turns our darkest nights to days."

AN ANCIENT CHARGE.

A Charge delivered to a Constituted Lodge of Free and Accepted Masons, at the King's Arms, in Helston, Cornwall, on Tuesday, 21st April, Anno Domini, 1752, V.A.L. 5752.

Friends and Fellow Brethren.

As I have the honour of being distinguished by a badge of office in this regularly constituted Lodge, I beg to make my best choice of this opportunity to assure you that I will use my best endeavours to execute the trust which you have reposed in me with freedom, fervency, and zeal; and here I beg the favour of your attention for a few minutes while I exhort you to consider, with a becoming seriousness, some useful hints which concern all of us. And first, I beg leave to recommend an unwearied diligence and assiduity in the great work wherein you are immediately concerned, to be upon your guard at all times, and on all occasions, especially before strangers, who will certainly watch every opportunity to extract from you that secret which has for ages and generations been hid from those who are unqualified to receive it. The proper observance and diligent execution of this part of your duty will recommend you to the notice of the world in general, and the regard of the lodge in particular. Be ye also careful, my brethren, to avoid every action which has the least tendency to brand you with the odious name and character of a covetous man, which our holy brother the apostle Paul has with great reason, declared to be idolatry. For what, my brethren, can be expected from the man who makes gold his hope, and places his confidence in his riches? What, but that he will be deaf to the cries of the destitute orphan, and entreaties of the distressed widow. Let the contrary disposition prevail with us, and let not our charity be circumscribed within a narrow circle, but like that glorious

luminary which opens the day, dispenses its kindly influence to all around us, indeed, if we are good Masons, we can not be capable of abusing the means with which Providence has supplied us to do good unto all men, as opportunity shall offer, and in a more especial manner, the miserable and distressed. These are objects which not only deserve our commiseration, but also claim relief at our hands. Let the grand principle of brotherly love, relief, and truth, at all time distinguish us in this world, and ever prevail amongst us. This compassionate temper cannot fail of obtaining the love and esteem of all good and wise men; and what is of infinitely greater importance, the approbation of that Gracious Being whose favour is better than life.

Let us also be resolutely fixed in the great duty of sobriety, and not suffer liquor to get the ascendancy of our reason. It is reason, my brethren, informs us that we are creatures every way adapted to, and fitted for society; and that God has given us knowledge and understanding superior to other beings on this inhabitable globe, who all tend by a natural impulse to answer in their respective spheres the end of their Creation; and shall the creatures thus fulfil with the great regularity, the different purposes to which Providence assigned them; and men, the glory of this lower world, pervert the gracious designs of his Creator in appointing proper liquids to satisfy his thirst and exhilarate his heart. By abusing the means, and forgetting the end of their appointment, use them beyond the bounds of moderation, and thereby render himself equal, I had almost said inferior, even to the beastly swine. Did we but rightly and seriously consider the many mischiefs to which this vice exposeth us, we should certainly be very cautious of drinking to excess, well-knowing the fatal consequences which attend it, that it lays our reason asleep, and rouses the many, too often, predominant passions which disturb the mind of man. As we are careful to avoid the shameful sin of drunkenness, let us at the same time remember, that we are in duty bound to abstain from another vice, which is too common in the present age; I mean the detestable practice of swearing by, and invoking the solemn name of the great and glorious God, on the most trifling occasions. This vice, my brethren, has not one motive or inducement, that I know of, to support the practice of it. It is practised by the vulgar, it is forbid by the positive command of an Almighty God, who is ever jealous of his honour, and will not hold any guiltless who take his holy name in vain. This vice is a scandal to society, and disgraces the man below the level of the brutal tribe, who all join with the feathered choir in the praises of their great Creator. Let us, therefore, keep a constant watch upon the door of our lips, let us, if possible, live peaceable with all men, let us keep our passions in constant subjection. By this means we shall be enabled to demonstrate to the world that we are good men and true, that we aim at no other character than that of piety towards God, and unfeigned love to one another. Love, my brethren, is the bond of perfectness; it is the divine temper, which enables us to preserve the unity of spirit in the bond of peace, and makes us like Him, who is the pure and inexhaustible origin of it, stand fast in one spirit, and be perfectly joined together in the same mind and in the same judgment; let us consider that this is a duty incumbent on us, that it is recommended to our notice and imitation by our Great Leader and Exemplar, who came to seek and to save that which was lost, and laid down His life, even for His enemies. What a powerful motive and inducement have we in this unparalleled instance of Divine love opened to our view, for our instruction and government in this state of trial, unto which we shall do well if we take heed as unto a light shining in a dark place. And I hope there is not one member of this community, who does not endeavour to the utmost of his power, to discharge this duty, as it behoves every good and wise man; and that there are not any amongst us who are not truly sensible of the necessity we lie under to fulfil this great, this important part of an obligation which is an indissoluble bond by which the particular members are united and

cemented in one body, Let us support and recommend this great and laudable virtue by examples, worthy the imitation of mankind. This is the most effectual method we can pursue to silence the the ill-natured suggestions of the proud, the wicked, and the vain part of our species, who, though they are by no means proper to be members of our well governed community, yet must by this means be induced (as it were forcibly) to own, and secretly, the benign influence of that love and unity, which naturally produce peace and harmony amongst brethren.

I must also beg leave to recommend a proper regard to be paid to the laws, constitutions, and orders of our most ancient and honourable Fraternity, and due deference and respect to the particular officers thereof in their respective places, whose business it is to carry them into execution; and I hope the only contention among you will be a laudable emulation in cultivating the Royal Art, and striving to excel each other in everything which is great and good. Let us convince the unbelieving multitudes that no pride, sordid or lucrative views can ever prevail upon us to admit into the number of those who are acquainted with the knowledge of our Mysteries, the unworthy, the profane, or contentious part of mankind; but that we will stand fast in that liberty with which God hath blessed us, and join with one heart, and one voice, in excluding such wolves from our peaceable fold. In a word, let all of us endeavour, in our respective stations, so to regulate our whole conduct, as not to give just occasion of offence in anything. Let us be submissive to superiors, courteous and affable to equals, kind and condescending to inferiors; and let our whole deportment testify for us that we have formed our lives upon the perfect model of God's revealed will, exhibited to us in the Holy Bible; that this Book is the basis of all our Craft, and that it is by this piece of Divine furniture, so essential to our society, we are taught wisdom, to contrive in all our doings, such means as may conduce to His honour, and the salvation of our immortal souls, strength to support us in all difficulties and distresses, and beauty to polish the rough un-hewn block of the mere natural man, and bring it into the likeness of our Maker. Let us run with patience the race that is set before us, with an unwearied perseverance in well-doing, put to shame the ignorance and malice of the foolish, and the wise and great will think it no disparagement to be influenced by our example, when we shall let our light shine before men, that they, by seeing our good works, may be also induced to glorify the Supreme and Almighty Architect of the Universe. Let us approve ourselves faithful stewards of those things committed to our charge, that whensoever it shall please our great Creator to demand of us an account of those talents, which He, in His infinite wisdom, has thought fit to bestow upon us, we may be found ready to render it up with joy, may have our loins girded up, and our lights burning, and we ourselves be as men waiting for the Kingdom of God, and on that morning, when the Sun of Righteousness shall arise, with healing in His wings, we may be allotted to a house not made with hands, in the happy region of eternal day, may hear his welcome salutation of the Redeemer in the presence of men and angels, well done, thou good and faithful servant, thou hast been faithful in a few things, I will make thee a ruler over many things, enter into the joy of thy Lord. O happy day! when the faithful shall outlive the world, and all its fading glories, shall see the sun, moon, and stars obliterated from the concave of Heaven, and Himself employed, swallowed up in the never fading glories of boundless eternity; these ardent wishes for your welfare, both here and hereafter, flow from the honest heart, zealous in the cause of Masonry; and that every attempt for completing this great work may meet with proper encouragement, is the sincere wish and unfeigned desire of

Your true and faithful brother,

ISAAC HEAD.

GRAND CHAPTER OF CANADA

The Fifteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada was opened at the Masonic Hall, Toronto, on Wednesday, the 14th August, at noon, present, M. E. Comp. Capt. Thompson Wilson, as Grand Z.; R. E. Comp. S. B. Harman as Grand H.; R. C. Comp. W. B. Simpson, as Grand J.; and about 80 officers and members. The Grand Scribe E. having read the rules and regulations for the government of the Grand Chapter during business, and the usual motion accepting the minutes of last convocation as read, having been adopted, R. E. Comp. Harman, on behalf of the M. E. the Grand Z., read the following address.

To the Most Excellent The Grand Chapter of Royal Arch Masons of Canada, Greeting.

Companions,—I greatly regret that I am prevented being with you at this the fifteenth Annual Convocation of Grand Chapter. For some weeks past I have not been in my accustomed good health, and I am advised not to risk the probable excitement, consequent upon attending, at this warm period of the year, more than one Masonic assemblage to take place at Toronto, and the re-union with old friends, companions, and brethren after a year's separation from each other, and I confess freely that my heart warms at such meetings, and drives away thoughts of consequences! Although absent in body I shall be with you in spirit, and no member of our order more sincerely wishes continued and increasing prosperity to Grand Chapter than I do and will.

With this brief preliminary I can but repeat here, what I told you last year, that Royal Arch affairs have afforded so little material to which to call your attention, on account of the general harmony that has reigned, that any address cannot be of lengthy dimensions.

I have granted dispensations for the following new Chapters during the past year, and which I recommend Grand Chapter to confirm by Warrant, viz:—St. John's, at Cobourg, Ontario; Elora, at Elora, Ontario; Saugeen, at Walkerton, Ontario; St. Charles, at Montreal, Quebec; Prince Rupert, at Winnipeg, Manitoba; Bruce, at Petrolia, Ontario.

I hope these new Subordinates will prove worthy of your trust. But as to this, and all other information referring to local matters, the Reports of the several Grand Superintendents of Districts will be your sure guide, and as regards the financial affairs of Grand Chapter, which are satisfactory, your own excellent officers, Grand Treasurer and Grand Scribe, are your standard and reliable references. The disbursements authorised by Grand Chapter have all been defrayed, upon the requisite vouchers.

And here it will not be out of place to state that your Grand Treasurer R. E. Companion Noel having left to become a resident of Manitoba, delivered over his books and papers, and I appointed R. E. Companion J. W. Murton, of Hamilton, to be Acting Grand Treasurer until this Convocation, who has very kindly and willingly performed the duties, and I have much pleasure in thus making known to Grand Chapter the assistance that Companion Murton has hereby rendered.

"R. E. Companion Noel I nominate Grand Superintendent of Manitoba, as a slight token of recognition and appreciation of his services to Grand Chapter.

"Notices of motion were given last year,—First, For holding the Annual Convocation permanently at Toronto,—and Second, For the recognition by Grand Chapter of certain Rites and Degrees not at present included in the Constitution; and these, if not allowed to fall through, will need your consideration.

"The Grand Scribe E. has received copies of the Proceedings of various Grand Chapters, with all which Bodies the Grand Chapter of Canada is in very friendly relationship. A Report will be presented by the Committee on Foreign Correspondence, which will doubtless prove interesting, for these proceedings are full of valuable information, contain many statistics, and also numerous decisions, in every way inviting notice, for our Companions of the United States are by no means niggardly in dispensing light and

knowledge, on the contrary, they appear to delight in so doing.

The Representative system is evidently gaining ground and popularity. During the past year I have been advised of the appointment of R. E. Companion Henry Robertson as Representative of the Grand Chapter of the District of Columbia near this Chapter, and I am led to believe that he has likewise been so nominated by the Grand Chapter of the State of New York. R. E. Companion Robert Ramsay is nominated Representative of the Grand Chapter of Illinois near this Grand Chapter. I have, on good recommendation, appointed as Representative of the Grand Chapter of Canada, R. E. Companion John Edwin Mason, near the Grand Chapter of the District of Columbia, and R. E. Companion James H. Miles near the Grand Chapter of Illinois, all which are of course subject to your approval.

I received a communication, through R. E. Companion Colonel McLeod Moore, from a body styling itself "The Grand Royal Ark Lodge of England," seeking recognition and an exchange of representatives with us. Although aware of the existence of this body in England, I failed to understand its connection with Royal Arch Masonry, and therefore contented myself with promising to submit the matter to Grand Chapter at this Convocation, leaving Companion Moore to proceed with it or not, as he might think proper. I may here remark, the "Grand Royal Ark Lodge of Canada," has since been organized.

"The Grand Mark Lodge of England," which was recognized by Grand Chapter in 1870, also sought an interchange of Representatives. I requested the Grand Scribe E. to write and state that any Representative must necessarily be a Principal or Past Principal of a Chapter, and could of course act only upon matters relating to the Mark degree. The subject is attended with some little difficulty, because here the Mark is quite subordinate to the Royal Arch, and it should have the careful consideration of Grand Chapter.

Since this application was received, I understand that the Grand Mark Lodge of England is trying to assume some control over the Mark Degree here, by granting or proposing to grant warrants for conferring the same. I requested the Grand Scribe E., through whom the information reached me, to write to England to the effect that the Mark Master, Past Master and Most Excellent Master Degrees, commonly styled Intermediate, in Quebec and Ontario, belong to the jurisdiction of the Grand Chapter of Canada, exclusively; that any Mark warrant issued from and by England could not be recognized, and ought to be withdrawn and cancelled; and that any other course could not fail to seriously imperil the friendly relations now existing between the two bodies.

A warrant is said to have been asked for by the St. Paul's Royal Arch Chapter, Montreal, on the registry of England, and one of those Chapters still working in Canada, but retaining its allegiance to the Grand Chapter of England by sufferance and good faith on the part of the Grand Chapter of Canada. The transaction has anything but a pleasant look, and betrays a seeming want of courtesy towards us, which may not, however be intended. I know of nothing to prevent St. Paul's Chapter applying to this Grand Chapter for all requisite authority to the Intermediate Degrees, which are not recognized by the Grand Chapter of England as necessary to be conferred preparatory to a candidate's exaltation to the Royal Arch. It is very advisable for Grand Chapter to place on record an opinion on this entire subject, so that its propriety or otherwise may not be left to linger in uncertainty.

There is a subject to which I feel it to be my duty, as well as my happiness, to invite your special attention. I mean the merciful restoration to health and the British Empire of our Most Illustrious Brother and Companion His Royal Highness the Prince of Wales, and the joy and glad relief thereby afforded to our good and gracious Queen, the amiable and lately sorrowing Princess of Wales, and the other members of the Royal Family, in whose natural anxiety the whole nation has borne its loyal share. We

"After suffering many years from indigestion and biliousness, for which I could find no remedy, I was at length induced by a friend to try your Vegetable Pain Killer for it, and the first bottle I used of it gave me entire and permanent relief."—J. L. Hyman, Manchester, July 15, 1867.—To Perry Davis & Sons, London, W.C."

have indeed great reason to return our heartfelt thanks to the Giver of all Good for this, one of his manifold mercies, in thus giving back from the very brink of the grave the "Hope of the British Dominion," and over which the sun never sets! I hardly need, I think, suggest a loyal address of congratulation and warm sympathy to be prepared and sent to England. I see by a published document that the Grand Lodge of Canada has already performed its part of this grateful duty, and I regret that their address is not made a joint one, emanating from our two bodies. We belong to the same time-honoured institution, are actuated by the same loving loyalty and devotion to the Crown, and we are in close communion one with another. Perhaps Grand Chapter may see the propriety of this joint action, and probably it is not too late to send a communication to the Grand Lodge, expressive of our desire to write in this course. Their address speaks your sentiments most fully, I am very sure, and most appropriately and cannot do otherwise than insure your cordial co-operation. It is for you to decide.

Before concluding, I must state that there is one unfortunate cause of difficulty which Grand Chapter in its wisdom will, I trust, arrange. Discord is at work in Prevost Chapter, No. 14, Durham, and I fear that it owes its origin to what we all understand as the "Quebec Difficulty," to which, however, I need not further allude. I am afraid that Companions have suffered their feelings to find entrance into their Chapters. I thought I had successfully prevented this, but seem, to my sorrow, to have failed. The papers relating to this matter are with the Grand Scribe E., and will enlighten you sufficiently, without my occupying more of your time than I now have by entering into details. I hope most sincerely that this outstanding grievance and masonic scandal will be removed by your action.

And now I will conclude by reminding Grand Chapter that new officers have to be elected. You have given me your confidence, by choosing me for eleven years to be your Grand First Principal. I cannot sufficiently express my grateful sense of your kindness; but have endeavoured, to the best of my judgment, to repay your trust, by fulfilling my duties zealously, faithfully, and impartially, and trying to promote the welfare of Grand Chapter. The period has now arrived when I must seriously ask to be relieved from my high office. I have not nearly so much leisure now to attend to the details of Freemasonry as I had, although I shall ever take an earnest interest therein, and in our Order generally. I therefore invite you to select from among the many good and true men you have among you, one to succeed me as your presiding officer. However little I may care to spare my own self, I feel that I can no longer do full justice to Grand Chapter, though quite as much devoted to you as ever. I will therefore offer my farewell, except as an individual member and companion. My best thanks are due, and I tender them to my companion officers, for their attention and kindness. Your Grand Scribe E. I cannot sufficiently praise. He is a treasure to Grand Chapter; and fortunate it is for the Grand First Principal to be able to have such a valuable officer at his elbow. R.E. Companion T. B. Harris and I have never had one single difference since we have been, for so long a period, brought into official and friendly contact with each other.

I pray that the Great I Am will spare us to meet together next year in health and happiness, and may He preserve our Order, and protect and protect and care for you all. So mote it be.

BREKFAST.—EPPE'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. Eppe 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 EPPE & Co., Homoeopathic Chemists, London."

HOLLOWAY'S PILLS.—Depression of Spirits, Debility.—Some defect in digestion is generally the cause of mental depression. On rectifying the disordered stomach the long list of gloomy thoughts retire and is succeeded by more hopeful and more happy feelings. Holloway's Pills have been renowned far and wide for effecting this desirable change, without inconveniencing the morbidly sensitive or most delicate organism. They remove all obstructions, regulate all secretions, and correct depraved humours by purifying the blood and invigorating the stomach. Their medicinal virtues reach, relieve, and stimulate every organ and gland in the body, whereby the entire system is renovated. No medicine ever before discovered acts so beneficially upon the blood and circulation as Holloway's celebrated Pills.—*ADVT.*

Multum in Parvo, or Masonic Notes and Queries.

BRO. HOLMES AND HIS NOTES (PAGE 607).

The Lodge of Edinburgh, Mary's Chapel, No. 1 on the roll of the Grand Lodge of Scotland, is assigned as having been the builders of Melrose Abbey, in 1136, while the Lodge Mother Kilwinning, No. 0, only claims date 1140. The Lodge Mary's Chapel, No. 1, never had in any Masonic publication any other date than 1518 assigned to it. The fact is a Masonic lodge still exists at Melrose, claiming its origin from the building of the Abbey, and having records of of very ancient date. This lodge is self-supporting, and independent of all others, and in no way recognises the authority of the Grand Lodge of Scotland, but admits as visitors Freemasons, from wherever they come. There is no doubt that this was one of the several lodges or bodies of Freemasons engaged in the erection of ecclesiastical structures in Scotland, of an earlier date than either Mother Kilwinning or Mary's Chapel. The fact of this lodge never having joined the Grand Lodge of Scotland, its existence has always been attempted to be ignored, but a more prosperous or rich lodge is not under the Scottish jurisdiction. On strict examination, it will be found to date at least four years older than any lodge in Scotland.

ONE WHO OFTEN VISITS IT.

LEGALITY OF LODGE MEETINGS.

An Act passed in the 39th George III., chap. 79, (12th July, 1799) intitled "An Act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices."

Freemason lodges are exempt from its provisions, provided that the 6th section is complied with, a portion of which is as follows:—

"That this exemption shall not extend to any society or lodge, unless the name or denomination thereof, and the usual place or places, and time or times of its meetings, and the names and descriptions of all and every the members thereof be registered with the Clerk of the Peace of the county or borough in which such lodge is situate, within two months after the passing of this Act, and also on or before the twenty-fifth day of March in every succeeding year."

Original Correspondence.

INSTRUCTION IN SOUTH WALES.

To the Editor of the Freemason.

Dear Sir and Brother,—

My attention has been directed to a paragraph in your journal of the 21st ult., headed "Instruction in South Wales," but which, in truth, chronicles the proceedings of one lodge only in this Province, viz., the "Indefatigable Lodge, No. 237, Swansea."

If, as stated, the brethren of the Indefatigable Lodge have not held any Lodges of Instruction for a number of years I assume that some good and efficient reason exists for not holding them, but the reason is certainly not a lack of ability on the part of its members, many of whom are skilful Masons, quite competent to perform any work they undertake.

The paragraph states, however, "That the members of the Craft in South Wales have now an opportunity of becoming thoroughly acquainted with the beauties of Freemasonry, as contained in the Lectures," the inference being that no such opportunity had ever been afforded in the past or permitted in the present.

What are the facts? Let them speak for themselves.

In the year 1864, Lodges of Instruction were held at the Indefatigable Lodge, Swansea, in the months of April, May, June, July, August, and September. At each of these meetings the Sections in either First, Second, or third Degree were worked; and notably, at the September meeting, the Fifteen Sections were worked throughout, for the first time in South Wales. These Lodges of Instruction were presided over by the then Worshipful Master, Brother Edward J. Morris, our present Deputy Prov. G.M.

The example thus set, was followed in a short

time by the other lodges in the Province, to the great advantage of Freemasonry in South Wales. I have kept no register of the dates, but, I may state, that I have, since the period above referred to, attended Lodges of Instruction at the Cambrian Lodge, No. 364, Neath; at the Afan Lodge, No. 833, Aberavon; at the Bute Lodge, No. 960, Cardiff; and at the Talbot Lodge, No. 1323, Swansea, at which the Sections have been excellently worked.

At my own lodge, the Cambrian, No. 364, the Sections have been frequently worked; and, I may add, were last worked on Monday evening, the 7th inst., on the occasion of a friendly visit from the officers and members of the Afan and Talbot Lodges, when the W. Deputy Prov. G.M. favoured us by presiding.

At the recently established Talbot Lodge, at Swansea, the Sections have been repeatedly worked; they were last worked, I am told, most admirably, on Wednesday, the 2nd inst., the W.M., the Rev. Charles T. Heartley, M.A., presiding on the occasion with marked ability.

On Monday next, the officers and members of the Cambrian and Talbot Lodges, will pay a friendly visit to the Brecknock Lodge, No. 651, Brecon, when it is, I believe, intended to work the Seven Sections of the First Lecture, and when the W. Deputy Prov. G.M. will preside.

That the members of the Indefatigable Lodge should have desired their efforts to improve themselves to be known and appreciated, is but natural; but the credit could have been earned, and the praise won, without ignoring either the past history of the lodge, or efforts similarly put forth by other lodges in the Province.

I am, dear Sir and Brother,

Faithfully and fraternally yours,

WALTER WHITTINGTON, P.M. No. 364.

Prov. G. Secretary.

THE SECRETARYSHIP OF THE MASONIC INSTITUTION FOR GIRLS.

To the Editor of The Freemason.

Dear Sir and Brother,—

I have noticed with pleasure the cordial tone of the letters of two of your esteemed correspondents, recommending our worthy Bro. Wentworth Little for the office as Secretary, (about to become vacant, as I learn), to the Girl's School. The prizes in Masonry are few, and they should be conferred on those who live in and for the Royal Art.

Bro. Little has now for some years distinguished himself as a Masonic student, and the Craft generally owes a great deal to him. As an able exponent of our mysteries, an erudite Freemason, and an energetic officer, Bro. Little would honour the post to which it is hoped he may be appointed. My influence is nil, and my opinion, I dare say, of little weight, but if I had a hundred votes, I should give them to Bro. Little.

Yours fraternally

EMMA HOLMES.

P.G. Reg. Suffolk.

THE DUKE OF ST. ALBANS VISIT TO LINCOLN.

To the Editor of the Freemason.

Dear Sir and Brother,—

I perceive by Saturday's issue of the *Freemason* you have been misinformed with reference to the Duke of St. Alban's visit to Lincoln, (vide page 617).

The Duke has kindly consented to preside at the opening ceremony of the new Masonic Hall Buildings in this City, on Tuesday, the 29th inst., when it is intended to transfer the Witham, 297, and St. Hugh Lodge, 1386, from the present lodge rooms in Grantham-street, to the New Hall in Newland. The foundation stone of these new buildings was laid on Thursday, 17th August, 1871, and it is looked forward to the works being completed by the above date. The buildings consist of a large concert hall, capable of accommodating upwards of 700 persons; small hall for sales, &c.; lodge, banquet and clothing room, with suitable accessories. The programme of arrangements for the opening day is not yet fully decided upon.

I remain, Dear Sir and Brother, yours truly,

HENRY WATSON.

J.W. 1386

NOTICE.

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

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United States of America.

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Public Amusements.

THEATRE ROYAL SADLERS WELLS.

On Saturday and Wednesday, October 19th and 23rd, "William Tell." William Tell, Mr. T. C. King; Gesler, Mr. F. Shepherd; Michael, Mr. Rainbow; Furst, Mr. Evans; Verner, Mr. Lacy; Rudolf, Mr. Hamilton; Melchior, Mr. Dudley; Erne, Mr. Cullen; Albert, Miss M. Cooper; Emma, Mrs. Stephenson. After which, a Grand Ballet Divertissement, entitled "Love;" Mademoiselle Rosine, and efficient Corps de Ballet. To conclude with "Black-Eyed Susan." William, Mr. T. C. King; Captain Crosstree Mr. Rainbow; Susan, Miss M. Cooper; Mayflower, Miss Carlyle. On Monday and Thursday, "Ingomar." Ingomar, Mr. T. C. King; Myson, Mr. Dudley; Polydore, Mr. Hudspeth; Timarch, Mr. F. Shepherd; Alaster, Mr. Sydney; Trinobantes, Mr. Parkes; Parthenia, Miss M. Cooper; Actea, Mrs. Stephenson; Theano, Miss Rainbow. After which a Grand Ballet Divertissement, entitled "Love." To conclude with "Black-Eyed Susan;" characters as above. On Tuesday and Friday, "Richelieu." Richelieu, Mr. T. C. King; De Mauprat, Mr. M. Shepherd; Joseph, Mr. Dudley; De Bringen, Mr. Hudspeth; Francois, Mr. Sydney; Julie de Montemar, Miss Cooper; Marion de Lorme, Miss Carlyle. After which, a Grand Ballet Divertissement. To conclude with "The Goose with the Golden Eggs;" Mr. Hudspeth and Mrs. Stephenson. Stage Manager, Mr. C. T. Burleigh.

THEATRE ROYAL VICTORIA.

On Saturday evening, October 19th, and during the week, Betsy Baker; Mr. J. Fawn and Miss Bramah. After which, "The Duke's Daughter." Legardiere, Mr. C. Sennett; Gonzague, Mr. C. Power; De Nevers, Mr. Vaughan; Cocardasse, Mr. J. Fawn; Passepoil, Mr. G. Skinner; Peyrolles, Mr. Leigh; Regent, Mr. Bousfield; Chaverney, Mr. Prescott; Staupitz, Mr. Parker; Petite, Miss Allen; Blanche De Nevers, Miss M. Henderson; Blanche De Caylus, Mrs. C. T. Burleigh. To be followed by "The Lady of the Lake." Roderick, Miss Pattie Goddard; Malcolm, Miss Maude; James Fitzjames, Miss Bramah; Malise, Miss Allen; Ellen, Miss H. Farren; Douglas, Mr. C. Power; Family Bard, Mr. Leigh; Blanche, Mr. J. Fawn. To conclude with a Grand Ballet Divertissement, entitled "Love;" Mademoiselle Rosine and a numerous and magnificent Corps de Ballet. Stage Manager Mr. C. T. Burleigh.

Answers to Correspondents.

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

E. B. C.—1. It is no part of the ritual to read a portion of Scripture at the opening of a Lodge. 2. Yes, the Immediate Past Master has no claim; the W.M. can deputize any Past Master to assist him. 3. Such a proceeding is irregular; the compasses should be used.

The following reports are deferred for want of space:—Royal Visitors at Lathom House; Villiers Lodge, Twickenham; Prov. G. Lodge of Jersey; British Union Lodge, Ipswich; Baldwin Lodge, Dalton-in-Furness; Commercial Lodge, Leicester; De Mowbray Chapter, Melton Mowbray; Macdonald Mark Lodge; Howe Mark Lodge, Melton Mowbray; William de la More K.T. Encampment, Prescott; Byzantine Red Cross Conclave, Leicester.

Births, Marriages and Deaths.

MARRIAGE.

PLIMSAIL.—WEBBER.—October 12, at Christ Church, Albany-street, Bro. W. S. Plimsail, of the Villiers Lodge, No. 1194, Twickenham, to Maria, the daughter of the late M. J. Webber, of Covent Garden.

The Freemason,

SATURDAY, OCTOBER 19, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.

The price of the Freemason is Twopence per week; annual subscription, 10s. (payable in advance.) All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C.

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

THE SPURIOUS RITE OF MEMPHIS.

We take no credit to ourselves for having recently exposed the hollow sham, yclept the "Ancient and Primitive Rite of Masonry," inasmuch as we conceive it to be simply the duty of an honest Masonic journalist, and, indeed, of any Mason, within the sphere of his influence, to discourage every "organised hypocrisy," which dares to assume the hallowed name of Freemasonry.

But we do congratulate ourselves upon the result of our solemn warning to the Craft. Notwithstanding the extensive circulation of speciously worded invitations amongst the Metropolitan brethren, and, notwithstanding the personal entreaties of one or two Memphite notables, the meeting convened in honour of the "illustrious Seymours and Yarkers," on the 8th inst., was nothing but a miserable *fiasco*.

About fifteen individuals "assembled and gathered themselves together," to enact the wretched farce of installing a new Grand Master General of Masons for the United Kingdom!

Of those present on the occasion more than one third were members of a profession for which we have great regard, and we are sure that the theatrical gentlemen to whom we allude will forgive us for expressing an opinion that they might have been better employed in rehearsing a genuine stage performance, than in participating in so indecent a burlesque on Freemasonry.

Possibly, however, they may have attended, as a compliment to Mr. Harry Seymour, *ci-devant* wigmaker and actor, and in this case we are ready to make every allowance for their *esprit-de-corps*, even though we may feel inclined to damn the play—and the players.

The pretensions of Seymour and his coadjutors are not made known now for the first time. In the United States, he has secured some adherents, but the vigilance of the legitimate Masonic authorities has even there "scotched the snake." Added to which, the misdeeds of certain prominent "Memphites" in America have brought discredit upon the remainder, and although we hold that Mr. Seymour, personally, is a harmless individual, we cannot say so much for some of his associates, who are, even now, expiating their guilt in a felon's cell. Beyond all doubt, a Rite of Memphis, which assumed to supersede all other rites in Freemasonry, was founded by one Marconis de Nègre, about 1839, and it is equally indubitable that this rite obtained some sort of recognition from the Grand Orient of France, because the latter body desired to absorb it, and so wipe out what it considered an anomaly and a disgrace to the Craft. But the noxious weed, uprooted in France, reappeared in the New World, with Harry Seymour as its

Farmer General. And now, such is the Memphite faith in human credulity, the spurious plant is specially imported into this country for the benefit of English Freemasons. It is important to note, moreover, that the Grand Orient of France emphatically repudiates the whole affair, and asserts, through the Chief of its Secretariat, that Mr. Seymour has "neither a charter nor a power." Well, our friends have played their parts, and we fear they will leave the shores of Albion sadder, if not richer men. The good sense of the English Craft has simply ignored Apis and Serapis, and the stupendous tomfooleries of this new Masonic revelation. We had hoped to have enjoyed a good side-splitting laugh, but the "piece" has been withdrawn so suddenly, that our hopes are blighted. The "illustrious" invaders came; they saw, but have scarcely conquered; and now, like phantoms they have gone, never, we devoutly trust, to return. If there be in this land of ours, any who are emulous of Seymour's glory; any who burn to achieve his renown, we will give them a word of homely but invaluable advice—*'Ne sutor ultra crepidam.'*

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

MACDONALD LODGE (No. 1216).—A meeting of this lodge was held at the head quarters of the First Surrey Rifles, at Camberwell, on Wednesday, the 9th instant, when were present—Bros. G. Waterall, W.M.; S. H. Wagstaff, I.P.M.; James Stevens, P.M., as S.W.; W. J. Messenger, J.W.; Dr. Eugene Cronin, Treasurer; J. J. Curtis, Sec.; F. J. H. Hastie, S.D.; M. S. Larham, J.D.; H. Hammond, I.G.; F. H. Cozens, Org.; W. Elliott, Walter Gray, T. W. Carnell, and other members. At the request of the W.M. of St. John's Lodge, No. 70, Plymouth, Bro. W. P. Collins was passed to the degree of F.C., and was subsequently proposed as a member of the lodge. Mr. John Henry Alexander having been duly balloted for, and approved, was initiated. Candidates for raising were, from unavoidable circumstances, prevented from attending, in one case, to the great regret of the members of the lodge, in consequence of serious accident. The only other important business before the lodge was that of alteration of date of meetings, it being found necessary to meet the requirements of the corps to which the members belong, to change the same from the second Wednesday in the month to the second Thursday, and the necessary notice of motion having been previously agreed, was now confirmed, subject to the approval of Grand Lodge. The ensuing meeting of the Macdonald Lodge will, therefore, be held on the second Thursday in December. A vote of condolence with an esteemed brother, whose ill health compels a long absence in southern climes, was unanimously passed, with earnest wishes for his convalescence and return in due time for installation as next W.M. Propositions for initiation at ensuing meeting were then taken, and the lodge was closed in due form.

CHESHIRE.

ROCK FERRY.—Rock Lodge (No. 1289).—On Friday evening, the 11th inst., this lodge held its usual meeting, at Rock Ferry Hotel, attended by the following brethren:—Edward Friend, P.J.G.D., Cheshire, P.M. 1289, in the chair; F. R. Stevenson, P. Prov. G.S.B., P.M. 537, Treasurer; P. J. Pearson, Secretary; Simon Lewis, S.W.; F. C. Bolton, J.W.; Charles Sayer, S.D.; Pattison, J.D.; Eugene Wigdahl, I.G.; Owen Wooliscroft, Dr. Paton, A. Lowe, Stanton, Westbrook, and Bro. C. Barclay, 537, visitor.

The minutes of last meeting having been read and confirmed, the Acting W.M. explained the absence of Bro. Moore, W.M., whose wife and child were taken from him by the hand of death since the last meeting of the lodge, and a cordial vote of sympathy with him in his sad bereavement was recorded on the minutes. Bro. Friend then proceeded with the raising of Bro. Owen (Bro. Barclay ably presiding at the harmonium during the time the lodge was open), after which the lodge was closed down, and the brethren adjourned to refreshment, and a very harmonious evening was spent by all.

DURHAM.

CONSECRATION OF THE FENWICK LODGE, No. 1389, SUNDERLAND.

A new Lodge of Freemasons was consecrated and opened at the Masonic Hall, Park Terrace, This will increase the number of Craft Lodges now at work in Sunderland, to five. Of the other lodges three have had an existence of upwards of a century, but the fourth is of recent formation.

The Phoenix Lodge, which holds its meetings at the Freemasons' Hall, in Queen-street, was opened in 1755, with Bro. John Thornhill as first W.M. It had not at that time any name, being only known by the number, which was then 207, and met at an inn in Church-street. After many fluctuations Captain Geo. Thompson became W. Master, and remained in that position for seven years. During his term of office a hall was built, and the Lodge adopted a distinctive name, viz., that of "The King George's Lodge." The hall was dedicated to Masonry on July 16th, 1778, but only existed a little over five years, having been burnt to the ground on Nov. 19, 1783. The foundation stone of a new hall was laid on the 5th of August following, and the new building was solemnly dedicated on the 5th of April, 1785. The name of the lodge was then changed to that of the "Phoenix Lodge," which it still retains.

In 1757 the Lodge now known as the Palatine Lodge was opened, Bro. W. Scolly being first W. M. Like its predecessor, it had then no distinctive name, but afterwards it adopted that of "The Sea Captains' Lodge." After this name had been kept up for a considerable number of years, it was changed to the "Palatine Lodge," which is still its appellation. The first meetings of the Palatine or Sea Captains' Lodge were held at an inn in the High-street, known as the "Marquis of Carnarvon's Head." We afterwards find it meeting, between fifty and sixty years ago, at the Queen's Head Inn, in Queen-street, and subsequently, until its removal to the new Masonic Hall in Park-terrace, a little over two years ago, the meetings were for a long time held at the Bridge Hotel.

The St. John's Lodge has had an existence of something like a hundred years, having been opened as a military lodge, attached to an Infantry regiment, under a warrant granted by the Duke of Athole, then (in 1770 and following years) Grand Master of one of the two Grand Lodges of Freemasons which exercised jurisdiction in this country during the 18th century, and which were eventually united in 1813. The warrant was left in this town in the first decade of the present century, and the lodge continued to meet at different places in the town until it took possession of its present quarters (the Masonic Hall, Park-terrace) in 1870.

The Williamson Lodge was opened at the Royal Hotel, Monkwearmouth, in 1863, with Sir Hedworth Williamson as its first W.M., and it still continues to hold its meetings at the same place.

Another lodge had at one time flourished at Monkwearmouth, called the St. Paul's Lodge, but it ceased to exist some years ago. A hall was built specially for a lodge room on the Ballast Hills, at Monkwearmouth, nearly opposite the foot of Lambton-street. This was afterwards purchased (in 1794) by a congregation of Independents, who seceded from what was then called the Park-lane Chapel, and turned the building into a chapel, which was known for many years as "Lodge Chapel." A large room in Maling's-ring, which had been a Masonic lodge room, was also converted into a chapel in 1814 by the Unitarians.

The history and transactions of Masonic bodies

more than a century ago are very difficult to trace, and other Masonic lodges may have flourished in this town or neighbourhood and traces of them have been lost. We have ourselves seen a certificate, bearing date, Monkwearmouth, 1776, issued by the Lodge of Harmony, No. 475, but whether this lodge was the same as the St. Paul's—and its name was afterwards changed to that of the Apostle—or whether it was a separate lodge that long before the union in 1813, ceased to exist, we are unable to say. The foundation stones of some of the principal public structures in the town have been laid with full Masonic honours.

On Sept 24, 1793, a lodge was opened by Bro. William Henry Lambton, Esq., Provincial Grand Master for the Province of Durham, and the brethren walked in procession to the river, when the foundation stone of the bridge was laid by Rowland Burdon, Esq., a P.M. of the Sea Captains' Lodge, with full masonic ceremony. The bridge was declared open on the 9th of August, 1796, by H.R.H. the Duke of Gloucester, after a very splendid masonic ceremony (Bro. Burdon acting pro tem. as Provincial Grand Master) in the presence, Garbutt says in his History of Sunderland, of 80,000 spectators. The foundation stone of the Exchange was also laid with masonic honours by Sir Henry Vane Tempest, on August 10, 1812, and on November 12th, 1839, the foundation stone of the Athenæum was laid masonically by H.R.H. the Duke of Sussex.

Returning now to the proceedings of this afternoon when the youngest of the existing masonic lodges was declared duly constituted, the brethren were present in large numbers on the occasion, and the lodge, which is named after the late Bro. Henry Fenwick, Esq. (M.P. for Sunderland for some years), who for a considerable period filled the office of D.P.G.M., of the Province, was consecrated and formally opened by the R.W. the Provincial Grand Master (John Fawcett, Esq.) assisted by a large gathering of Present and Past Provincial Grand Officers, Worshipful Masters, and Past Masters, and the W. M. Designate Bro. W.H. Crookes, P.M. No. 80, and Prov. G.S. was installed as the first W.M.

Among those present were Bros. Sir Hedworth Williamson, D.Prov. G.M.; C. Rowlandson, P.J. G.W.; Rev.—Trotter, P.G.C.; Rev. G. R. Bulman, P.Prov. G.C.; B. Levy, P.Prov. J.G.W.; J. Potts, P.Prov. G.S.D.; A. Clapham, P.Prov. S.G. W. (Northumberland); the W. Masters of the Palatine, Williamson, Fawcett, Marquis of Granby, and Earl of Durham Lodges, &c., &c.

The consecration banquet was held afterwards at the Queen's Hotel, the W.M. (Bro. Crookes) in the chair, supported by the R.W.P.G.M., the R.W.D.P.G.M., &c., &c.

STOCKTON-ON-TEES.—*Philanthropy Lodge of Instruction* (No. 940).—The annual meeting of the Philanthropy Lodge of Instruction took place on Thursday evening the 10th inst., in the Lodge room, at the Freemasons' Hall, Wellington-street, Stockton. The Lodge having been opened in due form, Bro. J.H. Jackson officiating as W.M., Bro. J. Broome as S.W., and Bro. J. Boothroyd as J.W., and the ordinary business having been disposed of, the Treasurer, Bro. Thos. Walton, submitted his financial statement, which showed there was a small balance in hand. The Secretary (Bro. Thos. Bradley) then read the report for the year, which showed that although the total number of members on the roll was rather less than in the preceding year, the average attendance had been greater; taken altogether the lodge was in a very satisfactory and progressing condition. Both these reports were received and adopted with marked approval. The following officers were then elected for the ensuing year:—Preceptor, Bro. J.H. Jackson; Assistant Preceptor, Bro. A. Fowler; Treasurer, Bro. Thos. Walton; Committee, Bros. J. H. Jackson, A. Fowler, and W. J. Watson; Secretary, Bro. Thos. Bradley; Organist, Bro. Thos. Preston. Cordial votes of thanks were passed to all the officers for the very commendable manner in which they had discharged their duties and conducted the business. At the close of the lodge, the brethren adjourned to the banquetting-hall, and sat down to supper, the chair being occupied by Bro. J.H. Jackson, and the vice-chair by Bro. J. Broome. At the repast, the company was considerably augmented

and amongst those present were Bros. J. Trotter, A. Fowler, R.S. Hooper, W. J. Watson, J. Boothroyd, T. Bradley, T. Walton, J.G. Walton, J. Walton, T. Bowron, — Scarth, J.F. Mann, G. Herbert, W. Lightfoot, J. Trenholm, W. J. Usher, S. Gordon, J. Fowler, T. Preston, G. Hooper, G. Ellis, &c. On the removal of the cloth, the W.M. gave in succession the toasts of "The Queen and the Craft," "His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and rest of the Royal Family;" "The Most Worshipful Grand Master, the Marquis of Ripon, and the Right Worshipful Deputy Grand Master the Earl of Carnarvon, and the Officers of the Grand Lodge of England Past and Present." The next toast was given from vice-chair and was, "The Provincial Grand Master and Deputy Provincial Grand Master, and P.G. Officers, Past and Present," to which Bro. J. Trotter responded, and gave "Success to the Philanthropy Lodge of Instruction," coupled with the name of the Secretary. Both these brethren spoke highly of the value of lodges of instruction, and warmly commended this lodge to the support of the brethren. Bro. G. Ellis then proposed the health of the "Preceptor, Assistant Preceptor, and Officers of the Lodge," which was responded to by Bro. A. Fowler. Bro. G. Hooper, in giving the toast of "The Lodge of Philanthropy," expressed a warm appreciation of the fraternal feeling which existed between the members of that and the Tees Lodge, and hoped there would be even a still more frequent interchange of visits amongst them. Bro. J.F. Mann acknowledged the toast, and was followed by Bro. Usher, who gave "The Tees Lodge," which was suitably responded to. The speeches were agreeably interspersed with vocalism by several of the company, and the evening was spent most enjoyably.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* No. 281.—The regular meeting of this old established and prosperous lodge was held on Wednesday evening last, the 9th inst. The chair of K.S. was occupied by the W.M., Bro. William Hall, who was supported by Bro. J. Daniel Moore, M.D., P.G.S.B. England, I.P.M.; William Fleming, S.W.; Edward Airey, J.W.; James Hatch, P.M. and Treasurer; Edmund Simpson, P.M. and Secretary; John Hatch, P.M.; James Taylor, Organist; W. Sey, S.D.; John Bell as J.D.; R. Taylor, I.G., and several other brethren. The ordinary business of the lodge was transacted, and several communications read. Bro. Moore, on behalf of the Moore Mark Lodge, asked for the use of the lodge room on equitable terms, for the purposes of Mark Masonry. The consideration was deferred until the next meeting of the lodge. The bye laws were read by the Secretary, and after the usual proclamations, the lodge was closed. It was announced that at the next meeting of the lodge Bro. Moore would deliver a short lecture on the Three Grand Principles of our Order.

LANCASTER.—*Rowley Lodge* No. 1051.—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, on Monday, the 7th inst. There were present the W.M., Bro. Wilson Barker; Bro. Dr. Moore, P.G.S.B. England, and I.P.M.; Bros. W. J. Sly, S.W. Edward Airey, J.W.; James Taylor, S.D.; J. L. Bradshaw as J.D.; Richard Taylor, I.G.; John Hatch, P.M., 281; Thomas Jackson, E.A.P.; and John Watson, Tyler. After the usual preliminary business had been transacted, and Bro. Jackson had given proof of his proficiency as an E.A.P., Bro. Dr. Moore took the chair of the lodge, and in due form passed Bro. Jackson to the degree of F.C., the working tools being presented by Bro. John Hatch, P.M. Bro. Moore delivered the lecture on the second tracing-board, and some other instruction having been afforded, the lodge was closed according to ancient custom.

LEICESTERSHIRE AND RUTLAND.

MARKET HARBOUROUGH.—*St. Peter's Lodge* (No. 1330).—The second annual festival of this young and flourishing lodge, was held at the Assembly Room, Three Swans Hotel, on Friday, the 11th inst., and was well attended by members and visitors. Of the members the following

brethren, among others, were present :—W. Kelly, R.W. Prov. G.M., I.P.M.; Sir H. St. John Halford, Bart. (High Sheriff), P.G.S.W., W.M.; Albert Pell, M.P., Prov. G. Reg.; Rev. A. A. O'Neill, (P. Prov. G. Chaplain, Lancashire), Chaplain; Rev. John F. Halford, P.G. Chaplain, S.W., and W.M. elect; F. Kemp, J.W.; J. H. Douglass, Sec.; T. Macauley, M.R.C.S., S.D.; Dr. Grant, J.D.; Freestone and Fuller, Stewards; Dixon, Organist; Harrison, I.G.; Rev. F. M. Beaumont, M. H. Lewin, Lawrence, Whitehead, Shovelbottom, Plattford, Ellis, and others. Amongst the visitors, were—Bros. the Revs. John Spittal, and William Langley, P. Prov. G. Chaplains, and P. Prov. G.S.W.'s; and W. Targett Fry, Chaplain No. 523; C. Stretten, P.M. 279, and P. Prov. G. Reg.; Dr. Hunt, P. Prov. G.A.D. of C.; Atwood, P.G.A.D. of C.; Johnston, No. 523, P.M. and P. Prov. G.S.W. Westmoreland and Cumberland; C. E. Stretton, I.G. No. 523; J. B. Hall, W.M. No. 1391; Dr. Clifton, Sec. No. 1391, and several others. The W.M. having opened the lodge, and the minutes having been read, and the election of the W.M. for the ensuing year confirmed, the First Master of the lodge, Bro. Kelly, P.G.M., was ballotted for as an honorary member; Bros. William Harry Arkwright, of the Apollo University Lodge, Oxford, and William Atkins, of the Blloe Lodge, Spalding, as joining members; and the Rev. William Berry, Rector of Little Peatlong, as a candidate for initiation, the election being unanimous in each case. The Treasurer's report having been passed, the chair was taken by the Provincial Grand Master, and, the lodge having been opened in the second degree, the Rev. John Frederick Halford was duly installed as W.M. for the ensuing year, and saluted in the several degrees. The W.M. then proceeded to invest the following brethren as officers for the ensuing year, viz., Sir Henry St. John Halford, Bart., I.P.M.; F. Kemp, S.W.; Thomas Macauley, J.W.; Rev. A. A. O'Neill, Chaplain; J. H. Douglas, Secretary; Dr. Grant, S.D.; Harrison, J.D.; Dixon, Organist; Freestone and Fuller, Stewards; M. H. Lewin, I.G.; Clarke, Tyler. A letter was read from the W.M. of St. John's Lodge, Leicester, bringing under the notice of the brethren the attempt now being made by that lodge, to raise a fund for purchasing admission, in the Royal Masonic Institution for Boys, of the eldest of the eight children of one of the members, who died recently, after only two hours illness. The sum of five guineas was voted to the fund by the lodge, and that amount was more than doubled by private subscriptions amongst the brethren. After some other business had been transacted, and votes of thanks accorded to the P.G.M. as Installing Master, to the I.P.M. for his services as W.M. during the past year, and to the Stewards, the lodge was closed, and the brethren adjourned to the banquet, after which the usual loyal and Masonic toasts were duly honoured, alternating with songs; and the brethren finally separated, after enjoying a very pleasant and harmonious re-union. In proposing the health of the W.M., the Prov. G.M. referred, in high terms of eulogy, to the admirable oration delivered by the W.M., in his capacity of Prov. G. Chaplain, at the consecration of the Commercial Lodge, Leicester, and which has just been printed for that lodge.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1130).—A regular meeting of this lodge was held at the George Hotel, on Thursday, the 10th inst., the W.M. Bro. J. E. Bright, in the chair. The lodge was attended by the R.W. Prov. G.M., Bro. Kelly, Bro. the Rev. W. Langley, P.M., and P. Prov. G.S.W., and by a considerable number of members. The business was chiefly of a private character, consequent upon the decease of the late Tyler, the change in the tenancy of the hotel &c. It was unanimously decided that this lodge should continue its meetings at the George Hotel, a cordial vote of thanks being unanimously passed to Bro. Selby, the late landlord, for his liberality and attendance to the brethren. A committee was appointed to recommend a Tyler, and a vote of five guineas was made to the late Tyler's widow, out of the lodge

funds, in testimony of the satisfaction of the members with the manner in which he performed his Masonic duties. A similar sum was also voted, and a like amount subscribed amongst the brethren present, towards a fund for purchasing admission into the Masonic Boys' School, of the eldest of the eight orphan children of the J.W. of St. John's Lodge, Leicester, who recently died very suddenly. The lodge being closed, the brethren adjourned to refreshment.

STOKESLEY.—*Cleveland Lodge* (No. 543).—The twenty-fifth anniversary of the opening of this lodge (then numbered 795) was celebrated in the lodge room, at the Golden Lion Hotel on Monday, October 7th, when an excellent banquet was furnished for the occasion, which did much credit to Mr. and Mrs. Nelson. At the request of the officers, the chair was taken by Bro. George Marwood, of Bushby Hall, 7.P., the late Prov. G.M., who first saw the light in this lodge shortly after it was opened; and Bro. J. H. Handyside, P. Prov. G.J.W., one of the principal founders of the lodge, occupied the vice chair. Both the chairman and vice-chairman, we may remark, have occupied the chair of K.S. in the lodge, and never ceased to take an active interest in its prosperity. Owing, we presume, to the stormy weather, several visitors who had been expected from neighbouring lodges, were absent, but the attendance of lodge members was above the average. The following toasts were given, all with Masonic honours:—"The Queen and the Craft;" "Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," in proposing which, allusion was made to the recent death of Bro. the late King of Sweden. "The Army, Navy, and Auxillary Forces," responded to by Bro. Wilcox, lieutenant of the Stokesley Rifle Corps, of which the chairman was for several years, the beloved captain, and in which he still takes a warm interest. "The G.M. Earl de Grey and Ripon," "The Prov. G.M., the Earl of Zetland," "The D. Prov. G.M., Bro. Dr. Bell," whom the chairman characterised as one of the most skilful and energetic Masons in the North of England. "Prosperity to the Cleveland Lodge," in proposing which the chairman alluded to the undisturbed harmonious working of the lodge during the quarter of a century which it had that day been in existence, and expressed a fervent wish that it might long continue so. He felt, as he had no doubt most of those who sat around him did, that he was a better man through having become a Mason; for Freemasonry had a strong tendency, not only to cause their hearts to warm towards brother Masons, but to all mankind. He paid a brief, but well-merited compliment, to the vice-chairman, for his unwearied services to the lodge during the whole term of its existence, and thought he might justly be considered the father of Freemasonry in the district. Bro. Handyside feelingly responded to the toast, alluding to the many faces who had once delighted to meet in the lodge, but who were now absent for ever; many of them, he sincerely trusted, gone to that lodge above where the Almighty Architect of the Universe lives and reigns for ever. He had no doubt that the success of the Cleveland Lodge had given an impetus to Freemasonry round about, as it had led to several other lodges being opened in the district. "The Chairman," proposed by the vice-chairman, and suitably acknowledged by Bro. Marwood. "The W.M. of the Lodge," responded to by Bro. Henry Fawcett, B.A. "Bro. Weatherill, the first candidate initiated in the Lodge," which was feelingly responded to by that brother. "The Wardens and Assistant Officers of the Lodge," proposed by the W.M., who bore testimony to their punctual attendance and good working; to which Bro. Richardson, S.W., responded. "Bro. George Markham Tweddell," proposed by Brother Hunter, P.M., who alluded to Bro. Tweddell's long literary labours, both in connection with Freemasonry, antiquities, and history. Bro. Tweddell, in reply, had felt with the Chairman that he was a better man through having become a Mason, for in Freemasonry he found all his own yearning for the good of mankind; and in writing the History of Cleveland and its

Vicinity, on which he had so long been engaged, it was his earnest desire to do it in the true spirit of Freemasonry, by not looking upon any sect, or any party, as having a monopoly of wisdom or goodness, but by striving to do justice to others, however their opinions might have differed from his own. "Bro. Harrison," who had faithfully discharged the duties of Tyler from the first year of the lodge's existence; which that brother suitably acknowledged. A number of excellent songs were given during the evening by the Chairman, Bros. Wrighton, Richardson, Wilcox, Rontree, and recitations by Bro. Harrison, and the proceedings of a most harmonious meeting terminated with the usual toast—"To all Poor and Distressed Masons," &c. Many of the brethren before parting, expressed a strong conviction that ere another quarter of a century had elapsed, most of them would be gone to account for the deeds done in the body.

YORKSHIRE (NORTH AND EAST.)

PROVINCIAL GRAND LODGE.

A meeting of the Provincial Grand Lodge was held, by special appointment, in the Cleveland Hall, Middlesborough, under the auspices of the North York Lodge, No. 602, on Wednesday, 2nd October, 1872.

There were present :—W. Bros. John Pearson Bell, M.D., S.G.D. of England, D.P.G.M., as R.W. Provincial Grand Master on the Throne; George Marwood, Esq., 7.P., P.D.P.G.M. 543, as D. Prov. G.M.; S. H. Armitage, M.D., 1248, S. Prov. G.W.; H. Onslow Piersy, 1040, J. Prov. G.W.; Rev. V. H. Moyle, M.A., P. Prov. G.C. 602, as Prov. G. Chaplain; Richard Welch Hollon, P.G.S.B. Eng., 536, Prov. G. Treas.; Walter Reynolds, P. Prov. G.D.C., 250, as Prov. G. Sec.; Harrison Groves, 1244, Prov. G.S.D.; John N. Scherling, 250, Prov. G.J.D.; William Tesseymann, 57, Prov. G.S.W.; Andrew Farmer, 602, Prov. Dir. of Cer.; J. S. Walton, M.D., 1337, Prov. G. Swd. B.; Charles Willman, 602, Prov. G. Org.; Bros. John Ward, 236, Prov. G. Pur.; William Johnson, 57, Prov. G. Tyler; Bros. Henry E. Voight, 250, Isaiah Wilkinson, 312, Thomas Unthank, 543, George Page, P.M. 561, Prov. G. Stewards.

The visitors were :—Bros. W. Best, P.M. 509, P. Prov. J.G.W., Durham; James Groves, P.M. 774, P. Prov. J.G.W., Durham; W. M. Watson, W.M. 509 Prov. J.G.D., Durham; F. S. Jackson, P.M. 940, P. Prov. J.G.D., Durham.

Many Past Provincial Grand Officers, and the Worshipful Masters, Past Masters, and Wardens, of the various lodges in the Province, were also present.

The Provincial Grand Lodge having been opened in form and with solemn prayer, the Acting Prov. Grand Secretary read the Minutes of the Provincial Grand Lodge, held at Bridlington Quay, on the 4th, October, 1871, and the Minutes of the Especial Provincial Grand Lodge, held at York, on the 23rd May, 1872, which were confirmed.

Letters of apology for non-attendance were received from the R.W. Prov. Grand Master; Bros. Rev. H. V. Palmer, M.A., P.G. Chap.; C. J. Todd P.G. Reg.; M. C. Peck, P.G. Sec.; A.B. Brockwell, P. Prov. G.D.C.; G.E. Harding, P. Prov. G.O.; T. S. Camidge, P. Prov. G.O.; and Bro. Smurthwaite, W.M. 236.

The Acting Prov. Grand Secretary then read the acknowledgements received, to the loyal addresses, presented from the Provincial Grand Lodge to Her Majesty the Queen and His Royal Highness the Prince of Wales.

The W. Prov. Grand Treasurer then read his annual Financial Report, which having been audited by the W. Masters of the Humber and Lennox Lodges, and found correct, was unanimously adopted.

The Acting Prov. Grand Secretary read the Report of the Board of Benevolence, showing that the Board had that day voted £10 10s. to the widow of the late Bro. D. P. H., of the Humber Lodge, and £10 10s. to Bro. H. A. D. of the Royal Lodge. It was recommended that the support of the Province be given, and the votes of the brethren solicited in behalf of Ethel Ida Margaret Seaton, aged 8 years, of Hull, whose late father was a Member of the Humber Lodge, a candidate for the Masonic Girls' School. The

Prov. Grand Treasurer's account shewed a balance of £193 9s. 8d. in favour of the Fund of Benevolence.

The report of the Board of Benevolence was then adopted and confirmed.

The various lodges in the Province, all of which were represented, then communicated. The returns shewed a total of 1,401 subscribing members.

W. Bro. Woodall, P.S.P.G.W., then, in accordance with notice given, moved:—"That rule V. of the Prov. Grand Fund of Benevolence, be amended, by substituting the word 'representatives' in lieu of 'Masters,' which was seconded by the W. Senior Prov. Grand Warden.

W. Bro. G. Smurthwaite, P. Prov. J.G.W., moved as an amendment, "That the following be added to rule V. of the Prov. Grand Fund of Benevolence:—"If the actual Master of the year of any lodge cannot attend, the immediate Past Master may supply his place; should that brother be unable to attend, some other Past Master of such lodge may act for him; but in every case the Past Master must be a subscribing member of the lodge." This amendment was seconded by the W. Prov. Grand Treasurer, and carried unanimously.

The W. Prov. Grand Treasurer then, in accordance with notice given, moved:—"That the expenses of any brother who may be deputed by the Provincial Grand Lodge to proceed to any place on business connected with the Province, be paid by the Prov. Grand Treasurer." This was seconded by the W. Master of the Humber Lodge, and carried unanimously.

Bro. Theo. Smith, P.M. 250, in accordance with notice given, then moved:—"That a member of this Province be appointed to represent those candidates for the various Masonic Charities whom the Board of Benevolence of this Provincial Grand Lodge recommends to be supported at the respective elections; and that such representative be paid his necessary expenses in connection therewith; which are to be audited by the Board of Benevolence, and paid by the Provincial Grand Lodge." This was seconded by W. Bro. Jones, P. Prov. J.G.D., and carried unanimously.

The W. Senior Prov. Grand Warden then moved:—"That Bro. John Walker, P.M. 57, be appointed Assistant Secretary to the Board of Benevolence, in the place of the late Bro. R. J. Chaffer, P.M. 57, at an annual salary of £10 10s., and that in the event of his occasional inability to attend such charity elections in London, as he may be deputed by the board to attend, the R.W. Prov. Grand Master, or his Deputy, shall have power to appoint a brother to act for him." This was seconded by the W. Junior Prov. Grand Deacon, and carried.

Bro. Theo. Smith, P.M. 250, gave notice of the following motion:—"That it is desirable the Board of Benevolence meet half-yearly, at such time and place as the Prov. Grand Master, or his Deputy, may appoint, previous to the elections for the Masonic Charities in London, to consider the applications for those Charities, to decide which candidate the Province shall be recommended to support, and on other business. That a report of the proceedings at such meetings be printed, and a copy forwarded to every member of the Board. That every Lodge and Chapter in the province, and all members of the same, and others having votes for any of the Masonic Charities, be requested to place such votes at the disposal of the Board of Benevolence, by signing their voting papers, leaving the candidate's name blank, and forwarding them to the brother elected to go to London to represent the selected candidates."

The Acting R.W. Prov. Grand Master then appointed and invested the following brethren as Provincial Grand Officers for the ensuing year, with the exception of the Prov. Grand Treasurer, who was unanimously re-elected by the Provincial Grand Lodge.

Frederick Bell, Prov. G. S. W.
Charles Wells, Prov. G. J. W.
Rev. John Gardner, LL.D., Prov. G. Chaplain.
Richard Welch Hollon, ... Prov. G. Treasurer.
James Ingram, Prov. G. Registrar.
Michael Charles Peck, Prov. G. Secretary.
Richard Thos. Vivian, Prov. G. S. D.
Edward Mason, Prov. G. J. D.

George William Smales, ... Prov. G. S. of W.
George H. Walshaw, Prov. G. D. of C.
William G. Long, Prov. G. Swd. B.
John Wilkinson, Prov. G. Organist.
John Ward, Prov. G. Purst.
William Johnson, Prov. G. Tyler.

The six Provincial Grand Stewards are to be nominated by the following Lodges, viz.:—The St. Germain's, North York, St. Cuthbert's, Royal, Camalodunum, and Londesborough.

The Acting R.W. Prov. Grand Master then addressed the brethren, expressing in the first place the extreme regret he felt (and which he doubted not was fully shared in by all present) at the inability of the revered Prov. Grand Master to attend. He trusted that his Lordship's valuable life might yet be spared for many years, and that we should long have the benefit of his governance and counsel. The harmony and prosperity which exist in the Province was a cause for congratulation, and it was exceedingly gratifying to find by the Prov. Grand Treasurer's account that our financial condition was so sound, as regards both the Provincial Grand Lodge and the Fund of Benevolence; by means of the latter we had again been enabled to afford acceptable relief to deserving cases. He concluded by exhorting the brethren in these days of innovation and change, strictly to adhere to the antient landmarks, and to practise in their fullest sense the genuine tenets of Freemasonry. He had received invitations from the three Hull Lodges, and also one from Scarborough, but considering that there had been no Provincial Grand Lodge held in Scarborough since 1865, he should, with the concurrence of the Prov. Grand Master, accept the invitation to hold the Provincial Grand Lodge at the latter place, under the auspices of the Denison Lodge.

The Provincial Grand Lodge was then closed in form, and with solemn prayer.

The annual Banquet, at which the Acting R. W. Prov. Grand Master presided, was held the same evening at the Town-Hall, when a large number of brethren dined; due honours to the Craft were observed, and true Masonic feeling prevailed.

Royal Arch.

DERBYSHIRE.

DERBY.—CONSECRATION OF THE CHAPTER OF TRUTH.

On Wednesday, a new Chapter of Royal Arch Masons, denominated "The Chapter of Truth," was consecrated at the Arboretum Hotel, Derby, in connection with Lodge 731. Comp. Jas. Terry, P.Z. 174 and 975, attended to perform the ceremony of consecration, and was supported by Companions T. Cox, P.Z., and J. Crossley, P.Z. The Chapter was duly opened, and Companion the Right Hon. the Marquis of Hartington, R.W.P.G.M. of Derbyshire, was duly installed as first Principal, Companion Haughton Chas. Okeover, R.W.D.P.G.M., as second Principal, and Companion Charles Robert Colville, R.W.P.D.P.G.M., as Third Principal. The Chapter elected Companion Wright, Treasurer; Companion Campion, S.E.; and Companion Burn, S.N.; and Companion Iliffe, P.S.

A banquet of the members of the Chapter and the Arboretum Lodge, united, afterwards took place in the Lodge-room at the Hotel, which was very tastefully decorated, and a choice repast was provided by Brother Baldock. The chair was taken by Brother the most Noble the Marquis of Hartington, supported by Bros. Colville, R.W.P.D.P.G.M.: J. Smith, W.M.; Wright, T. Cox, G. Treasurer: Campion, S. G. W.; Terry, P.Z.; Crossley, P. G. S. W.; Naylor, G. Secretary; and Iliffe, P.M., 253. The vice chairs were filled by S.W. Gee and J.W. Merry, and there were also present Bros. S. Leech, Hillam, Broughall, T. Roe, jun., R. Eastwood, Humphreys, Burn, Sheffield, G. Woodiwiss, Speight, Marsden, Dusautoy, A. Taylor, T. Merry, T. Hall, J. Harpur, Winter, Worsnop, Burton, Carr, Brookhouse, Hackett, Witton, Holland, Holbrook, Warner, Carson Fowke, Burnett, J. Brown, J. Thompson, Merchant, Jackson, Knight, Dod, Low, Major, Foster, McCombe.

The repast over, the Chairman proposed in graceful terms, "The Queen and the Craft," alluding with much feeling to the outburst of loyal affection which was called forth last year by the illness of the Queen, followed by the still more serious illness of the Prince of Wales, which taught the country how deeply loyal it is.

The Chairman, in proposing "The most noble the Marquis of Ripon, M.W. Grand Master of England," observed that they all knew how active zealous, and energetic their Grand Master, the Marquis of Ripon, had proved himself to be. Personally he had the greatest satisfaction in giving that toast, for he had long had the happiness and privilege of the acquaintance of Lord Ripon, who was almost the first political chief under whom he (Lord Hartington) had the honour of serving, and he then formed a high opinion of his talents and abilities, and had never since seen reason to alter that opinion. He had still the happiness of being one of Lord Ripon's colleagues, and it had been to him a source of continued satisfaction to enjoy his friendship and official communication with him. (Applause.) But it was not Lord Ripon's qualities as a friend or as a statesman that formed the reason why they drank his health on that occasion, but his merits as the head of their craft, and, as he had said before, he did not believe they had ever had a more active, zealous, and energetic Grand Master than Lord Ripon had proved himself. (Applause.) He hoped to see the noble Marquis to-morrow, or at any rate very shortly, and was sure that when he told Lord Ripon that he had, for the first time for some years past, been doing a small part of his duty as a Mason he should be better received by him than before. (Cheers.)

The toast, as those which followed, was drunk with Masonic honours.

The Chairman next gave the toast of "The Right Hon. the Earl of Carnarvon, R.W. Dep. Grand Master of England," observing that although he had not the pleasure of the personal acquaintance of Lord Carnarvon, and though politically they were not associated, still in Masonry that did not make the slightest difference, for one of its greatest boasts was that however separated they might be in politics or in matters of opinion, they were equally united as members of one common craft. (Applause.)

Bro. T. Cox then proposed, amidst loud applause, "The Health of the Chairman, the Right Worshipful the Provincial Grand Master of Derbyshire, the Marquis of Hartington." Bro. Cox expressed the great satisfaction it afforded himself and all his brethren to see their Grand Master amongst them. (Applause.) They had not enjoyed that pleasure for some years, but they well knew that whether present or absent the Grand Master had the interests of Freemasonry at heart. (Cheers.) It was a great satisfaction that the noble Lord had attended that night at considerable inconvenience to take the position of First Principal of the new chapter connected with that lodge, and he hoped what had been done that day would form a new era, not only in Arch Masonry, but in Craft Masonry in the province, and that the brethren would heartily rally round their Grand Master. (Applause.)

Lord Hartington, in responding, said the reception given to the toast made him wish that he had been able to be with them oftener than it had been his privilege to meet them for some years past, and he could only trust to their kindness to make excuses for him better than he could make for himself. They probably knew that he had not been altogether unoccupied for the last few years,—(hear, hear)—indeed it had been his fate to fill one perhaps of the hardest worked posts in the Administration of this country, and though they were not equally engaged all the year round, it had not happened to him to be in this part of the country lately during the parliamentary vacation, and he could not have been except at considerable inconvenience. (Hear, hear.) It was, however, a great satisfaction to him that his Deputy Grand Master, Bro. Okeover, to whom, by the indulgence of the Grand Lodge, he was able to delegate all his powers, was so eminently able, and so earnestly desirous to do everything possible for the pro-

motion of Freemasonry in the Province, and that he was so admirably supported by the other officers. His lordship concluded by alluding to the rapid extension of the Craft in the Province, and by proposing the health of the Deputy Provincial Grand Master, and the officers of the Grand Lodge.

Brother Campion, G.S.W., appropriately responded, the D.P.G.M. having been compelled to leave after the meeting of the Chapter.

Brother J. Smith proposed in cordial terms the health of Bro. Colville, P.P.D.G.M., who also had been compelled to leave after dining with the company, and who on retiring had received quite an ovation.

Brother Crossley gracefully proposed the health of Bro. Terry, who had that day attended to consecrate the new Chapter, which was duly acknowledged.

Brother Wright gave the health of the W.M., Bro. J. Smith, in very cordial terms, and Bro. Smith, in responding, proposed his officers, which S.W. Gee acknowledged.

The Chairman connected the name of Bro. Leech with "The visitors," and alluded to his important service as Mayor of Derby.

The toast having been acknowledged by Bro. Leech with his usual eloquence.

Bro. Terry proposed "Success to the Chapter of Truth," and shortly afterwards the company separated.

Several excellent songs agreeably enlivened the evening, which was a very pleasant one, and the grace and courtesy with which the P.G.M. presided added to the general regret that his responsible duties so seldom permit him to attend the meetings of the Craft in the Province over which he presides.

GRAND LODGE OF SCOTLAND.

LAYING THE FOUNDATION-STONE OF THE WATT INSTITUTION AND SCHOOL OF ARTS, EDINBURGH.

The foundation-stone of the new School of Arts in Chambers-street, was laid on Wednesday 9th inst. As usual in such cases, the business of the day commenced with a Masonic procession.

About one o'clock the Masonic lodges which had resolved to take part in the ceremony began to assemble in Charlotte Square, where as they successively arrived, they were ranged in due order by Grand Marshal Mackenzie and his assistants. Apart from the lodge banners, some of which were resplendent in new silk or velvet, while others bore traces of having seen service on many similar occasions, the most notable feature of the display consisted in the strange costumes of the Tylers. In the parade dress of those functionaries some lodges indulge a playful humour; others seek to commemorate circumstances connected with their early history. Thus the lodge Trafalgar, rejoicing in a Tyler who fought under Nelson, presented the old salt in the uniform of our naval heroes. A similar costume not inappropriately distinguished the Tyler of the Neptune. The Edinburgh Defensive Band, which dates its origin from the days of Paul Jones, offered a curious historical study in the shape of a Royal Edinburgh Volunteer of that period. A light blue coat with yellow epaulets and facings, white corduroy breeches and black gaiters, formed the costume, which was crowned by a cocked hat with cockade of black, white, and yellow, and set off with white cross belts, bearing a large brass badge engraved with the city arms and the name of the redoubtable corps. The worthy citizen thus transformed into the similitude of his grandsire, seemed quite alive to the picturesqueness of his appearance; and no one could deny him the palm in that respect over a modern volunteer, albeit his old flint-lock would make a poor figure beside the Snider. Hardly less curious than its Tyler was the banner of this lodge, a piece of elaborate embroidery on crimson velvet, bearing date 1782. The Lodge Kirkcaldie, mindful of old commercial relations with the Saltmarket,

had its champion rigged out as Bailie Nicol Jarvie. Attired in blue coat with white facings, plush breeches over red stockings, and three-cornered hat, the Bailie brandished a formidable claymore, which was said to have done duty at Culloden. Still more interesting was a beautifully-carved horn, which the Kirkcaldie brethren facetiously declared to have been at the siege of Jericho, and for which, as well as a Breeches Bible now in their possession, the lodge was indebted to the late Captain Wemyss. Only less notable than the Kirkcaldie horn was one borne by a Leith Lodge, and which displayed on five-and-twenty silver rings with which it was encircled the names of the Masters, since 1806. The Roman Eagle had its emblem carried by a stalwart trooper of the Scots Greys, in strange contrast to whom was the Tyler, mounted on horseback and encased in mail and visored helmet, after the fashion of the middle ages.

The members of Grand Lodge had assembled in the Freemasons' Hall, George Street, to the front of which a considerable crowd was attracted. At half-past one the lodge was opened by the Earl of Rosslyn, the M.W. Grand Master, who was supported by John Whyte Melville, Past Grand Master; Sir Michael Shaw Stewart, Bart., Depute Grand Master; Henry Inglis, Substitute Grand Master; Colonel Campbell, S.G.W.; the Right Hon. the Earl of Kellie, J.G.W.; Sir James Alexander, Prov. G.M. Stirlingshire; Major Hope, Prov. G.M. East-Lothian; Capt. Charles Hunter, Prov. G.M. Aberdeenshire East. There were also present—the Rev. G. V. Faithful, G. Chap.; the Rev. Mr. Grant, acting G. Chap.; Alexander J. Stuart, G. Sec.; John Laurie, G. Clerk; William Officer, acting G. Treas.; William Mann, P.S.G.W., acting G.D.; D. Rhind, acting G. Architect; Alexander Hay, G. Jeweller; John Coghill, G. Dir. of Cers.; Capt. Colt, acting Grand Sword-Bearer; William Barton, G. Bible-bearer; Charles W. M. Mutter, G. Dir. of Music; Robert Davidson, G. Org.; M. McKenzie, Chief G. Marshal; W. M. Bryce, G. Tyler; and others. Before proceeding to join the procession, the Grand Master thanked the brethren for the large turn-out they had made to support him.

Including Grand Lodge, at least 1,100 members of the Craft took part in the procession. By the time the lodges had defiled in front of the Freemasons' Hall, the brethren who had assembled there were prepared to take their places. Immediately behind Mary's Chapel the band of the 93rd Highlanders fell in. Then came the members of Lodge Journeymen, who, in virtue of the privilege claimed by that fraternity, were entrusted with the implements to be used in the forthcoming ceremony. After these came the officers of Grand Lodge, some on foot, the others in four carriages, which brought up the rear of the procession. The last carriage of all conveyed the Grand Master, with whom rode Bro. Sir Michael Shaw Stewart, Bro. Whyte Melville, and Bro. Henry Inglis.

The leading lodge arrived at the new building about a quarter to three o'clock, and, a halt being called, the ranks were opened up, forming a line on either side of the street, from College Wynd through Brown Square, and for some distance along George IV. Bridge. The Grand Master and other officials of Grand Lodge now alighted from their carriages, and, preceded by the bearers of the working tools, as also by the band of the 93rd Highlanders, playing "Hey, the Merry Masons," defiled through the Masonic line, to the new building. The other lodges followed up in rear of the Grand Lodge, in the reverse order to that in which they had marched from Charlotte Square.

At the site of the new building a large and substantial platform had been erected, capable of accommodating about 500 persons. The platform was, for the most part, reserved for the Freemasons, the Lord Provost, Magistrates, and Town Councillors, the directors and teachers of the Watt Institution, and a number of well-known citizens—a gallery to the west being set apart for those of the general public who had procured tickets of admission.

The directors and teachers of the institution, together with several well-known citizens, made their appearance on the platform shortly after

two o'clock, and took up the places allotted to them.

Lord Rosslyn came upon the platform shortly after the Lord Provost, and was received with hearty cheers by the large concourse of spectators which had by this time assembled. The noble Earl was followed by the office-bearers of the Grand Lodge, who took up positions near their chief.

The Grand Master called upon the Rev. Bro. Faithful, Grand Chaplain, to open the proceedings with prayer, which having been done, the Grand Master called upon the Grand Treasurer and Grand Secretary to place the coins, &c., in the cavity of the stone, the architect to bring forward the necessary workmen, and the Grand Clerk to read the inscriptions on the plate to be placed over the cavity.

The Grand Treasurer and Secretary having obeyed his lordship's call, the Grand Clerk (Bro. John Laurie) read the inscriptions referred to.

The Old Hundred having been played by one of the bands, the Grand Master covered the lower stone with mortar, using for the purpose a beautiful silver-gilt trowel.

The Grand Master directed the R.W. Substitute Grand Master to cause the various implements to be applied to the stone, that it may be laid in its bed, according to the rules of Masonry, which having been done, the Grand Master gave the stone three taps with the mallet, saying, "May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

Three lusty cheers having been given, "Where, Oh! where does my Hieland Laddie dwell," was played by the band. During this performance, a cornucopia, and vases with oil and wine were handed to the Grand Master, who, in accordance with ancient custom, threw their contents upon the stone, saying:—"Praise be to the Lord, immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it, who supports the pillars of nations, and maintains in order and harmony surrounding worlds; we implore thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws, in a free government, ever feel grateful for the blessings they enjoy."

The Grand Master then delivered an appropriate address; another followed, by Rev. Dr. Gray, on behalf of the President and Directors of the school, in the course of which he formally presented to the Grand Master the trowel, with which the stone had been laid.

The brethren then retired to the hall, when Grand Lodge was closed in due form.

A banquet took place in Freemasons' Hall, George-street, which was attended by upwards of two hundred members of the Craft and friends of the institution.

Lord Ardmillan presided, and was supported right and left by the Earl of Rosslyn, M.W.G. M. Mason of Scotland; Bro. J. Whyte-Melville of Bennoch, P.G.M. Fifeshire; the Earl of Kellie; Major-General Sir James Alexander, P.G.M. Stirlingshire; Bro. Walter M. Neilson, of Queenshill, P.G.M. for Glasgow; Bailie Miller; Capt. Colt, of Gartsherrie; Bro. Wm. Mann, R. W.S.G.W. The Rev. Dr. W. H. Gray, Vice-President of the Watt Institution, was croupier.

The general company included Bailie Tawse, Professor Balfour, Dr. Donaldson, Rector of the High School of Bedford (Heriot's Hospital), Mr. Marwick, Town Clerk; Mr. Adam, City Accountant; Mr. Morham, Depute-city-clerk; ex-Bailie Skinner, Mr. Thomas Knox, Master of the Merchant Company; Mr. George Harrison, Mr. Thomas Ivory, advocate; Dr. George Lees, Mr. J. R. Dymock, Mr. W. S. Fraser, Mr. Rhind, architect; Mr. R. T. Scott (secretary of the school), Mr. Jamieson, curator; Messrs. Crombie, Matheson, and Bryson, and the following lecturers—Dr. Stevenson Macadam, Prof. Davidson, Mons. Schneider, Herr Schopp, Mr. Lees, and Mr. D. Pryde.

ROYAL MASONIC INSTITUTION FOR BOYS.

The quarterly court of the governors and subscribers to this school was held on Monday, at Freemasons' Hall, Bro. John Symonds, V.P., in the chair.

It having been found inconvenient to many brethren living in the provinces that the quarterly meetings of this school and those of the Girls' School should be held, as at present, on separate days, an alteration was proposed by Bro. Captain Wordsworth and Bro. Hime, who had given notices of motion to alter the existing laws on that point. Bro. Captain Wordsworth was, however, absent through illness, and Mr. Hime consented to the following motion by Bro. H. Empson taking the place of his;—"That, inasmuch as it is undesirable to establish any divergence between the recently-assimilated laws of this Institution, and of the Royal Masonic Institution for Girls, the several motions for alteration of laws of which notice has been given for this court be not now put; and that it be a recommendation to the General committee to invite the co-operation of the general committee of the Girls' School, with a view to the formation of a joint committee to consider whether this and other alterations of the laws are desirable, and report (the Girls' School concurring) to special general courts of the two Schools on Thursday, 6th of March, 1873."

Bro. Raynham W. Stewart moved the completion of the agreement for the purchase of a perpetual presentation of one boy to the School by the Province of West Yorkshire, which was agreed to; and the election of ten boys out of a list of 64 candidates was then proceeded with.

The following are the successful candidates:—

Martin, Stanley John	1276
Whyatt, J. G.	1210
Stead, Charles Frederick	1196
Sparke, William Hugh	1162
Sawtell, W. Edward	1154
Lang, George V.	1141
Booser, William Alfred	1122
Hazeland, John J.	1086
Roberts, J. L. E. J.	1074
Goodier, L.	1057
Heavyside, P. K. B.	997
Christie, John Edward	976
Hodge, Frederick	902
Prentice, John Edward	843
Graygoose, Charles S.	655

THE LODGE OF EDINBURGH (MARY'S CHAPEL), No. 1.—We have pleasure in announcing that the name of Bro. William James Hughan, of Truro, now graces the roll of members by Honorary Affiliation, of this distinguished Lodge. This distinction was conferred at the opening communication of the season on Tuesday, in recognition of the important services Bro. Hughan has rendered to Freemasonry. His portrait will, we have further pleasure in knowing, be included among the illustrations with which the forthcoming History of the Lodge of Edinburgh will be enriched.

A CORRECTION.—Boscawen Lodge (No. 699.) Chacewater. The seconder of the petition to the M.W.G.M., was Bro. W.P. Hugoe, P.M., P. G. Steward, Cornwall, not Bro. Hughan, P.M. 131, P.G. Secretary, Cornwall, who is not a member of the Lodge.

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METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, October 25, 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, OCT. 19th.

Audit Committee Boys' School.
Lodge 1297, West Kent, Forest Hill Hotel, Forest Hill.
" 1329, Sphinx, Stirling Castle, Church-st., Cambewell.
" 1364, Earl of Zetland.
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, Air-street, at 8; Comp. Brett, Preceptor.
Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, OCT. 21.

Lodge 21, Emulation, Albion Tavern, Aldersgate-st.
" 58, Felicity, London Tavern, Bishopsgate-st.
" 185, Tranquility, City Terminus Hotel, Cannon-st.
" 720, Panmure, Balham Hotel, Balham.
" 862, Whittington, Anderton's Hotel, Fleet-st.
" 901, City of London, Guildhall Tavern, Gresham-st.
" 907, Royal Albert, Freemasons' Hall.
" 1201, Eclectic, Freemasons' Hall.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
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. Willey, 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, OCT. 22.

Lodge 14, Tuscan, Freemasons' Hall.
" 92, Moira, London Tavern, Bishopsgate-street.
" 145, Prudent Brethren, Freemasons' Hall.
" 186, Industry, Freemasons' Hall.
" 205, Israel.
" 1158, Southern Star, Montpellier Tavern, Walworth.
" 1196, Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
" 1348, Ebury, Morpeth Arms Tavern, Millbank.
Chap. 7, Royal York Chapter of Perseverance, Freemasons' Hall.
" 29, St. Alban's, Albion Tavern, Aldersgate-st.
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, OCT. 23.

Lodge of Benevolence, at 6.
Lodge 212, Euphrates, Masons' Hall, Basinghall-street.
" 507, United Pilgrims, Horns Tavern, Kennington.
" 754, High Cross, Seven Sisters Tavern, Page-green Tottenham.
" 871, Royal Oak, White Swan Tavern, High-street, Deptford.
" 1056, Victoria, Anderton's Hotel, Fleet-st.
Chap. 13, Union of Waterloo, Freemasons' Hall, William-street, Woolwich.
" 753, Prince Frederick William, Knights of St. John Tavern, St. John's Wood.
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, Anerly, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY OCT. 24.

House Committee Girls' School at 4.
Lodge 60, Peace and Harmony, London Tavern, Bishopsgate-st.
" 65, Prosperity, Guildhall Tavern Gresham-st.
" 66, Grenadiers, Freemasons' Hall.
Chapter 73, Mount Lebanon, Bridge House Hotel, Southwark.
" 177, Domestic, Anderton's Hotel, Fleet-st.
" 534, Polish National, Freemasons' Hall.
The R.A. Chapter of Improvement, Freemasons' Hall, 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, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.
Ebury Lodge of Instruction, Bro. Palmer's, 12, Ponsonby-st., Milbank.

FRIDAY, OCT. 25.

Lodge 569, Fitzroy, Head Quarters Hon. Artillery Company, City-road.
" 861, Finsbury, Jolly Anglers, Bath-st., St. Lukes.
Chapter 749, Belgrave, Anderton's Hotel, Fleet-st.
Stability Lodge of Instruction, No. 217, Guildhall Tavern, 33, Gresham-street, City, at 6. Bro. Henry Muggerridge, P.M. 192 and 715, Preceptor.
Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st.
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 Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.
Royal Standard Lodge of Instruction (1208), 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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