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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

**WILLIAM PRESTON LODGE (No. 766).**—The first meeting after the recess of this flourishing lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 23rd September, Bro. Augustus Braun, W.M. This is one of the very few Banner lodges. It may be necessary to explain to some of our readers that each Worshipful Master on his initiation has his arms and crest emblazoned in a banner, which is displayed behind his chair. On leaving office this is presented to the lodge, so that in course of time a Banner lodge is surrounded with heraldic emblems, having a most picturesque and striking effect. Another peculiarity of this lodge is that its numbers are limited. On this occasion Bro. Pringle, S.W., was elected W.M. for the ensuing year, and Bro. Capt. Kain was re-elected Treasurer. Bro. Wm. Worrell, in the unavoidable absence of the W.M., most impressively initiated two gentlemen, namely, a foreign Baron, and Mr. W. J. Collens. At the refreshment after labour both gentlemen expressed themselves much impressed with the ceremony, in which the Masonic charge was not forgotten. During the evening a letter was read from the wife of an old subscribing member of the lodge, stating that her husband had been bereft of reason, and that she and her 5 children were destitute. A collection was made and about £20 was raised for their benefit, of which amount the Baron contributed 5 guineas, which he wished to be considered as a thank-offering on the occasion of the birth of a daughter, the gift of the Great Architect of the Universe.

INSTRUCTION.

**MARQUESS OF RIPON LODGE OF INSTRUCTION (No. 1489).**—On Thursday, the 23rd ult., the ceremony of inaugurating a new lodge of instruction, under warrant from the Marquess of Ripon Lodge, No. 1489, was performed at the Albion Tavern, Albion Road, Dalston, by Bro. W. Stephens, then the W.M., but now I.P.M. of No. 1489. The ceremony of consecration was fully explained, and was followed by the ceremony of installation, when Bro. W. J. Murlis was appointed the first W.M. of the new lodge. Bro. James Glasken was appointed S.W., and Bro. Dr. Defriez, J.W. Bro. W. Stephens was unanimously elected Preceptor, Bro. James Hanney, Treasurer, and Bro. W. Jones, P.M. 445, Secretary. Several brethren were elected members of the lodge, and rules were afterwards framed for the government of the lodge, which will now hold its meetings every Thursday evening at seven o'clock (see list of Metropolitan Masonic Meetings).

PROVINCIAL.

**GUILDFORD.**—**ROYAL ALFRED LODGE (No. 777).**—At a bi-monthly meeting of this lodge, held at the Angel Hotel, on the 16th ult., the brethren were honoured with the company of the R.W. Provincial and Deputy Grand Masters of Surrey, Bros. Major-General Brownrigg, C.B., and W. R. Harrison. The first business of the evening was to initiate Mr. Denzil R. Onslow, M.P., of Flexford House, into the mysteries of the Craft, which was very ably performed by the W.M., Bro. Wells, Provincial Grand Superintendent of Works of Surrey. Bro. Gilbert J. Smallpiece, P.M., presented the lodge with a handsome portrait of his Royal Highness the Prince of Wales, the Most Worshipful Grand Master of England. A very chaste Treasurer's jewel was also presented to Bro. John Nealds by the brethren of the lodge, as a slight token of regard and appreciation of his invaluable services as Past Treasurer. After the cases of charity had been deliberated upon and disposed of, the lodge was duly closed, and the brethren adjourned to the banquet provided by Bro. Michaux, where the rest of the evening was spent in social harmony.

**HAMPTON.**—**HENNING LODGE (No. 1512).**—An emergency meeting of this lodge was held at the Lion Hotel, on Saturday, the 18th ult. The lodge was opened at five o'clock in the afternoon by the W.M., Bro. W. Hammond, P.M. 201 and 1326, P.G.J.D. of Middlesex. Bros. Hopwood, P.M. 141, W.M. elect, S.W.; S. Hill, P.M.; J. W. Hurst, S.D.; Walls, acting J.D.; Jno. Hammond, P.M. 201, Sec., acting I.G.; Gilbert, Tyler. The ballot

was taken on behalf of Messrs. Hunt, Hiscox, and Aston, and having been declared unanimously favourable, the two first-named gentlemen were duly entrusted into Craft mysteries by the W.M. with his customary ability. The second Thursday in October having been fixed for the meeting of the Audit Committee, and several minor matters having been transacted, the lodge was closed in ancient form, and the brethren adjourned to an excellent cold collation. This being only an emergency meeting, the usual loyal and Masonic toasts were given but formally by the W.M., who, however, supplemented them by some well chosen remarks. In proposing "The Health of the Initiates," Bro. Hammond congratulated the lodge upon its enrolling Bros. Hunt and Hiscox as members that evening, and he sincerely hoped that those brethren would never regret the important step they had taken in entering the Craft. The toast having been duly honoured, Bros. Hunt and Hiscox responded. The first-named stated that he had been many years abroad, and he had especially remarked the number of halls and institutions connected with the fraternity that there were in the West Indies and other remote parts of the globe, and he was so struck with the importance that Freemasonry possessed, even at Vera Cruz, and many minor places that he had visited in his travels, that he determined to join the Order upon his arrival home, feeling assured that, from its cosmopolitan popularity, the principles of the Craft must be good indeed, and in conclusion he had to acknowledge the deep impression the ceremony of initiation had made upon his mind that evening. Bro. Hiscox also made an excellent reply, in which he thanked the brethren very heartily for the honour they had done him by receiving him amongst them, and he hoped their confidence would never be misplaced. The J.W. proposed "The Health of the W.M." in a very neat speech, and congratulated the Hemming Lodge upon possessing so distinguished a member of P.G.L. as Bro. William Hammond. The W.M. briefly acknowledged the compliment, and proposed "The Health of their Visitor, Bro. Tozer, 1326." The toast having been drunk, Bro. Tozer replied at length, and gave a very interesting account of his experience of the Craft in America and the colonies. "The Health of the S.W. and the Other Officers" followed, and the W.M. mentioned their names and services individually. Bro. Hopwood, the W.M. elect, who has just recovered from a long and serious illness, feelingly alluded to the kind remarks passed by the W.M. in proposing his health in conjunction with the rest of the officers, and hoped that his year of office would be as prosperous and as successful as that of Bro. Hammond's. Bros. Hill, J.W.; J. Hammond, Sec.; Hurst, S.D.; and Walls, acting J.D., severally acknowledged the compliment. Between the toasts the brethren were entertained by the singing and reciting of Bros. Hurst, Hiscox, Hill, Walls and Ockenden. The Tyler's toast brought the proceedings to a close.

Royal Arch.

**ASHBY-DE-LA-ZOUCH.**—**ST. AUGUSTINE'S CHAPTER (No. 779).**—A convocation of this chapter was held at the Town Hall on Tuesday, the 21st ult., under the presidency of the Senior P.Z., M.E. Comp. Kelly, Prov. Grand Supt., and among the other officers present were Comps. Rev. John Denton, P.Z. and P.P.G.J., Treas.; Love, H.; Mammatt, J.; E. Carrick-Crofts (M.R.C.S.), E.; Rev. W. Langley, P.Z., and P.P.G.J., as N.; Thorp, P.S. 279, as P.S., in the absence in Ireland of Earl Ferrers, Prov. G.H., and others. An apology for unavoidable absence was received from the M.E.Z., Companion H. Etherington Smith, J.P. A ballot took place for four candidates, two only of whom were in attendance, viz., Bros. H. Bood, P.M., and W. S. A. Allen, S.W. of the Ferrers and Ivanhoe Lodge, No. 779, who were duly exalted, the three lectures being delivered by the Prov. G. Supt., and the duties of N. and P.S. being most efficiently performed by Comps. Langley and Thorp. A ballot took place for the officers for the ensuing year, when the following were declared to be duly elected, viz., Comps. Love, M.E.Z.; Mammatt, H.; Crofts, J.; Denton, Treas.; Allen, E.; Faulkner, N.; Rev. H. Cuyler, P.S.; Bembridge, Janitor. The companions subsequently adjourned to a banquet at the Queen's Head Hotel, and spent an hour or two very pleasantly, the loyal and Masonic toasts being duly honoured, the health of the Prov. G. Supt., Comp. Kelly, being proposed in very warm and complimentary terms by the Rev. Comp. Denton, who was subsequently heartily congratulated on his recent well-deserved preferment as vicar of Ashby-de-la-Zouch, where he has laboured for many years.

Scotland.

**GLASGOW.**—**LODGE ST. JOHN (No. 32).**—The regular meeting of this lodge was held within their own hall at No. 213, Buchanan-street, Glasgow, on Tuesday evening, 21st ult. The R.W.M., Bro. William Bell, presided, with whom on the dais were Bros. Robert Craig, P.M. and Thomas Fletcher, I.P.M. The chief office-bearers present were Bros. D. M. Nelson, D.M.; John D. Young, S.W.; David Horn, J.W.; Dalzell, Treas.; and John Dick, Sec. There was a numerous attendance of members of the lodge and visiting brethren. The lodge having been duly opened and the minutes of last meeting read and passed, the Secretary read a circular received from Bro. R. Wylie, P.G. Sec., Ayrshire Province, intimating that, by invitation of the School Board of Kilwinning, the foundation stone of the new school house there would be laid with Masonic honours by Bro. Colonel Mure, R.W.P.G.M., on Saturday next, and inviting a deputation from Lodge St. John, 32, to be present on the occasion. On behalf of Bro. W. H. Bickerton, who had been unex-

pectedly called out of town, the Secretary next read a communication of some interest, and embodying an important notice of motion. In this Bro. Bickerton stated that that worthy brother of the Order, G. R. Harriott, Prov. Grand Master of Wigtown and Kirkcudbrightshire, had been for some time endeavouring to establish on an adequate scale an institution for the support of decayed Scottish Freemasons and their widows and orphans. Bro. Harriott was sparing no trouble, time, or expense on his own part to bring the scheme to a successful issue, and he (Bro Bickerton) was proud to say that most of the noblemen and wealthier members of the Order in Scotland had rallied round him with their support. Bro. Geo. Kenning had kindly authorised him (Bro Bickerton) to place the sum of one hundred guineas at the disposal of this lodge (St. John's), to be applied in furtherance of Bro. Harriott's scheme; and he (Bro. Bickerton) begged to give notice of motion that Bro. Kenning's offer be accepted; and further that Lodge St. John do vote £20 out of their funds in aid of the same cause; beyond this, he trusted the members of the lodge would independently contribute to such a noble scheme according to their means, so that, at no distant day, brethren from the sister countries should not be able to ask them what they in Scotland had to show for Masonry. In bringing forward this motion he was not unprepared for opposition; because he had often heard it said that, in so far as the Province of Glasgow was concerned, they did not require such institutions, seeing they had their Provincial Grand Benevolent Fund. Now, for immediate relief, the latter was noble; but when worthy brethren became worn out, unable, however willing, to work for their daily bread, and when the widow was left with a family totally unprovided for, then he (Bro. Bickerton) held that the P.G. Benevolent Fund was not in a position to support such cases according to their necessities. The communication having been submitted to the meeting, it was moved by Bro. D. M. Nelson, D.M., seconded by Bro. David Horn, J.W., and agreed to, that the Secretary be instructed to write Bro. Bickerton, thanking him for it, and requesting some further information on the matter. Applications for affiliation to the lodge were then heard from Bros Wm. Laught, Lodge Scotia, 178, and Andrew Bain, Lodge Navigation, Troon, 86, and, there being no opposition, they received the same at the hands of the R.W.M. The next business before the lodge was initiation, when Mr. John Morrison, of Shamrock-street, received the E.A. Degree, the ceremony being performed by Bro. J. Morgan, R.W.M., Lodge Star, 219. The lodge then adjourned for a short time to refreshment, thereafter being recalled to labour, and closed in due form.

**GLASGOW.**—**COMMERCIAL ROYAL ARCH CHAPTER (No. 79).**—The annual meeting of this chapter was held, in accordance with the laws and constitution of the Order, on the 23rd September, in the place of meeting, 30, Hope-street. Owing to the fact that most of the other chapters in town held their statutory meetings for election on the same evening, the attendance was not large, a goodly proportion of those who generally attend the meetings being office-bearers or members of other chapters in the neighbourhood. The law of the Supreme Grand Royal Arch Chapter of Scotland makes its imperative for each of its subordinates to meet on the 23rd September, annually, for the election of their officers, otherwise a special dispensation has to be applied for. This arrangement, though in some important respects well devised, is frequently found to lead to considerable inconvenience, a sufficient number of companions not being always forthcoming to enable the business to proceed. This would not be the case if each chapter could fix the date for its annual meeting some time near the autumnal equinox—but we digress. The chapter having been opened by Companion Brode, the retiring First Principal, with the necessary assistance in the various offices, the first business was the reading of the minutes of last regular meeting, which the Scribe E. was requested to do. From these it appeared that the business at that meeting had been the nomination of office-bearers, and the Scribe E. mentioned that he had duly notified the companions who had been nominated; and was glad to say that, with the exception of Comp. R. A. Buchanan, all had cordially acquiesced and were willing to accept office. The name of Comp. John McRobbie having been substituted for that of Comp. Buchanan, the following were declared duly elected for the ensuing year, viz., Comps. David Lamb, First Principal; William M. G. Mason, Second Principal; Robert Brodie, Third Principal; John Monro, Scribe E.; John McRobbie, Scribe N.; George Macpherson, Treas.; with Comps. W. H. Bickerton, James Pyle, and James M. Duncan, First, Second, and Third Sojourners respectively, and Comp. James Minnoch, Janitor. Comp. Julius Brode, in the course of a few well chosen remarks, congratulated the chapter on the election of the new office-bearers, and said that with such a staff the continued prosperity of the chapter might be regarded as a certainty. He had done his best while he held the office of Z., and was gratified to think that his efforts had been attended with so much success, a success which he was, however, bound to say could not have been attained unless through the support which he had uniformly experienced at the hands of those with whom he had been associated, whose services he went on to particularize with many expressions of gratitude. The installation was postponed to a future day, as the requisite number of installed Principals was not present, and the chapter was closed in due form.

**EDINBURGH.**—**LODGE CELTIC (No. 291).**—A special meeting of this most prosperous lodge was held in the Ship Hotel, East Register Street, Edinburgh, on Tuesday, the 21st ult., for the purpose of admitting into the Ancient Order of Freemasonry Mr. Wells, who was about to proceed to New Zealand. The candidate, who had been well recommended, and no objection offered, received the E.A. Degree, Bro. D. Kinnaird, P.M., officiating in his usual

impressive manner, supported by Bro. Gucirgides as S.W., and Bro. James Walker as J.W., and others. Among the visitors was Bro. W. H. Bickerton ("Freemason"), from Glasgow. Bro. Wells, if proficient, was to receive the F.C. Degree on Friday, the 24th ult., and there is not the least doubt, from the manner in which the ceremony of this degree was given and the very great attention paid to it by Bro. Wells, but what his proficiency will permit of his being passed to the F.C. Degree. There being no further business, the lodge was closed.

GLASGOW.—CHAPTER CATHEDRAL (No. 67) met in the Masonic Hall, 22, Struthers-street, Glasgow, on Thursday, 23rd ult., for the election of office-bearers, when the following companions were duly elected and installed by Companion George Thallon, Z. Chapter 119. Companions James Duthie, Z.; George Pridie, H.; D. Ronald, J.; J. Galdie, E.; J. Mason, N.; J. Wood, Treas.; Samuel Bisland, First Soj.; W. Sloan, Second Soj.; J. Dickie, Third Soj.; Andrew Crawford, Janitor. On this occasion there was a good attendance of members of the chapter and visiting companions. The duty of installing the above companions was most ably performed by Companion Thallon. There being no further business, the chapter was closed.

#### FREEMASONRY IN THE ISLE OF MAN.

(FROM A CORRESPONDENT.)

CASTLETOWN.—MONA LODGE (No. 212, I.C.)—Happening to be on a visit near the metropolis of "Ellan Vannin," I received a courteous invitation to visit the above lodge on the occasion of its last meeting, Monday, September 20th, and was much pleased with what I saw and heard. The chair was occupied by the W.M., Bro. the Rev. S. E. Ferrier, M.A., Government Chaplain of the Island, your correspondent was honoured by being requested to take charge of the West, while Bro. M. J. Backwell occupied the Junior Warden's chair. Among the other brethren present were Bros. James Mylchreest, P.M., acting Org.; R. Watterson, P.M.; Dr. Edwards, George Quayle, Hon. Sec.; H. S. Mylchreest, I.G.; Chicas, J.D., and others whose names I do not remember. The lodge was opened in due form, when the following "opening ode" was sung:—

Hail, Eternal! by whose aid  
All created things were made;  
Heaven and earth Thy vast design,  
Hear us, Architect Divine.  
May our work, begun in Thee,  
Ever blest with order be;  
And may we, when labours cease,  
Part in harmony and peace.  
By Thy glorious majesty,  
By the trust we place in Thee,  
By the badge and mystic sign,  
Hear us, Architect Divine.

The minutes were then read and declared to be correctly recorded, and by them we learned that the lodge had forwarded through the Governor of the Island, the Hon. H. B. Loch, himself a member of our brotherhood, an address of congratulation to H.R.H. the Prince of Wales as M.W. Grand Master of English Freemasons. The ballot was then taken for Mr. Paterson, a candidate for our mysteries and privileges, which proving "clear" in the S.W. and E., and that gentleman being present, he was duly initiated by Bro. Past Master James Mylchreest. On the conclusion of the ceremony, the chair of K.S. was again assumed by Bro. Ferrier, who read a telegram just received from a gallant colonel who intended to be present to claim preferment, but who was unexpectedly detained at Douglas. After some routine business, a vote of thanks was accorded to your correspondent, and a request that on the occasion of his next visit he would meet the members at a lodge of instruction. There being no further business, the lodge was closed in solemn form, which included the singing of the following "closing ode":—

Now the evening shadows closing,  
Warn from toil to peaceful rest;  
Mystic arts and rites reposing,  
Sacred, in each faithful breast.  
God of light, whose love unceasing  
Doth to all Thy works extend,  
Crown our Order with Thy blessing,  
Build, sustain us to the end.  
Humbly now we bow before Thee,  
Grateful for Thy aid Divine;  
Everlasting power and glory,  
Mighty Architect, be Thine.

The brethren then adjourned to light refreshment, and all separated in perfect harmony. I cannot close this report without giving expression to the pleasure my visit to the Lodge of Mona afforded me. I have attended many lodges, but never saw one better worked. Our brethren in the Isle of Man, however, labour under one disadvantage—they have no Provincial Grand Lodge, and this, perhaps, arises from the fact that the lodges hail under two Grand Lodges, England and Ireland. If all the lodges could be placed under one jurisdiction, and the Governor be constituted Provincial Grand Master, it would add to the progress of Masonry and the advancement of its members. I noticed that one of the bye-laws of the Lodge of Mona wisely provided "that all officers quartered at Castletown, who are Masons, shall be deemed honorary members during their stay."

HOLLOWAY'S PILLS.—EXCELLENT PILLS.—The resources of chemistry and medicine were long fruitlessly tried before they yielded a remedy which could overcome disorders of the stomach and nerves, till Professor Holloway discovered his purifying and tonic Pills. They are the surest and safest correctives of indigestion, heartburn, flatulency, torpidity of the liver, twitchings, nervous fancies, despondency, low spirits, and declining strength. Holloway's Pills supersede all irregular action on the body, and so strengthen and support the system that disease departs and leaves the patient not at all shaken. This is the grand aim and object of medical art, to regulate disordered functions without damaging the constitution by the remedy, and admirably is the end obtained by Holloway's Pills.—ADVT.

#### EARLY GRAND ENCAMPMENT, SCOTLAND.

The Grand Council of the Early Grand Encampment in Scotland had their quarterly communication at the Sun Inn, Kilmarnock, on Saturday, the 11th Sept. With one exception all the encampments were represented, producing the most successful meeting the Early Grand has experienced these last six years.

The encampment being opened in due and ancient form, business was proceeded with, minutes of last quarterly meeting were read and adopted, and other preliminary matters being disposed of, the council then commenced proceedings with their annual election for Grand Officers, who being nominated in the usual way, the vote was taken, when the following candidates were found successful, and simultaneously installed:—Alexander Pollock, M.N.G.C.; James Pollock, P.G.C.; Thomas Clark, G.S.; Matthew Pollock, G.T.; the other officers being filled by representatives from the various encampments present.

A petition some time ago being presented by a few Sir Knights from Airdrie for a warrant to erect an encampment acting under the E.G. in that place, having during the prescribed time been under the consideration of the council, was forthwith granted, which gave entire satisfaction. The newly-elected M.N.C., Sir Knt. A. Pollock, having ascended the throne, addressed the assembled Sir Knts. in an earnest and impressive manner, especially counselling them to use their utmost exertions in vindicating the claims of the E.G. Encampment, and repelling the insinuations of those whose mission to this earth evidently consists in the amount of abuse and malignity they are capable of casting on the devoted head of our Order. A few pithy remarks from other Sir Knights followed, each determined to maintain our old motto, "We were the first and we shall be the last." Business being accomplished to the satisfaction of all present, and the sentinels withdrawn from their posts, the encampment closed in solemn form. The Sir Knights thereafter adjourned for refreshment, when a most pleasant and enjoyable evening was spent.

The usual loyal, patriotic, and Masonic toasts were given and ably responded to, song and sentiment being pleasantly and artistically diversified, conducting much to the altogether most delightful meeting the E.G. has had.

#### AN ORATION

DELIVERED BY REV. CANON TOWNSEND AT THE LAYING THE FOUNDATION STONE OF THE NEW MASONIC HALL AT HALIFAX, N.S.

This corner stone which has collected together this imposing assemblage to-day is another illustration of the old adage and Masonic motto, "Magna est veritas et prevalebit." Need I say that I refer to the past dark days of the brotherhood—past and gone, I trust, for ever—when prejudice and slander dogged the footsteps of Freemasons in all lands; when their purposes and acts were judged of in the ignorance of uncharitable suspicion, and their very existence denounced as hostile to the well-being of society. This corner stone, Most Worshipful Grand Master, implying as it does a stately fabric, is gratifying evidence, I say, that those evil days have passed away, and that happier times have succeeded, in the manifest propriety and extension of this ancient Craft, in the public confidence which it enjoys, and in the benevolent character which it has earned for itself throughout the world. There are few acts and ceremonies of past ages which have come down to modern days more distinctly and intelligibly than that in which we are at present engaged. The ritual of the ceremony may be varied in different ages and nations; but the act itself of laying a corner stone, and the ideas connected therewith, both in the substantial purposes, and symbolical sense of the "Corner Stone," suggest to our minds at this day the same thoughts as are expressed in that beautiful passage of Sacred Writ from probably the oldest work extant in the world, the Book of Job. It is indeed the Deity Himself who is represented by the Patriarch as addressing him in these sublime words—"Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding, who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the Sons of God shouted for joy?" And again, we have the same reference expressed by the Blessed and Holy One, the Word by whom the world and all things in it were made quoting the words of the Royal Psalmist, "The stone which the builder rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes."

We have, then, the testimony of both antiquity and Divine inspiration to the important character of the corner stone, whether as used in the material building or figuratively applied to spiritual and moral edification.

The newspapers have made far and wide the interesting discovery of the corner stone of the first Masonic building of these maritime provinces, erected on this spot, and but lately taken down, to be succeeded by a noble temple and one more worthy of the name and fame of Freemasons, and better suited to the dignity of the Grand Lodge of Nova Scotia.

Our new country, Most Worthy Grand Master, cannot boast of its antiquities; we cannot point to our venerable cathedrals, nor our crumbling castles and towers of by-gone days; but no one could doubt the existence of the genuine antiquarian spirit in the brotherhood, who witnessed the anxious searching for, and finally the joyous exhuming of, the old corner stone, which had rested undisturbed where it was laid by Royal hands three quarters of a century ago.

Though all, I suppose, have perused with much pleasure the published copy of the inscription engraven on the stone, let me read it now in the ears of this assemblage,

who are repeating to-day the work of their honoured forefathers, long since gone to rest, remembering with deep solemnity that, as years roll on, the record of this our deed, will again in turn afford to those who shall follow us the like subject of affectionate interest, when we who now look upon each other shall also have passed away, and entered into that Glorious Temple, not made with hands, eternal in the Heavens. The stone covered by the slab containing this inscription, held in a cavity prepared for it, a bottle in which were several of the current coins of the day, and parchment whose record had nearly disappeared.

As well as we could judge, it seemed to be a transcript of that engraven on the stone, with the exception of several signatures appended; these interesting autographs of good men and true we tried to decipher, in the special and loyal hope of tracing the letters of an illustrious name, associated with the early history of our province—His Royal Highness the Duke of Kent, the grandfather of His Royal Highness the present Most W.G.M. of all England, and the father of Her Most Gracious Majesty Queen Victoria whom God long preserve.

In referring to this ancient memento of by-gone days, one's thoughts naturally turn to the various changes which have taken place since that old corner stone was laid in the general condition of the world, but more especially in our own national history, both in the Fatherland and its Colonial Empire, in the political acts of wisdom which have been accomplished for the freedom of those in bondage; for the increased liberty and adjustment of the civil rights of the subject, and for the general social improvement of all classes of people; in the naval and military renown of our country; in the admirable discoveries and practical application of science; in the controlling and utilizing of the tremendous powers of nature to the convenience and business of man. Compare the swift passages of those palace steamers which now leave, every week or two, this noble harbour for old England's shores, with the forty, fifty, sixty, and even seventy day voyage of 1800—yes, and for thirty years later; or the flashing of thought, with lightning speed, from one side of the Atlantic to the other—with the letters of old date which the tardy packet of those days used to bring to anxious and impatient friends.

Time, however, will not permit me to do more than refer to these two or three examples of the great changes and improvements of the last half century, in all the advantages of which our province and this city fully participate.

Of the personal changes also which have occurred in the same period, I can only mention one, without which this address would be singularly deficient. Doubtless to many here present there are other sad memories of dear brothers whose familiar faces they behold no longer in their fraternal meetings. But he of whom I would say a word in reverend remembrance is our latest loss; for many years our worthy Head and Master, and always the genial and warm-hearted friend and brother, known far beyond the boundaries of his own jurisdiction, and distinguished by numerous marks and testimonies of honour and esteem—while his generation lasts, the good honest face of Alexander Keith will not be forgotten, and his memory for generations to come will be affectionately retained by those brothers who shall fill our places in the Masonic brotherhood of Nova Scotia.

In an old book taken out of rubbish in the garret of the old Masonic Hall which was lately demolished, entitled "Constitution of the Ancient Fraternity of Free and Accepted Masons," I find the following scraps of information:—"From Europe the Royal Art crossed the Atlantic with the first emigrants, and settled in various parts of America. It is said to have been known in Nova Scotia while in the hands of the French." "As early as the year 1750, which was as soon almost as there were any houses erected at Halifax, we find a number of brethren met together, with Governor Cornwallis at their head, deeming it, as they expressed it, for the good of the fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place. Erasmus James Phillips, Esq., of Annapolis Royal, was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a lodge at Halifax, and that His Excellency might be Master of it. Governor Cornwallis was, while he resided in this province, Master of this lodge. He was succeeded in the Government and in the chair by Governor Lawrence, who enjoyed both till his death."

It is a remark which must offer itself to every person in the least acquainted with the state of progress of Masonry in this province, that it has ever been conducted by persons of the most respectable characters, and that those who have had the direction and management of public affairs have generally been zealous and active in promoting its growth. On March the 18th, 1751, the second lodge was formed at Halifax; Bro. Murray, Deputy Grand Master. On St. John's Day they resolved to celebrate the festival with usual pomp, to walk in procession to the Governor's House, thence to church to prayers. But receiving melancholy news of the death of our brother, the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory.

Seven years after this a Grand Warrant was received from the R.W. and Hon. William Stewart, Earl of Blesington, G.M. of England, constituting Erasmus James Phillips, Esq., Provincial Grand Master of Nova Scotia. G.M. Phillips was succeeded by His Honour, Jonathan Belcher, Esq., Lieutenant-Governor of the province. After the death of R.W. Bro. Belcher, the affairs of the Craft lay dormant for many years. At last, in 1783, the lodges about Halifax determined to petition the Grand Lodge of England for a renewal of former Grand Warrant. This was issued in September, 1784, constituting the Right W. John George Pyke, Esq., Grand Master. Next year, G.M. Pyke resigned, and nominated His Excellency Governor Parker as his successor. His Excellency died on the 25th of November, 1791, and was succeeded by the R.W. and Hon. Richard Bulkeley, President of His Ma-

jesty's Council, who continued to hold the office until the 27th of December, 1800, when he resigned. The R.W. Duncan Clarke was then elevated to the chair, 27th December, 1800. On the 28th of December, 1801, His Excellency Sir John Wentworth, Lieutenant-Governor, was elected as Grand Master, which he held till the 11th of January, 1810, when he resigned. The R.W. John George Pyke, Past Grand Master was installed on the 27th of December following, which office he held till June 24th, 1820, when he resigned. Here, the record of the old book to which I have referred terminates.

This day the Grand Lodge of Nova Scotia enters, as it were, on a new period in its history in the city of Halifax. The brothers, in warm zeal, and with enterprising spirit, have just laid the corner stone, with appropriate ceremonies and imposing solemnity, of a commodious edifice, a goodly temple in which to meet in God's holy name, where the order and beauty of God's handiworks will be set forth—where His divine laws will be inculcated—where charity, the perfection of all virtues, is laid down as the bond of our union and the chief purpose of our being—where every sign and symbol, every word and token, is the expression of some good, either material or moral, to the bodies and souls of men.

Nevertheless, it would be mere affectation to appear ignorant of the fact that prejudices do still exist against the Craft, though in a diminished degree. Secrecy is one of the chief objections—secrecy, which on the one hand excites curiosity, on the other creates suspicion. It is continually asked, What secret knowledge can these men have which is not equally accessible to all? And what are the effects of this knowledge? Are Masons better or wiser men than others; and if not, what is the use of their knowledge and secrets? Now, in reply to all this, Masons frankly admit that their confraternity is a secret society—secret so far as its terms of admission, its vows, and its ritualism are concerned; but its avowed principles openly declare it to be a band of God-fearing brethren, and not a cabal of designing conspirators. Its known works are deeds of love and mercy, and not destruction and revolution. The symbols of its government, its instruction, and its degrees are the highest expression of order, obedience, and harmony, and the Supreme Authority which stands forth prominently in the midst of all their assemblies is the ever-open Law of the Most High God. Can evil, I ask, proceed from such an institution?

Whose are the glorious names that adorn the history of Freemasonry? The brilliant stars that illumine its ancient roll, noble names of Heaven-born genius—of renowned patriotism, of undaunted valour? Have we not reason to pride ourselves on a fraternity in which kings and nobles in the olden times, as well as in the present, delighted and do still delight; in which the capacious minds of Sir Isaac Newton and Benjamin Franklin, and the intellectual Locke rejoiced—with which such great warriors of modern times as Sir John Moore, Lord Nelson, and last, though not least, nay grandest of all, the immortal Wellington, and hundreds of others identified themselves. Again, turning to our neighbours, of the past Presidents of the United States but four were strangers to the Craft. In the Courts and Legislative Halls of that nation we find such names as Patrick Henry, Judge Marshall, De Witt Clinton, Livingston, the learned and logical Jurist Storey, and numbers of others in Church and State, in science and literature, to be added to the long roll of illustrious men recorded in the annals of Freemasonry. Again, then, I challenge an answer—can evil proceed from such an institution, except, alas, the common evil of human infirmity? A faithful Mason cannot be a bad man. But the precious deposit of Masonic truth, like the sacred ministrations of the glorious Gospel, is held in earthen vessels, which are often unworthy of the great trust, too often damaging the treasure by their own imperfections. But though it would be as unjust to cast upon the principles of Freemasonry the blemishes in the lives of Masons as it would be to bring forth the inconsistencies of Christians to condemn the Blessed Gospel of our salvation, yet the true Mason will take the warning to himself, and ever remember that it is his duty, not only to appear punctually in his lodge at the Master's call, and cheerfully take his part in the work thereof, but, when out of the sacred precincts and the sound of gavel, to exhibit before the world the virtues inculcated in every mysterious rite and sacred symbol of the ancient Craft. He will thus convince and recommend, by the practical proof of good deeds, what he dare not speak of with his lips. He will conquer with the weapons of truth and gain a brother by the beauty of holiness.

Reviews.

COOK'S TOURIST HANDBOOK FOR SOUTHERN ITALY. We are a good deal taken by this well-arranged little handbook for travellers, and almost personally on one of Mr. Cook's tours to a very fascinating land. "Italia! oh Italia!" the Morgen land of poetry and of imagination, as some one sung of old, what pleasant associations crowd around thy very name! Other countries in the world have great souvenirs and imperishable records attached to them, other lands can still attract, or amuse, or alarm or depress, but to Italy belong the unceasing sympathy and the fervour of admiration. Why is it? Perhaps it is to be found in this, that as its earlier history takes us back to the great deeds of sovereign power, and the unequalled achievements of a wondrous people, so its later centuries have witnessed a remarkable development of artistic life, as well as the special and pervading characteristics of a most sumptuous religious system. And we should not forget, too, how much of European history has been bound up with the See of St. Peter, and the convulsions of Italy itself. For many ages it was not only the battle-ground of nations, but the centre of diplomacy, the arbiter of peace, the de-

cidier of war. The very ambitions of its Popes, and the aims and intents of its rulers, make Italy a subject of the deepest interest to every statesman and every student. But beyond all this, beyond its historical memories, its ecclesiastical annals, its tales of blood, and its deeds of ill, we think that Italy, in its own inherent loveliness of natural beauty and grace, and the kindly and genial and tolerant character of its people, have had a good deal to do with this admiration among the inhabitants of Great Britain.

Our great public school system has had much to do with it, no doubt, as George Canning used to say, and the general taste happily amongst us for classical lore and classical learning. And there has remained with our great people conspicuous for their united love of order and charity, for their reverence to law and authority, and their impatience of oppression, injustice, and social wrong, amid that admixture of Anglo-Saxon "standhaftigkeit," and Norman French impulsiveness, the warmest appreciation of Italy's claims on every account to the regard, the love, the admiration, the attachment of mankind; at any rate, of all cultivated intellects, and of all refined imagination.

And as we pore over Mr. Cook's handbook and maps to-day, as we drift by Genoa la Superba, and Firenze la Bella, and Napole la Gentile, until we come to Roma la Santa, we feel that a wondrous history is summed up in these three great towns alone, as we travel back through the stirring records of several hundred years, to say nothing of such unchanging recollections as cling to Cumæ, and Civita Vœchia, to Syracuse, Messina, and Palermo, to Bologna and Siena, to Herculaneum and Pompeii, to the Coliseum and St. Peter's. We are taken back at once from the tastes and theories of the hour, "un peu boutique par ma foi," to great names and high deeds, to those imperishable memories which Time, though it mars all things, and destroys most, still preserves, even though dim perhaps now in the hoariness of departed centuries, for the study, the wonder, the appreciation, or the awe of the traveller in Italy to-day.

Few there are who linger amid the ruins of the past, or the creations of to-day, in the cities, and villages, and churches, and plains of Italy, but must feel how lightly time, after all, has touched that wondrous clime. The relics of by-gone greatness, the monuments of classic days, the creations of Giotto, the masterpieces of Michael Angelo, the works of countless cunning Craftsmen, all rise still before our wondering eyes, in all their silent greatness and speaking grace.

Italy is full of wonders from first to last, we can go nowhere without being instructed, or pleased or impressed, and we therefore thank Mr. Cook, as citizens of the world, that he has given to many a humble tourist and loiterer to-day amid the ruins, and graves, and fair scenes, and tinted vineyards of that glorious land a convenient and portable vade mecum, to be carried in a knapsack, or thrust into a carpet bag, as we look once more on "flavum Tiberini," or linger respectfully among the buried streets of Pompeii, or smile at Naples, or look grave at Rome, or talk of the Sybils; or, leaving the south, wend our way to the north of Italy, and stand on the Bridge of Sighs at Venice, and remember Juliet within the walls of Verona. Addio, Italia!

MASONIC MUSIC.

Our good Bro. H. J. Hatch, P.G.C. for Essex, and S.W. 160, has recently published an installation song, to be procured at Bro. George Kenning's, 198, Fleet-street, and 1, 2, and 3, Little-Britain. We beg to commend it to the notice of our brethren, and we sincerely trust that the Craft generally will accord to it a fraternal patronage. It is lively and effective, and seems very well arranged, the words and music being both composed by our kind and warm-hearted brother.

PUBLIC HEALTH CONGRESS AT BRUSSELS.

CLASSIFICATION.

CLASS I.—SAVING OF LIFE FROM FIRE. Section I.—Apparatus and means for preservation against fire by land and by sea.

1. Construction of buildings, of powder magazines, of petroleum stores, and of ships.
2. Preparation of timber, woodwork, clothing, furniture, decorations, &c., to resist fire.
3. Lightning conductors.

Section II.—Instruments and other means of detecting and announcing fire—fire alarms, telegraphs, &c.

Section III.—Apparatus and instruments for saving life—ladders, sacks, corlages, parachutes, respiratory apparatus, ventilators, &c.

Section IV.—Apparatus, instruments, and substances for extinguishing fire—steam and other fire engines and their accessories; fire extinguishers and chemical agents; reservoirs, water pipes, hose, &c.

Section V.—Means of transport for men and material.

CLASS II.—APPARATUS, AND ENGINES OF ALL KINDS, ACTING ON WATER AND IN WATER, TO DIMINISH DANGER, PREVENT ACCIDENTS, AND GIVE ASSISTANCE.

1. Swimming and skating.—Apparatus and materiel connected with these exercises.
2. Lighting of coasts, at sea, on rivers and canals, and under water. Lights and signals.
3. Sounding in rivers and seas.—The most approved apparatus connected therewith.

4. Life-boats and life-saving apparatus, for aiding swimmers and ships and crews in distress; rocket apparatus; rafts; mattresses; swimming belts and jackets; diving apparatus; balloons, &c.
5. Life-saving stations: models and plans.
6. Ships, fishing smacks and boats of all kinds, with their fittings and implements, contrived for security; arrangement on board ship calculated to preserve the most healthful conditions; cabins, beds, hammocks, &c., formed and arranged with the same object. Other hygienic arrangements for passengers and for sailors,

7. Vessels abandoned or in distress, water-logged or on fire.—Apparatus, &c., for giving aid in such cases: jury masts, rudders, sails, &c.
8. Means of visiting the hulls of vessels and repairing them while afloat.
9. Swimming schools: models and plans. Costumes, dressing-boxes, and tents for bathers.
10. Means of carrying the sick and wounded at sea; medicines and medicine chests.

CLASS III.—MEANS OF PREVENTING ACCIDENTS RESULTING FROM TRAFFIC ON ROADS, RAILWAYS, AND TRAMWAYS.

1. Safety harness and appliances; bits, curbs, stirrup's &c.
2. Brakes for road or tramway carriages.
3. Brakes for locomotives and railway carriages.
4. Lighting, heating, and ventilating apparatus for tramway and railway carriages.
5. Buffers, coupling chains, &c. Means of protecting passengers and guards when mounting or descending from carriages:—steps, foot-boards, hand-rails, wheel guards, and other safety arrangements.
6. Signals and apparatus of all kinds for the service of railways; signals and means of communication between railway passengers, guards, and drivers.
7. Apparatus for clearing the line of railways, such as snow-ploughs, cow-catchers, &c.
8. Barriers, gates, &c., for roads and railways.
9. Models of public carriages for roads, railways, and tramways, arranged with a view to health and security.
10. Machines, tools, &c., for immediate assistance in case of trains running off the rails, and other accidents.

CLASS IV.—MEANS OF ASSISTANCE IN TIME OF WAR.

Section I. Means of transport.

1. Litters, portable chairs, cacolets, &c.
2. Carriages, wagons, &c.
3. Special carriages for transport of the wounded; application of ordinary railway rolling stock to the same purpose.
4. Treatises, publications, plans, specimens, models, &c., relating to this subject.

Section II. Surgical apparatus:—Bags, cases of instruments, boxes containing medicaments, lint, &c.; special treatises on these subjects.

Section III. Ambulances:—Specimens, models, treatises, and plans.

1. Flying ambulances.
2. Temporary fixed ambulances.
3. Permanent ambulances; hospitals, lazarettes, and huts. Fittings and furniture of ambulances. Cookery for the wounded.

Section IV. Apparatus for the preservation, burying, or burning of corpses:—Plans, models, and treatises. Purification of battle fields and camps.

CLASS V.—PUBLIC HEALTH.

1. Drainage of damp and marshy soils; purification of unwholesome land; cleaning of rivers, canals, &c. Systems and apparatus.
2. Hygienic systems and precautions with respect to towns:—Paving the public ways, macadamising, &c; footpaths; public lighting; means of preventing the sub-soil being infected by gas. Means of preventing accidents in the public streets, either from repairs of the roads, from the erection or repair of houses, &c., or from the circulation of heavy or noisy loads. Wandering dogs; means of preventing hydrophobia.

3. Hygienic systems for public establishments:—Plans, construction, ventilation, heating, lighting, &c., of churches, hospitals, barracks, schools, prisons, theatres, and other public buildings. Public baths and wash-houses. School furniture, &c. Means of preventing or removing humidity and other natural or accidental causes of insalubrity or discomfort. Establishment of lighting conductors.
4. Hygienic systems in relation to the general use of water:—Sources; apparatus for summary analysis; filters; reservoirs; pipes; apparatus for distribution and irrigation; meters; fountains; taps, plugs, &c.
5. Hygienic systems in connection with the food of large towns:—Abattoirs; markets; shops. Articles of food considered from a sanitary point of view; processes for their preservation; practical means of detecting deterioration or adulteration.

6. Hygienic systems of cleansing towns:—Cleaning of the public ways; disinfection; cinders, ashes, and waste. Places of accommodation; emptying, disinfecting, and removal of refuse. Depots of manure; means of disinfection and application. Sewers—their construction, &c., and means of preventing noxious gases injuring the public health; indication of practical means for the application of the sewage of towns to purposes of cultivation.
7. Hygienic systems of burial:—Mortuaries; morgues; preservation of bodies; embalming; cremation; tombs, graves, vaults and cemeteries; treatises, plans, and apparatus.

8. Instruments connected with meteorology considered from a sanitary point of view.
9. Sanitary charts.
10. Statistics of population, arranged according to ages, professions, habitations, &c.

CLASS VI.—SANITARY MEASURES AND MEANS OF SAVING LIFE, APPLIED TO INDUSTRY.

1. Materials, models, and plans for the sanitary arrangement of workshops, ateliers, and factories.
2. Lighting, heating, and ventilation of the same.
3. Mines:—Ventilation, lighting, safety lamps, choke damp indicators, &c.

Section I.

1. Machinery:—Lifts for workmen and for loads; safety apparatus for lifts and cages; parachutes, &c.
2. Means of preventing accidents by machinery in motion.

Section II.

1. Machinery:—Lifts for workmen and for loads; safety apparatus for lifts and cages; parachutes, &c.
2. Means of preventing accidents by machinery in motion.



3. Apparatus and machines to replace labour in dangerous or unhealthy operations.

4. Steam boilers, air reservoirs, gasometers, &c.

5. Safety apparatus:—Valves, manometers, level indicators, gauges, automatic feed apparatus, pressure controllers; special modes of arranging and fixing them.

6. Means of preventing and removing incrustations in boilers.

#### Section III.

1. Apparatus, processes, and arrangements for removing or lessening the causes of danger or insalubrity, to workmen or the public in general, from industrial operations and in the stowage of raw materials or goods.

2. Inoffensive substances substituted for dangerous or deleterious substances in manufactures or the arts.

3. Apparatus or arrangements for the protection of workmen from noxious vapours, dust, corrosive liquids, explosions, and the ill effects of stoves, hot air, gas lamps, &c.

4. Dresses necessary in certain occupations.

5. Sanitary instructions and regulations for workmen.

6. Life saving apparatus and material for immediate aid in case of accidents in mines, quarries, and workshops.

#### CLASS VII.—DOMESTIC AND PRIVATE HYGIENE.

##### Section I.

1. Plans and models of private houses, exhibiting sanitary improvements in the art of construction.

2. Plans and models of special habitations, intended for working classes, presenting improvements as regards property, salubrity, and economy, whether executed or only projected.

3. Means and systems of distribution of water in the interior of houses, and of getting rid of refuse of all kinds.

4. Heating and lighting by gas or other means, adapted to private houses, with a view principally to salubrity and safety, but also to economy.

5. Ventilating apparatus for houses, whether adopted or only projected.

##### Section II.

1. Healthful fabrics:—Clothes suiting various climates and seasons, and various ages and social conditions.

2. Toilette arrangements of a hygienic character.

3. Hydropathic and bathing apparatus and accessories.

##### Section III.

1. Improved utensils and apparatus for cooking.

2. Instruments and means for the easy and practical detection of noxious qualities, adulterations or deteriorations in articles of food and drinks in ordinary use.

3. Preservation of food in private houses.

4. Systems and apparatus of alimentation for all ages, but specially for children.

5. Treatises on the preceding subject.

##### Section IV.

1. Apparatus, games, and toys for the physical and moral training of children.

2. Apparatus, means, and general treatises on domestic gymnastics.

#### CLASS VIII.—MEDICINE, SURGERY, AND PHARMACY IN RELATION TO THE PRECEDING CLASSES.

1. Apparatus, means, and materials for saving life from drowning, from the effects of noxious gases, strangulation, falling in of earth, masonry, &c., as electro-galvanic machines, friction brushes, woollen rugs, flannels, elastic tongue bands, equipments, conveyances, &c.

2. Apparatus and articles of wearing apparel for protecting engine drivers and stokers of locomotives and guards of railway trains against the accidents and maladies to which their occupations render them liable.

3. Apparatus for special infirmities:—Artificial limbs, eyes, teeth, &c.; acoustic instruments, trusses, bandages, belts, sphincters; and other aids to the infirm and suffering.

4. Means of transport of lunatics, sick, wounded, and infirm persons, as stretchers, litters, barrows, chairs, and carriages.

5. Civil Ambulances, floating hospitals, hospital tents, barrack hospitals, asylums, lying-in hospitals, arrangements, baths, clothing, accouchement necessities, and means of preservation and restraint. Cooking utensils especially adapted for hospitals and asylums.

6. Means of conveying corpses.

7. Means of protection from sea-sickness.

8. Practical treatises on the above-named subjects.

#### CLASS IX.—INSTITUTIONS FOR IMPROVING THE CONDITION OF THE WORKING CLASSES.

1. Assurance of life and against accidents of all kinds; statutes and rules of societies, and other publications.

2. Mutual aid societies:—Savings banks, pension and benefit societies. Co-operative societies:—Economic butcheries, bakehouses, and restaurants. Measures to be adopted in factories and large establishments to secure food of good quality, and cheap.

3. Building societies for the working classes. Economic baths and washhouses; plans, apparatus, and utensils.

4. Libraries for the use of artisans and working men. Evening schools; drawing schools for mechanical and ornamental designs; public courses of geometry, mechanics, and practical chemistry for the working classes; industrial female schools; schools for training girls for domestic servants.

5. Protection societies and workshops for apprentices; schools and protection societies for neglected children.

6. Convalescent hospitals and wards for persons employed in large establishments, asylums, crèches and gardens for infants and children. Refectories in factories, &c.

7. Means of diminishing the abuse of strong drinks, and of arresting the progress of intemperance.

#### CLASS X.—HYGIENE AND PROTECTION OF LIFE, AS APPLIED TO AGRICULTURE.

1. Destruction of noxious insects and animals, and protection of those which are useful; modes of protection from frost; the application of lime to seed, &c.

2. Methods and models for the conservation of cereals, and other agricultural and arboricultural products.

3. Salubrity and economy of stables, cattle-sheds, and other rural buildings; models of farms; dwellings for agricultural labourers, with regard to propriety, economy, and salubrity; models of cattle-sheds, stables, swine-houses, kennels, &c., with a view to the health of the animals.

4. Means and arrangements for assuring the greatest possible salubrity in farmyards; position of dunghills and manure pits; increase of closets; multiplication of public places of accommodation in the country.

5. Houses for agricultural labourers.

6. Furniture, clothing, and utensils, peculiarly fitted for agricultural populations; clothing for special work.

7. Food of rural populations best adapted for the preservation of health and the production of the largest amount of work; consideration of wholesome drinks during hard work in hot weather.

8. Preservation and treatment of all kinds of fertilizing matter, and utilisation of excrement; modes of precaution against the adulteration of seeds and food for cattle.

9. Influence of trees and plantations; prevention of sand being carried off by the wind; fixation of shifting sands.

10. Hygienic effect of drainage:—reclamation of marshes, and of damp and unwholesome lands. Drainage of land irrigated by means of town sewage. Health of men employed in works of drainage.

11. Unhealthiness of retting pits; study of the operations of retting; unwholesomeness of rivers, and of meadows irrigated with water loaded with mud; deterioration of streams by waste matters.

12. The search for water useful in agriculture; precautions against inundations and overflow of rivers and other streams.

13. Agricultural machines suppressing painful and unhealthy labour, such as threshing with the flail, stripping flax, hemp, &c., which give rise to injurious dust; means of protecting rural labourers from the dangers of such agricultural apparatus as thrashing machines, portable engines, &c.

14. Effect of the treatment of animals, considered with regard to their character and health; modes of securing, managing, dressing and harnessing; effects of modes of transport on the health of the animals and on the wholesomeness of the meat; models of wagons and vessels for conveying cattle, &c.; traction by dogs; models of muzzles.

15. Consideration of contagious diseases of animals, which may be transmitted to man.

16. General means of precaution against the propagation of contagious diseases, and means for their eventual extinction; consideration of legislative measures, as to the killing and burying of animals attacked by contagious diseases. Exposure of offal to the air. Flies which produce carbuncle.

17. Apparatus of veterinary surgery, &c., for farmers' use, such as sounds and choke tubes.

18. Societies of assurance against the effects of hail, mortality of cattle, &c.

19. Rational feeding of domestic animals.

### Multum in Parvo; or Masonic Notes and Queries.

#### ROMAN CATHOLIC EXCOMMUNICATIONS.

Can any brother give me a reference to the Bull of Benedict XIV., published May 18th, 1751, beginning "Providus Romanum Pontificum," in an English translation?

I shall also be much obliged by a reference to the published allocution of Pius the Ninth, the present Pope, in which he condemns the Masonic body.

198, Fleet-street, E.C.

THE EDITOR.

#### ORATOR HENLEY AND MASONRY.

John Henley, more commonly known as "Orator Henley," was in the early part of the last century the most popular preacher of London. He had been admitted to orders in the Church of England, but built for himself an independent chapel, where he soon became notorious for his eloquence and the eccentricity of his discourses. In 1730, Samuel Prichard published his "Masonry Dissected," to which Henley replied, and in the "Daily Post" of October 20, 1730, appeared the following characteristic advertisement:

"This day at large a new Oration in reply to Masonry Dissected, or the Freemasons' triumph, or hod and trowel, beat the whole field, for wager, against Prichard's jaw bone of an ass; being a defence of Masonry against yelping, braying, burring, snapping, snarling, grinning, barking, growling, huffing, blowing, tearing, staring, stuttering, snorting, and petulant clatter of late about it in papers and pamphlets."

Dr. Anderson also replied to Prichard, but his reply was moderate in style. Henley's, no doubt, was incisive, and in the slashing order of writing. None of the Masonic bibliographies mention this brochure. A copy of it would be a rare treasure to the Masonic collector.

ALBERT MACKAY,  
in the "Voice of Masonry."

A plot of land in the City, at the corner of Threadneedle-street and Bishopsgate-street, has been recently let at a ground-rent of £2000 per annum, or at the rate of more than £31,000 per annum per acre.

At Liverpool recently the London and North-Western Railway Company were fined £20 and costs for having neglected to have some cattle trucks cleaned and disinfect.

It has been found necessary to increase the accommodation for students in the Military College at Sandhurst, and the works are to be carried out at a cost of £35,000.

### Masonic and General Tidings.

Bro. the Rev. Augustus A. Bagshawe, P.P.S.G.W., and P.P.G.C. for Derbyshire, has been presented with the Installation jewel as Provincial Steward of Derbyshire, by his lodge, Phoenix St. Ann, No. 1235, Buxton.

A Grand Council of the Illustrious Knights, K.H. 30, will be held at the Masonic Hall, 33, Golden Square, on Wednesday, the 13th of October, at 4.45 p.m. There are twelve candidates for advancement.

The "Masonic Magazine" for October contains a portrait of His Royal Highness George, Prince of Wales, from the "Sentimental Magazine" of 1792.

ELECTION OF AN ALDERMAN.—The election of an alderman for the ward of Castle Baynard, in the room of Sir Sills John Gibbons, took place on Saturday last, at 10 o'clock, at the infant school-rooms, St. Andrew-by-the-Wardrobe. Bro. the Right Hon. the Lord Mayor presided, supported on his left by Mr. Deputy Farrer, and on his right by Mr. Orton, his lordship's solicitor. The voting was carried on with considerable spirit, Bro. Hadley keeping the lead. The state of the poll was at 11 o'clock, Bro. Hadley 74; Mr. Cockerell 53; and at the close of the poll, Bro. Hadley 121; Mr. Cockerell 120. Mr. Cockerell handed in a notice demanding a scrutiny, which was received with hisses, and after a vote of thanks to the Lord Mayor for presiding, the wardmote was adjourned to the 14th of October, at 10 a.m.

The vacant superintendency of police of the Prescot division, rendered so by the resignation of Bro. Fowler, P.M. 86, P.P.G.A.D.C., has been conferred on Superintendent Brendle, of the Rochdale division.

THE ROYAL STANDARD LODGE (No. 1298).—The meetings of this lodge are now held at the Wellington Club, Upper-street, Islington, in place of the Marquiss Tavern, Canonbury. The next meeting is on Tuesday, the 5th inst., at half-past 6.

We understand that a very fine portrait of H.R.H. the Prince of Wales, as Grand Master Mason of England, has been bought by a few of the members of Maryhill Lodge, No. 510, and is to be presented to that lodge. Bro. R. Shaw, a young and worthy member, and son of the respected Provost of the burgh of Maryhill, has taken the initiative in this matter.

The first annual Lincolnshire Provincial Grand Lodge of Mark Master Masons met on Thursday last. A report of this meeting will appear in our next.

The meetings of the Camden Lodge of Instruction, No. 704, are now held every Monday evening at 8 o'clock, at the Stanhope Arms, Upper James's-street, Oval-road, Camden Town.

The Holy Palestine Preceptory, Eminent Sir Knight Colonel Francis Burdett, Eminent Preceptor, will meet at the Masonic Hall, 33, Golden Square, on Wednesday next. The names of seven companions have been approved. They will be balloted for and installed.

JEWISH NEW YEAR.—Thursday (30th September), the new year in the Jewish Calendar 5636 commenced.

An International Potato Show was the special feature at the Alexandra Palace on Wednesday, when many varieties were on view. Prizes were offered by Messrs. Sutton, Messrs. Hooper and Co., and Bro. Coutts, P.G.P.

The annual Court of Governors of the West Lancashire Masonic Educational Institution will be held at the Guildhall, Preston, on Wednesday, the 6th inst., at 12 o'clock.

Bro. Thomas Preston (1426), the Secretary of the Albert Assurance Company Arbitration, received last year, when it was thought the arbitration was about to close, a testimonial from the numerous firms of solicitors engaged in it, which they forwarded to Lord Cairns, the arbitrator, expressing to his lordship their satisfaction at the way in which Bro. Preston had discharged the duties of his office, for the magnitude, intricacy, and novelty of which he had proved himself in all respects equal. The Indian business having delayed the issue of the final award, Lord Cairns deferred his acknowledgment of the receipt of the testimonial; but on the 12th of August last his lordship, by his principal secretary, wrote to Bro. Preston, returning his testimonial, and stating that it had given him much pleasure to note such a recognition of his services as secretary of the arbitration, and that he himself was fully cognisant of the diligence and intelligence with which he had discharged the duties of that office.

The marriage of Lady Theresa, eldest daughter of Bro. the Right Hon. Lord Shrewsbury, Prov. Grand Master for Staffordshire, with Lord Castlereagh, eldest son of Bro. the Marquis of Londonderry, will take place at his lordship's private chapel, in the grounds at Alton Towers, this day (Saturday).

The prospectus has been issued of the Briton Life Association, which is formed for the creation of a "New Series" of the Briton Medical and General Life Association on a perfectly independent basis, and entirely free from any of the existing liabilities or engagements of the parent institution. The capital required is £500,000, in £1 shares, of which 100,000 are now offered to the public. Shareholders will receive an annual interest of 5 per cent.

payable half-yearly, in addition to 20 per cent. of the next divisible profits. In the ten years ended the 31st December, 1873, the new annual premiums of the old society amounted to an average of £21,698 per annum; hence the prospects of the new company, which has been formed in connection with the 2000 old-established agencies, are unusually encouraging.

The Provincial Grand Lodge of Durham will be held at the Masonic Hall, Durham, on Tuesday, the 26th of Oct., at two p.m.

An emergency meeting of the Great City Lodge, No. 1426, takes place this day (Saturday), at the Terminus Hotel, Cannon-street, at half-past two.

The "Chemist and Druggist," in speaking of Feltoe and Sons' Specialité Sherry, remarks, "This wine is a particularly wholesome one. It has a smooth dry flavor, and is remarkably free from the heat and acidity so usually found in all but the very finest sheries. We are quite confident that for a wholesome stimulant this sherry can hardly be surpassed."

**TESTIMONIAL TO THE EX-TOWN CLERK OF MAIDSTONE.**—At a public luncheon, held on Wednesday last, at the Town Hall, Maidstone, a life-size portrait, painted by Mr. Sant, R.A., was presented by the town and neighbourhood to Mr. John Monckton, for 37 years town clerk of Maidstone, on behalf of 500 guinea-subscribers, including 60 of Mr. Monckton's professional brethren. The presentation was made by the Mayor, Mr. Henry Hughes. Mr. Monckton is father of Bro. J. B. Monckton, President of the Board of General Purposes, town clerk of the City; and another of his sons, Bro. Herbert Monckton, succeeds to the town clerkship of Maidstone. Mr. Monckton has several times served the office of under-sheriff for the county. It was stated that, inasmuch as Mr. Monckton had declined any personal testimonial, the committee, who comprised gentlemen of every shade of political and religious opinion, had, at a special meeting of the corporation held for that purpose on the same day, requested that the picture might be hung in the Town Hall, in lasting remembrance of the high esteem in which Mr. Monckton was held. It is needless to add that the request was unanimously acceded to, and the proceedings, both at the council meeting and at the déjeuner which succeeded it, bore the most gratifying testimony to the warm and affectionate feelings entertained by those present for their old fellow-townsmen and friend.

The "Times" of Thursday has the following telegram, dated, Paris, September 29th:—The Freemasons' Congress which has just been held at Lausanne is considered such a success, that a similar meeting in 1877 is already talked of, and will be held either in Rome or London. If in the former capital, the President will be King Victor Emmanuel; if in the latter, the Prince of Wales. London would be preferred by the Freemasons, but a meeting at Rome would be considered by them as a more convincing proof of the victory of liberty over religious bigotry.

**ROYAL MASONIC INSTITUTION FOR GIRLS.**

The General Committee of this Institution met in the Board Room, Freemasons' Hall, on Thursday afternoon, Bro. Thomas W. White in the chair. There were also present Bros. Benjamin Head, H. Browse, Joshua Nunn, H. Dubois, John Boyd, W. Paas, W. Roebuck, Col. Peters, G. Bolton, J. A. Rucker, A. H. Tattershall, W. Moore, Richard Spencer, Robert B. Webster, Walter Wellsman, J. Mason, H. M. Levy, H. Massey ("Freemason"), and R. W. Little (Secretary).

The following paper was printed and circulated for the information of the Committee by Bro. J. A. Rucker:—

By the laws of the Royal Masonic Institution for Girls the general direction and control of the affairs of the Institution are vested in the General Courts.

The ordinary business of the Institution is transacted by a General Committee, consisting of all Life Governors, together with twelve life or annual subscribers elected annually at the Quarterly General Court in April, thus the General Committee, so far as it is elective, is appointed by the General Courts.

The House Committee, to whom is entrusted the working of the details of the interior economy of the Institution, are elected by the General Committee from amongst their own members.

Such being our constitution, it appears to me (I speak subject to correction) that it is due to the members of the House Committee that no proposal shall be brought by any one of its members before the General Committee or General Court until his colleagues shall have had an opportunity of considering the same, in order to secure, as far as possible, unanimity of opinion of the House Committee in the discussion of the subject at the General Committee or Quarterly General Court.

I therefore beg leave to move—  
"That in the opinion of this Committee it is advisable that arrangements be made for the admission of an increased number of children to the benefits of the Institution."

I would support this proposition by the following statistics, premising that the Governors of this Institution have not, in the past, been neglectful of their duty in this respect, for I find that the number of children in the school on the

31st December, 1859, was	...	...	68
" 1864, "	...	...	97
" 1869, "	...	...	100
" 1874, "	...	...	130
And at this date is	...	...	150

Or an increase of 120 per cent. in 16 years.

The increase of numbers has necessarily led to increased expenditure, as I find the total amount expended during the year ended

31st December, 1859, was	...	...	£2,150
" 1864, "	...	...	2,980
" 1869, "	...	...	4,060
" 1874, "	...	...	6,370

Or an increase of nearly 200 per cent. in 15 years. But the increased income has more than kept pace with the increased expenditure, thus:—The income for the year ending

31st December, 1859, was	...	...	£2,930
" 1864, "	...	...	4,310
" 1869, "	...	...	5,900
" 1874, "	...	...	8,820

Or just over 200 per cent. increase in 15 years. During the same years the amount of Capital invested has increased as follows:—Amount of Capital

31st December, 1859, was	...	...	£13,000
" 1864, "	...	...	18,200
" 1869, "	...	...	26,000
" 1874, "	...	...	33,000

Or 150 per cent. increase in 15 years. I will add the fact that the number of lodges on the nominal roll of Grand Lodge was, on 31st December, 1859, 1106.

The numbers were closed up in 1863, and there were,	
On 31st December, 1864, ...	1,047 lodges.
" " 1869, ...	1,299 "
" " 1874, ...	1,527 "

Or over 31 per cent. increase in 15 years. The number of approved candidates for the next election is ... 30  
The number to be elected is ... 6

I do not think it necessary to occupy your time by dwelling on these figures, they speak for themselves, and more than justify the motion I invite you to pass.

It is not, however, so easy a matter to determine how such a resolution shall be carried into practical effect; my own opinion is, and I have frequently expressed it, as many of you know, that the care of 150 children, with the necessary staff of assistant governesses, teachers, and domestics, is quite sufficient to tax to the full the energies of a matron as head of the household arrangements, and of a head governess as director of the educational departments; I therefore desire (and should do so even if it were not the fact that our present buildings are as fully occupied as health and convenience will admit) that a nucleus shall be formed of a preparatory, or lower school, into which the children shall be passed on admission into the institution, and be drafted therefrom into the first, or upper school, as vacancies shall occur. Such an additional establishment would involve the necessity of the purchase of freehold ground of sufficient extent to accommodate a much larger number of children than we should in the first instance be justified in electing, and the erection of a building that would admit of very considerable extension, without altering its architectural character.

Such a plan would not, I think, require an immediate outlay of more than £10,000.

But besides the motion of which notice has been given by Bro. Nunn, asking that a sum not exceeding £25,000 be expended out of the funds of this institution for the purposes under consideration, I understand that an alternative proposition is likely to be brought forward; therefore, in order that the whole subject may be duly deliberated, I shall, if my first resolution be carried, ask you to resolve further,—

"That this Committee recommend that a sub-committee consisting of nine members, of whom not less than four shall be members of the House Committee, together with the Treasurer and Trustees of the institution, be appointed, three to form a quorum, to consider and report to the General Court on the arrangements to be made for the admission of from thirty to forty more children to the benefits of the institution; that in case of need a Special General Court be summoned to receive such report, and that such report be read for information at any House Committee or General Committee that may meet between the completion of the report and the meeting of the (Quarterly or Special) General Court."

JOHN A. RUCKER.

After the minutes had been read and confirmed, the brethren proceeded with the discussion of the object contained in Bro. Nunn's and Bro. Rucker's notices of motion.

Bro. Nunn, in calling attention to the fourth paragraph of Bro. Rucker's paper, said that his notice of motion was given without any disrespect being intended to the members of the House Committee. The object for which his resolution was intended in no way interfered with the functions of the House Committee. He had no desire to bring forward any matter in opposition to their views; but according to his own general view he thought he was in duty bound to bring forward a fixed proposition. At the time Bro. Patten was Secretary, he (Bro. Nunn) first mooted the idea of increasing the capacity of the institution. It was then found impossible to accommodate the number of children properly in case of sickness. An infirmary was afterwards built; and he had repeatedly brought before the House or General Committees a proposition for increasing the size of the school, not so much the existing building, but by erecting a new one, he reiterated that the matter did not interfere with the House Committee, because such a matter did not come under their control. In Bro. Rucker's paper it was inferred that the subject should have been brought before the House Committee; but it was not so. He thought it his duty to bring it before the General Committee, and he had done so.

The following is Bro. Nunn's notice of motion:—  
"With a view to enable the Institution to accommodate a greater number of children, found necessary by the increase of applications (four-fifths of the applicants at the next

election cannot be admitted for want of room), and the vastly extending growth of the Craft generally, with the circumstance that space cannot be obtained on the limited site of the present school, as it is so hemmed in by railway lines and buildings, and which at no distant period will be required (or partially so) for increased railway accommodation that year by year has extended since the school has been at Wandsworth.

That, a sum not exceeding twenty-five thousand pounds (£25,000) be expended out of the Funds of the Institution in the purchase of land, and the erection of a suitable school-house and building, to educate and support two hundred children, and to be arranged that in the event of the existing school being removed, space be found for extending the same, so as to contain all the children under one roof.

July, 1875.

JOSHUA NUNN.

Bro. Rucker said he had committed what he proposed to writing, but it was by the desire of the House Committee that it had been printed. He was still of the opinion expressed in the paragraph alluded to by Bro. Nunn; but in order that there should be no ground whatever for Bro. Nunn thinking there was a personal allusion in the paper, he proposed his first resolution—"That in the opinion of this Committee it is advisable that arrangements be made for the admission of an increased number of children to the benefits of the Institution," and then the appointment of a sub-committee. His reasons were expressed in the printed paper, and he thought the brethren would agree with him that increased accommodation should be afforded in the institution. This was really the proposition of Bro. Nunn, and there was another proposition to the same effect by Bro. Raynham W. Stewart. There were many members of the House Committee proposing distinct plans with the same end before the Quarterly Court. He would appeal to the brethren then present whether if the proposers of the plans, however different, met to discuss their objects, it would be better that they should do so, and also with the House Committee in order that when they came before the Quarterly Court they might be found to be unanimous in their opinion in reference to these points.

Bro. H. Browse thought that if there were several distinct propositions they should be discussed separately, and in all probability a sound decision would be arrived at. He was not at all displeased that there were so many propositions, and he should, when the proper time arrived, before the Quarterly General Court—be prepared to speak upon them.

Bro. Joshua Nunn's notice of motion was then formally put in.

Bro. Rucker said that with regard to his notices they were given for the General Committee to deal with; the proper course being, by the rules of the institution, that they should be submitted to the General Committee, and, if approved by them, should be passed on to the General Quarterly Court.

The Committee deciding that this was the proper course, approved of the notices, and Bro. Rucker moved "That they be passed forward to the Quarterly General Court.

The time now left was only ten days. Bro. Tattershall could not agree with Bro. Browse on this point. If the subject was brought forward at the next Quarterly Court, time would be given for the full development of the plan. Applicants were now knocking at their doors, and the question should be decided as quickly as possible. It was a wise step to increase the capacity of the institution.

Bro. R. W. Little then read Bro. Raynham Stewart's notice of motion to the effect that in view of the large expenditure involved in Bro. Nunn's motion, a more desirable mode of proceeding under existing circumstances he adopted, by utilising the infirmary, and taking another house as an infirmary; and further, that the whole of the approved candidates be at once admitted. (Hear, hear.)

Bro. Joshua Nunn said that he would give way to Bro. Rucker, and

Bro. Rucker said he would offer his resolutions to Bro. Nunn, in order that the subject might be discussed.

Bro. Nunn thought that his and Bro. Rucker's ideas were identical.

Bro. Rucker's notices were then passed by the Committee and that brother, on the Committee deciding that it was necessary for him formally to move his notice for the Quarterly Court, accordingly did so.

One petition of a candidate was then read, but the child being unable to attend, through illness, it was deferred, and the Committee adjourned.

Bro. A. H. Tattershall seconded the motion.

Bro. H. Browse asked that the motions might be postponed to a later Court, thinking that if not, it might be doing the matter rather hastily. It would only be to wait another three months, a delay which would be fully justified by the importance of the subject, which required much ventilation before being decided upon.

**Obituary.**

**BRO. JOHN FREEMAN.**

Freemasonry in Yorkshire and in the town of Huddersfield has suffered a great loss in the death of Bro. John Freeman, solicitor, late of the Lodge of Harmony in that town. Our lamented brother was born 8th March, 1811, died September 22nd, 1875, and was buried amid many regrets and a large assemblage of townsmen and brother Masons, at Holy Trinity Church, on the 25th. We had hoped to be favoured with the particulars of his Masonic career in time for publication, but we shall probably recur to the subject in our next. We have thought it well to express the sense which we know is entertained of his loss to the Craft by our brethren in Huddersfield and Yorkshire.

## NOTICE.

Many complaints having been received of the difficulty experienced in procuring the *Freemason* in the West-end, the publisher begs to append the following list, being a selected few of the appointed agents:—

Black, H. J., 47, Great Queen-street.  
Jordan, G. W., 169, Strand.  
Kirby and Eddican, 190, Oxford-street.  
Nash and Teuten, Savile Place, Conduit-street.  
Phillips, D., 67, Great Portland-street.  
Utting, Wm., 2, Palsgrave-place, Strand,  
And at W. H. Smith and Son's bookstalls.

## TO OUR READERS.

The *Freemason* is a sixteen page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important and useful information relating to Freemasonry in every degree. Annual subscription in the United Kingdom, Post free, 10/. Brethren in foreign parts, wishing to have this newspaper sent them regularly from the office of publication, should, in sending their remittances, add to the 2d. per week the postage on 20z. newspapers.

## TO ADVERTISERS.

The *Freemason* has a large circulation in all parts of the Globe, its advantages as an advertising medium can therefore scarcely be overrated.

For terms, position, &c., apply to

GEORGE KENNING, 198, Fleet-st.

## Answers to Correspondents.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 12 o'clock on Wednesday morning.

Careful attention will be paid to all MSS. entrusted to the Editor, but he cannot undertake to return them unless accompanied by stamped directed covers.

If "Provincial" will send his name to the Editor at the office of "The Freemason," in confidence, his communication can appear; if not, not.

The following stand over:—Bro. Tudor's interesting letter; statement of accounts, Supreme Council; Lodge of Lights, Warrington; Public School, Kilwinning. P. G. L. Cheshire.

## REMITTANCES RECEIVED.

	£	s.	d.
Bones, W. E., Queensland (P.O.O.).....	1	7	6
Dumbrille, John, Canada (P.O.O.) .....	0	9	0
Laurie, G., Constantinople (P.O.O.) .....	0	9	3
Loche, H. H., Calcutta (Draft) .....	2	0	0
Marshall, W., Bainsdale (P.O.O.) .....	0	2	2
Phillips, C. H., Trinidad (P.O.O.) .....	0	12	6
Robinson, H., New Zealand (Cash) .....	0	10	0
Watkins, James, Hamilton (P.O.O.) .....	0	12	0
Wetherill, H., Constantinople (P.O.O.).....	2	0	0

## The Freemason,

SATURDAY, OCT. 2, 1875.

## OUR ROYAL GRAND MASTER'S VISIT TO INDIA.

Much interest is felt in the Craft about the movements of our Royal and Illustrious Brother, and so we give the following particulars of his movements, which we understand are correct:— "According to present arrangements, His Royal Highness will leave London on the 12th of October, via Dover and Calais, for Paris, where he will arrive on the 13th. He will leave that city on the same day, and travel by rail to Venice, where he will arrive on the 16th. He will then embark on board his yacht, the "Osborne," which will convey him on board the "Serapis." This vessel, owing to her draught, will anchor at a distance of about seven miles from that city. It is probable that the "Serapis" will proceed thence to Corfu, but on her doing so or not depends whether the Prince will remain two days

or thirty-six hours only at Athens, where he will pay a visit to his brother-in-law, King George of Greece. Leaving Athens, the vessel will make her way to Port Said, and on arriving at Ismailia His Royal Highness will disembark and visit Cairo and other places in the neighbourhood, the "Serapis" going on to Suez, her arrival at which port will be telegraphed to the Royal party, who will then hasten on by rail to rejoin her. Aden will be the last place of call, and, after a few hours' stay the "Serapis" will go on to Bombay, where she is due on the 8th of November. The Prince will remain about eight or nine days in the Bombay Presidency, at the end of which time he will embark on board the "Serapis" for Calicut, where he will land and pay a visit to Mysore. Thence he will proceed by water to Tuticorin, on leaving which place the "Serapis" will make direct for Colombo, where she will stay ten days. She will next go on to Trincomalee, the chief naval port of Ceylon, to coal, and will then proceed to Calcutta, where the Prince is due a day or two before Christmas. His Royal Highness will then visit Delhi, Lucknow, and other places of interest, and will gradually work his way back to Bombay, where he is expected on the 17th of March. He will at once embark in the "Serapis," and return by the same route as that taken on the outward trip, the proposed voyage round the Cape having been given up. His Royal Highness will probably reach this country about the 7th or 8th of April. Canon Duckwork will be Chaplain in attendance on His Royal Highness during his Eastern visit. The following is understood to be the route which the Prince will pursue on landing in India:—Leave Aden for Bombay, Nov. 2; visit Bombay, Nov. 8; visit Beypoor, Nov. 23; Bangalore, Dec. 2; Madras, Dec. 6; Tuticorin, Dec. 8; Colombo, Dec. 11; Trincomalee, Dec. 17; Calcutta, Dec. 23; Barrackur, Jan. 4; Benares, Jan. 4; Lucknow, Jan. 6; Cawnpore, Jan. 10; Delhi, Jan. 11; Umritsur, Jan. 20; Lahore, Jan. 21; Jamoo, Jan. 24; Lahore, Jan. 27; Suharunpore, Jan. 28; Paneeput, Jan. 28; Agra, Jan. 29; Gwalior, Feb. 3; Agra, Feb. 5; Ajmere, Feb. 7; Jeypore, Feb. 11; Bareilly, Feb. 13; Lucknow, Feb. 29; Allahabad, Feb. 29; Jubbulpore, March 2; Kudwah, March 7; Indore, March 9; Kundwah, March 11; Ellora, March 12; Dowlutabad, March 14; Bombay, March 15; Poona, March 19; and Sattara, March 19. The "Serapis" left on Sunday, and the "Osborne" will shortly follow. The following description of the "Serapis" may interest some of our readers. The "Serapis" is now ready for sea, the Prince's apartments having been finished. The Royal furniture is all of unpolished English oak, and the sofas, chairs, tables, &c., are covered with brown morocco leather stamped with the Prince's arms and initials, the tables having a broad band of gold, the design being the rose, shamrock, and thistle, and the three feathers in each corner. The saloon is white, with pale blue and gold, and medallions of the Indian troop-ship's crest, the sides are ornamented by eight pier-glasses, the Brussels carpet is of Persian pattern, and the table cloths Indian. The windows are shaded by dark green silk blinds and lace curtains. The Prince has a double set of private apartments, on one side of the vessel for the outward, and on the other for the homeward voyage. Sixty guests can be accommodated at the principal dining table, but a smaller one for 24 persons will be generally used. The "Serapis" has been painted white, while round her runs a gold moulding, edged each side with a blue ribbon. Owing to the superior speed of the "Serapis" the Flying Squadron will meet her at Bombay instead of Aden. We are further told that their Royal Highnesses the Prince and Princess of Wales, with Princes Albert Victor and George, and Princesses Louise Victoria and Maud, attended by Miss Knollys, Lieutenant Colonel Teesdale, Mr. Francis Knollys, Mr. Holzmann, and the Rev. J. N. Dalton, arrived at Sandringham on Friday evening from London. Their Royal Highnesses will probably remain at Sandringham till the Prince's departure for India. We shall continue to keep the Craft informed of our Royal Grand Master's movements, as in his visit to India he goes accompanied by the "hearty good wishes" of our entire brotherhood.

## THE "MONTH" AND FREEMASONRY.

The "Month and Catholic Review," as it terms itself, is a monthly periodical of some literary pretensions, belonging to the Roman Catholic communion. The number for September, besides some very able and interesting articles in themselves, contains one on Freemasonry, "communicated," as the editor takes pains to point out. It seems that the writer is an Anglican-Ritualist, that the article itself "has been refused insertion in more than one Protestant organ of influence," on account, as the editor naively adds, "we may fairly presume, of its candid witness about the tendency of Freemasonry." We confess that we feel some astonishment that our "confrere" did not see at once that some other reason might be alleged for the rejection of this high-spiced article. We fancy that the cause is not far to seek, namely, its worthlessness as a fair treatment of a remarkable subject, its obvious unreliability as a statement of facts, and, above all, its intense weakness of argument from first to last. We think also that if we were Roman Catholics we should prefer to fight under our own banners, and not adopt that very piebald one, under which some few of our modern ritualists are content to fight to-day. We believe, however, that as regards Freemasonry the "Catholic School," as it calls itself, in the Church of England is greatly divided, and we therefore henceforth shall not treat such utterances as the utterances of a party, but only of individuals. The present attack on Freemasonry is a very weak and incoherent one. Cribbing the idea from a Roman Catholic Abbé, the writer declares that Masonic signs and symbols are Gnostic, and that Freemasonry and Gnosticism have joined hands. Begging the writer's pardon, a greater piece of nonsense never was put forth; a more hopeless betrayal of ignorance of historical accuracy never was made. Freemasonry has about as much to do with the Gnostics as the writer of the article has to do with Druidism, or any other ism. It is simply a piece of Roman Catholic "chaff," which we wonder at a grave Anglican taking up, though, as Horace Walpole once wittily observed to some Roman Catholic friends who refused meat on a "jour maigre," "you eat nothing, but you swallow everything." So at this moment, some of our young Ritual-Catholic friends have a very capacious swallow for all that appertains to Romish attacks on Freemasonry. Though why we know not, and cannot for the life of us understand. Among other objections the writer makes is that Christianity is ignored, and that it is "un-Masonic" to use our Saviour's name. The fact is that many Chaplains do just the contrary, and there is nothing in our "formularies" to prevent or forbid the use of a Christian prayer. It is true that since 1813 the general rule has been to make our prayers Theistic, on the principle of the Lord's Prayer, and as best according with the universality of our Order. But this argument, it appears to us, though good, no doubt, for a Christian place of worship, is out of court in a Freemasons' lodge, and if the objector is consistent to his own principles he must object to the use of the Lord's Prayer altogether. It is, to our own mind, perfectly plain that the position of the Chaplain in Freemasonry is very easy and simple, and that he is perfectly consistent, and doing his duty, when he offers up a prayer in which all believers in God can join, alike for the promotion of a social brotherhood and the practice of humanitarian charity. The writer says Freemasons never use the New Testament in lodges. He is quite in error. In a good provincial lodge which we know well the 13th chapter of the 1st Epistle to the Corinthians is read regularly before business, with unanimous approval, both of Christian and Hebrew brethren. This writer, who signs "Joabert M.," need not be in any apprehension of Freemasons, though he says, page 101, "unless before the month come round I be burked at a railway station, or throttled in a crowd by one of the social brethren sworn to vengeance on his way home from a Grand Lodge dinner at Freemasons' Tavern." After this we may have some doubt of his "sanity," at any rate, we can have none of his utter incompetency to discuss a very deep question, though he



threatens, we note, the poor readers of the "Month," with another paper on "Rites and Ceremonies, and the Masonic Traditions," if the editor is weak enough to give him the opportunity of displaying how little he knows of what he professes so pompously to explain to all. We have never read an article which gave us a poorer opinion of the intellectual calibre or historical accuracy of the writer, or one which showed us how prejudice and perversity can press into their arguments, when moved by the "rabies" of intolerance, or a degrading tendency to persecution, the most inane theories and the most preposterous illustrations. If Joabert M. appears any more in the "Month" we will not fail to keep our readers acquainted with his remarkable contributions, and to make them "au fait" of his happy discoveries.

#### ARCHÆOLOGICAL PROGRESS.

The history of the three grades is a very peculiar one, and a somewhat difficult one. Whether we commence with the A. and A. Rite, or any other of the Continental systems, we are struck at once with the great peculiarity that they all make the Craft Degrees the foundation of their after and elaborate system. This is a very striking point, per se, as it involves a paradox. The Craft Degrees, including the Royal Arch, with us are universal, the High Grades are limited, that is to say, while the Craft Grades make Theism the test, the High Grades make Christianity. We are now speaking of Freemasonry in Great Britain and the United States, we do not suppose that any such test really exists in France or on the Continent generally, where the High Grades are to be found, Sweden, perhaps, excepted. As, however, it does not concern us to explain this "seeming paradox," we will go on, having merely noted the point. The High Grades have not "antiquity's pride" on their "side," like the Craft Degrees. It is quite clear now that they are all emanations of the "Rite de Bouillon," or rather developments, or expansions of it. Probably, when Ramsay drew up his "Ancien Rite de Bouillon," he little realised what an extension his more modest ideas were ere long to receive. The great defect, in our mind, which is to be found in the High Grade system is its unhistorical character. Ramsay began with a distinct lapse from truth, historical truth, and, to speak honestly, moral truth, when he declared that the Knights Templar, brought back the Freemasonry of his day from the Crusades, and that that was his "Ancien Rite de Bouillon." From that one false step numerous other false steps have arisen "ex necessitate rei," and fictitious claims, and a spurious parentage have been adopted by many of them. The Rose Croix have nothing to do, for instance, with the "Fratres Rosæ Crucis," and all the other grades of the Ancient and Accepted Rite have been but the fancy creations of some fertile imagination, some without even the slightest appearance of connection or chronology, and we must add, in our humble opinion, common sense. But in saying this we do not wish to be misunderstood. We pass no opinion on the High Grades, in their practical development; we are only treating the subject technically and historically. We conceive that if their members find good in them they are the best judges of the matter, and we readily concede to them the same liberty of opinion and judgment we claim for ourselves. But historically they are all 18th century handiwork, and though some may be earlier and some a little later, we cannot concede to any an earlier formation than 1730. The same remark applies to many such Orders as the Red Cross of Constantine, which, however interesting in itself, cannot historically go back beyond the last century, and is the speculative adaptation of no doubt a once existing Order of Constantinian chivalry. The Mark Degree has taken great proportions latterly, and has now a Grand Lodge and Provincial Grand Lodges of its own, and yet we cannot, we fear, on the stern principles of true historical criticism and archaeological truth, credit it with any antiquity beyond the middle of the last century, if even so early. It is probably the general idea that it embodies in its system the old custom of operative marks on stones. But that, we fear, is an illusion, as its connexion with opera-

tive marks is very hazy, and utterly unchronological. At least, it certainly has no reference to the mediæval system, and the original Jewish system seems to have been purely alphabetical. We fancy that the real solution of the word "Mark" is to be found in something very different. A suggestion has been made that the earlier Mark lodges, or whatever they were called, such as "Ark, Mark, and Link," &c., were dedicated to "St. Mark," about 1770 or 1780, and hence the name "Mark." Just as Craft-Masonry was called Johannite, so this was called Mark. If any warrants now exist which contain the name of "St. Mark" it would settle the question, and we shall be happy to publish any communication on the subject, within due limits, and written for archaeological purposes. All we have written today has been penned in the interests of truth. We have no interests to serve, no party to uphold, but we think that "truth is truth" after all, and that when we are digging about the foundations of the good old building of Freemasonry, in order to see that all is sound and safe, we should be careful, if the Masonry seems a little loose or out of line, to underpin it with good ashlar work, and to strengthen it with the lasting cement of historical reality, certainty, and accuracy.

#### PLAGIARISM.

Plagiarism is an offence not uncommon by any means in the past history and present condition of literature. It is not a novel complaint on the part of many writers, some so-so, some mediocre, and some very common-place indeed. As a general rule your original thinker does not complain of plagiarists or plagiarism. For all such know full well that "Geist" or intellect finds, like water, its own level, in the struggles of the press, in the controversies of the hour, in the progress of literary labour, and care very little whether others appropriate the happy idea, or the eloquent passage, contented that somehow their words are conveyed to many readers at home and abroad. But your second-rate and third-rate "litterateur" is mostly very impressive about "plagiarism." With some everything, as the printers say, is "copy." The name of an article, the turn of a sentence, the view of matters common to a good many persons, even a mistake in a translation corrected, is plagiarism, because, forsooth, he has honoured the world with writing something about the same subject. It is not, indeed, exactly the same in any one point, but it is something like. In our opinion, there cannot be in our literary struggles and discussions any impertinence more idle, or any pretension more ridiculous. And both deserve to be noted and exposed. For the great field of literature is open, happily, to us all. There is no privileged class in authorship or in the press. Like the "Free Lances" of old, we ask for a "fair field and no favour," and we care neither for the criticism of the incompetent nor the outcry of the unreasonable. What is the real state of the case? Some "Arch mediocrity," as Mr. Disraeli once said somewhere of somebody, complains of plagiarism. What is this dire and vile offence? The A.M. has, it seems, put forth an article on some subject, elevated or common-place, dull or diluted, it matters not to our purpose now. Another writer, who has not read his eloquent production, has also sent out in due course an article on a somewhat similar subject. Straightway A.M. sends up a loud and impassioned cry of plagiarism. There is nothing really in common between the two articles, no similarity of treatment or of diction. Indeed, the subjects may be entirely different, but then, oh, ye Gods! there is plagiarism in the name. One writer has said "How much," the other has said "Thus much." You see at once the plagiarism—both have the word "much." Such a complaint is like the facetious Talley, who told Mr. Justice Lindley a few days ago that, as both their names ended in "ley"—  
"As the end of your name is the same as mine. In the Courts of Equity your Honour will shine." His Honour, however, did not see it, and sent this rhyming representative of an "uncurrent six and eightpence" into Newgate for twelve months. Neither do we see, neither can we

for the life of us see, that such childish and querulous complaints, which we often note in contemporary literature, whether profane or Masonic, can in any way justly substantiate the charge of "plagiarism." And what is the more amusing in nine cases out of ten, those who make such complaints against their contemporaries are the boldest and most unhesitating of plagiarists themselves. They coolly appropriate a portion or the whole of your original contributions, without any acknowledgments; they write after you—a very common trick. That is to say, you write an article say, "on a good appetite," this week, a fortnight afterwards you will see a feeble parody of what was both vigorous, truthful, and effective, at least, you flatter yourself so. Or perhaps you notice that an article of yours has been travestied, a little altered here, a little changed there, a few figures struck out, a few figures put in, and, voila, an original article. Yet, who is the plagiarist? We therefore protest to-day against these "Mawworms" of the press, who are always indulging in querulous complaints of plagiarism, and all the while are the greatest of literary pilferers. Some one has said, that there is nothing in these days like "cheek," in literature as in everything else, and no doubt there is some truth in the statement, as we have seen a good deal of that latter commodity lately. But we belong to an earlier school of manners and morals, and we prefer the good old-fashioned notions of "fair play" and "running straight" in all matters literary, domestic, and personal. It is probable that plagiarists and plagiarism will long abound among us while readers are many and originality is limited. But yet, after all, plagiarism does not much harm, it is good for trade; and those of us who think over what we write, and write more-over what we really think, we can afford on every principle of philanthropy and Freemasonry to be generous, and genial, and tolerant towards many a struggling confrère who kindly cribs our ideas, and carefully "hashes up" our articles.

#### THE ILLUSIONS OF LIFE.

Some one has said that life is full of illusions, and so it is. We start often on our earthly career believing in a great deal, which calm experience or customary cares soon teach us is an illusion after all. Life is before us in its day dreams, youth is strong and honest in its own convictions, the sky is blue above us, the breezes are pleasant around us, and all seems to foreshadow for us a very prosperous voyage. Our song seems to be "Vogue ma nacelle." But in a little time the sky becomes overcast, the clouds lower, the storm bursts, and we feel that life, like the great sea, is deceitful and dangerous, and that it too has reefs, and breakers, and a lee shore for us poor tempest-tossed mariners. And so little by little our illusions vanish. The fairy castle has utterly disappeared, never to return, its gay "pleasance" has passed out of sight, there is nothing before us but the barren heath, or the perilous morass. Disenchanted, as the French say "disillusionnés," we discern clearly the great difference between anticipation and reality, between fiction and fact, between imagination and truth. It is sad, we feel and confess, for us all often thus to feel and to reach that home, and that mile stone on our journey, where, as some one has well said,  
When rising from the turf where youth reposed,  
We find but deserts in the far sought shore;  
When the huge book of fairy land lies closed,  
And those strong brazen clasps will yield no more.

And yet perhaps such a "reveille," is good for us all alike. It certainly must be good for us if it makes us realize the true lesson as well as the great end of all human existence, if it causes us to feel that despite our own disappointments and faded dreams, our life, human life, is a most real thing, if we learn to say with the poet, "life is real, life is earnest, and the grave is not its goal," and that it has ever its high mission, its solemn calls, its deep responsibilities for us all alike. Happy for us if when we rise to the verity of this wondrous life of ours, we have accepted the lesson thus imparted to us, in all humility of mind, and cheerfulness of submission, if we do not take a

cynical, a desponding, a distorted, a morbid view of things in general and in particular. Like soldiers in a fray, let us hope rather that we may resolve to fight on bravely to the end, without one thought of surrender, without one apprehension of defeat. And after all, though the illusions have left us one by one, never to return, they were very pleasant while they lasted. To believe firmly in the fidelity of a friend, to bask in the sunshine of affection, to cheer ourselves amid the concerns of each returning day with the warmth of earthly heart companionship, to find a charm and a solace amid weariness and adversity in the hallowed circle of domestic happiness; all these are very pleasant conditions of life, and as elevating as pleasant. If we fondly hope that they will last our time, that they will accompany us while we linger here on the plain, the illusion is after all not hurtful or unnatural. And if they do leave us, if we find that the weakness and taint of earth have marred all this world's associations, and all human fellowship, if we let go each dear illusion with a sigh, nay, a tear, let us be content with what we have enjoyed, let us not look for perfection here, let us believe that on all of this fair earth of ours, high or low, grave or gay, beautiful, graceful, loving, tender, true, the affections of the heart, and the fascinations of the intellect, there is graven as with an adamant pen, the mournful words, weakness, imperfection, decay, destruction. Now we do not wish to drift into a sermonette, and so we stop here to-day, or, as our friend Robinson says, "pull up." Freemasonry, like life, has also many illusions, but happily our true Masonic philosophy comes in to induce us one and all to regard them with equanimity, and to endure them with cheerfulness. "All is not gold that glitters" is true of Freemasonry as of any other earthly institution and thing. Freemasonry is after all only like ourselves, mortal. Its practice does not always square with its precepts, its outward progress with its professions, its exoteric acts with its esoteric system. We are sometimes greatly disappointed when we find that with all our own high views of it, our lofty notions of its work or influence, that it is still marked, more or less, with most of the imperfections of earth. We preach, for instance, habitually, brotherly love, alas! how few of us all really practise it! We avow ourselves "brethren one of another," alas! how unbrottherly we can be, and often shew ourselves to be when the occasion serves. We proclaim beneficence and concern for others one of the great aims of our Order, alas! how purely material are our normal masonic life and work for the most part. Still, let us not be disappointed, or disheartened, or complain over much. Freemasonry is, nevertheless, a very great, a very useful, a very benevolent Order, making allowance for all its shortcomings, and though perhaps we may regret that what some may term our high-pitched notions are illusory, yet we will not be too exacting, we should not be too sentimental. We accept to-day, as we did years ago, our Masonic teaching and Order in the full faithfulness of loving children, believing that it has a great future yet before it, of usefulness, benevolence, and good for man. So mote it be!

#### OLD MASONIC APRON.

We have to call attention to an old and very curious Masonic apron, which originally belonged to a member of the Lion and Lamb Lodge, and can now be seen at our publisher's show rooms, 1, 2, and 3, Little Britain. We understand that our Rev. Bro. J. Hordern Jukes, its possessor, intends kindly to present it to the Lion and Lamb Lodge, through Bro. Kenning. A fuller account of it will appear in the November or December "Masonic Magazine."

#### Original Correspondence.

[We do not hold ourselves responsible for, or even as approving of the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.—Ed.]

#### BRO. BUCHAN AND HIS CONSTANT QUESTIONINGS.

To the Editor of the Freemason.

Dear Sir and Brother,—

I am very sorry to find, from the style of his remarks at page 423, that I appear to have offended my es-

teemed friend Bro. Hughan. There is not one in all the circle of my Masonic acquaintances whom I esteem more highly, consequently I hope that if he has taken offence at any remark of mine he will believe me when I state that it was not my intention to give offence, and especially not to him. In fact, my last remark in connection with his name was really intended as a compliment to him.

Bro. Hughan objects to my "constant questionings," and to my "pegging away at the subject," but I am not aware that I have really been asking so very many questions of late (what is "Multum in Parvo; or Masonic Notes and Queries," for, unless for questions?), and as to the "pegging away," that is often a very laudable as well as serviceable way of attaining one's object. It was by "pegging away" at it, so folks say, that Grant captured Richmond, so if by "pegging away" I can manage to capture or upset the "Guild Theory" Bro. Hughan must excuse me.

Bro. Hughan wishes to engage me in a regular battle upon the "origin of Freemasonry," but as I am "over head and ears" in other matters at present, he must excuse me postponing that in the meantime. There is another reason also, viz., this:—Bro. Hughan stated a few weeks ago that he accepted the "Guild Theory" of "A Masonic Student" as the true theory of the origin of Freemasonry. It so happens, however, that so far as the hitherto published statements of these two distinguished brothers are concerned, they are decidedly opposed to each other upon several very important points; consequently, before entering into any regular battle on the subject, I consider that I and all other readers of the "Freemason" are entitled to receive an explanation as to this, and to ask Bro. Hughan if his ideas regarding the history of our Freemasonry, and its rise and progress, have undergone any important change within the past few months?

"A Masonic Student" has repeatedly stated that he considers our three degrees existed long before A.D. 1717. Bro. Hughan, again, has repeatedly denied that; now, with such an important difference existing between them I must say that I cannot see how Bro. Hughan can consistently support the "Guild Theory" of "A Masonic Student." If Bro. Hughan has a "Guild Theory" of his own I would beg of him to explain it, as by doing so all difference between him and me might possibly cease.

Yours fraternally, W. P. BUCHAN.

#### GRAND MASTERS OF ENGLISH FREEMASONS.

To the Editor of the Freemason.

Dear Sir and Brother,—

In answer to Bro. T. W. Whitley, I would beg to say that, so far as historical evidence is concerned, there has not as yet been produced any substantial evidence whatever to show that the English Freemasons ever had any "Grand Master" before A.D. 1717. The list from A.D. 59 to A.D. 1698, inclusive, is purely imaginary. Until within the last few years the modus operandi of Masonic "historians"—save the mark—was to draw upon their brains for fancies instead of consulting Masonic records for facts.

I am, yours fraternally, W. P. BUCHAN.  
Glasgow, Sept. 25th, 1875.

To the Editor of the Freemason.

Dear Sir and Brother,—

In reply to the letter from Bro. Whitley, I think the list of Grand Masters which appeared in the "Builder" newspaper in 1844 must have been taken from Dr. Anderson's Book of Constitutions, published in 1738, for in it the names given can easily be traced; in this book there is an earlier mention of a Grand Master than that given first on the list, namely that of St. Alban, who died A.D. 303. From page 57 I have taken the following passage:—

"St Alban loved Masons well, and cherished them much, and he made their pay right good, viz., two shillings per week and threepence to their cheer, whereas before that time through all the land a Mason had but a penny a day and his meat, until St. Alban amended it. He also obtained of the king a charter for the Freemasons for to hold a general council, and gave it the name of assembly, and was therat himself as Grand Master, and helped to make Masons, and gave them good charges."

I am, dear Sir and Brother, Yours faithfully and fraternally,  
THE SECRETARY OF No. 38.

GRESHAM LODGE, No. 869.

To the Editor of the Freemason.

Dear Sir and Brother,—

I have much pleasure in informing you that the Gresham Lodge, 869, formerly meeting at the Four Swans, Waltham Cross, will for the future hold their meetings in the Banqueting Hall of Cheshunt Great House, Cheshunt Park, one of the palaces of Cardinal Wolsey, Bro. Rev. C. Erskine Mayo, M.A., Chaplain, and Prov. Grand Chaplain of Herts, having kindly given the brethren the free use of that ancient historical place for that purpose.

I may here remark that for a long time past there has been a desire amongst the brethren to remove the lodge, but they have not been able to find the necessary accommodation in any tavern in the neighbourhood, when it occurred to me, "knowing the place well from living in the neighbourhood," to ask Bro. Mayo if he would have any objection in allowing the use of the Hall of Cheshunt Great House for the purposes of the lodge. He at once consented, and informed the brethren that such a change he thought would materially enhance the respectability of the lodge, and that he knew of several of the resident gentry who would like to become members of our ancient fraternity, but objected to attend a tavern for that purpose. We have now received the consent of the R.W. Prov. Grand Master to the removal, and will shortly hold an emergency meeting to receive several of the proposed initiates.

Our regular meetings will be, as heretofore, the second

Saturday in the months of May, June, July, August, and September, and I can assure you a visit will gratify and amply repay you for the trouble of a journey to visit the lodge. The appointments and associations of the place, hung round as it is with a number of very ancient portraits, some armour, and a variety of curiosities, cannot fail to impress one, and lend an additional charm to our ancient ceremonies; and, congratulating ourselves on our good fortune, in obtaining such good quarters for our own lodge, I feel very seriously for the honour of our Craft, unless measures are promptly taken to check lodges being held at second, and even third rate public houses, where there is no accommodation for holding a lodge with anything like decency. Gentlemen of good social position are naturally averse to having to force their way through a public bar, surrounded by a number of persons, to get to the lodge room, and then only to find an inefficient retiring room before entering the lodge. I know of several warrants granted lately where there has scarcely been sufficient room and convenience for the consecration ceremony, and at the end of the first or second year the landlord of the house has found it so inconvenient to him, and interfere so much with his ordinary business, or the brethren for the want of room, have been obliged to seek other accommodation, and then find their warrants endorsed for that neighbourhood only, where it is almost impossible for them to continue their meetings. Such a state of things must sooner or later bring our Order into contempt; could you not call attention to the growing evil?

There may perhaps be some able member of Grand Lodge, who, if it were represented to him, would frame a motion, that it be required of some Grand Officer to visit the place at which it is proposed to hold a new lodge, and report to the Board of General Purposes, whether the accommodation is such as is consistent with our requirements, before the petition is allowed to be presented to the M.W. Grand Master. Such a course I feel assured would check the growth of public house lodges, and save our Order from reproach.

Apologizing for thus troubling you, I am, dear Sir and Brother, yours fraternally,  
WALTER E. GOMPERTZ, P.M. and Sec. 869,  
Sept. 27th, 1875. P.P.G.P., Herts.

#### MASONS AT SIGHT.

To the Editor of the Freemason.

Dear Sir and Brother,—

A very wrong impression seems to prevail as to the power of the M.W.G.M. to "make Masons at sight." One brother, a high dignitary in the Province of East Lancashire, has the idea that the G.M. can invite a "profane" into a room, and without any assistance or ceremony simply create him a Mason in the three degrees.

I have always held the opinion that this power only consists in the G.M., if presiding in a Craft Lodge, being able to dispense with any proposition, or ballot, and permitting the candidate to be at once initiated with the usual ceremonies. I do not think it is within the power of the M.W.G.M. to give a dispensation to admit a candidate to two or more degrees on one night. At least, it is so in England. Would that it were so in Scotland. I have read in to-day's "Freemason," an account of the meeting of St. John's Lodge, 34, Glasgow. I find that two gentlemen received the whole of the three degrees in one night, and this, also, the night on which they were proposed and balloted for.

Three Entered Apprentices were passed and raised at the same time.

In another lodge reported in the same number, St. Vincent 553, 76 candidates were admitted to the Order in one year, at an initiation fee of two guineas each, and nearly all received the three degrees on the same night they were proposed. This certainly is making "Masons at sight." Will you kindly give the Craft the benefit of your large experience.

I am, yours fraternally, AGST.  
Sept. 25th.

#### FREEMASONRY AND THE RITUALISTS.

To the Editor of the Freemason.

Dear Sir,—

I observe in the "Freemason" that there is a not unnatural feeling of annoyance among Masons at the attitude assumed towards the Craft by various religious bodies. Romanists, Presbyterians, Baptists have more or less officially inveighed against Masonry, and to them you add the "sect everywhere spoken against" of the so-called Ritualists.

I, Sir, should probably be numbered amongst them by those that allow themselves to use such nicknames, though I neither desire nor adopt any name but that of a Catholic. Will you allow me, therefore, utterly to disclaim on behalf of "Ritualists," as a school of thought, any such antagonism to Masonry as you suppose. Your gravamen against Rome is that she has argued from particulars to universals, and condemned all Masonry for the faults of some of the lodges of some of its territorial divisions. Have you not unawares fallen into the same error when you ascribe to a party the views advanced by one alone out of several papers which would be called "Ritualistic?"

I am not a Mason, though the son of one and the brother of another; my poverty and not my will consents to my remaining outside a body which I consider so much entitled to the respect of all who have the cause of philanthropy and brotherhood at heart; but I would say that I agree with every word of the able "Defence of Freemasonry" published at your office. I have read this twice with much attention, and am convinced that the majority of "Ritualists" would adopt its views.

I was present recently at a large meeting of "Ritualistic" clergy, at which the subject of the attitude of the Church towards Freemasonry was (inter alia) exhaustively



discussed. Various priests who were Masons made admirable speeches in its favour, while I and other non-Masons took mainly the lines of argument adopted in the above-mentioned "Defence." I, of course, allow that ignorance or prejudice might and does cause some of us to be adverse to the Craft—this would be the case in any body of men—but that "Ritualists" as a body are thus minded I cannot for a moment admit.

The motion I then brought forward in this meeting, which was seconded and supported by priests who were Masons, will best explain my views.

"That it is the duty of Catholics with regard to Freemasonry—

"1. Carefully to distinguish between Anglo-Saxon and Continental Freemasonry, and thereby to avoid the error of indiscriminately condemning the Society for the un-Masonic teaching of some of the lodges or brethren of a few of its territorial divisions.

"2. Not to dissuade laymen from joining Anglo-Saxon lodges, against which no charge has been proved."

The word "laymen" is used in the second clause to meet the objection that hardworking priests can frequently not afford the expenditure of time or money that an intelligent and enthusiastic support of Masonry must of necessity entail.

Were your cause less admirable than it is, a Catholic above all others would still say, Homo sum, et nihil humanum a me alienum puto; being what it is, the Church must bid, at least to all Anglo-Saxon lodges, God speed, and I trust it may be generally seen that her wisest line of action is by sympathy, at least, to strengthen the hands of all lodges not infected with the Continental leaven.

J. W. HORSLEY.

S. Michael's, Shoreditch.

MARK MASTERS' LODGES.

To the Editor of the Freemason.

Dear Sir and Brother,—

What legally constitutes a Mark Master's Lodge, to work on that degree of Masonry in Scotland? We know that the Grand Lodge and Supreme Chapter have agreed that the Mark degrees can be given by opening a Mark Lodge under St. John's Masonry, but which of the two powers that be has the right, or will grant the charter, and afterwards grant diploma to the brother elevated to that degree? Without such, Mark degrees given are a mere nothing, as neither charter nor diploma has been used to confirm the brother's claim to having taken the degree, and before he can be exalted to the Royal Arch Degree it becomes our duty to bind the brother to recognise the Mark under the charter of the Supreme Grand Royal Arch Chapter of Scotland. Now, not only do Royal Arch companions recognise the Mark Degree being given in a St. John's Lodge, but First Principals who had taken the Mark under the Royal Arch Chapter do even work the degrees themselves in such a way without having any charter, or granting any one a diploma, the lodge merely getting three shillings or so, as it happens. As I have all along thought that it was out of my place to countenance the working of the Mark Degree, unless under a charter, and getting diplomas for every brother taking the degree, I appeal to the brethren to assist me in the undertaking.

The smallest item will in this case be gratefully received by me. M.M.M., R.A.C.

"FOR SONS OF GENTLEMEN ONLY."

To the Editor of the Freemason.

Dear Sir and Brother,—

Under this heading there are two advertisements in your issue of Sept. 25th, by schoolmasters for pupils. Will they, or either of them, kindly be a little more explicit, and inform me who they consider gentlemen capable of obtaining for their sons the privileges set forth in the said advertisements.

Yours fraternally, PATERFAMILIAS.

MASONIC JEWELS.

To the Editor of the Freemason.

Dear Sir and Brother,—

I am greatly surprised at finding in an editorial reply to "Deacon," that you imply a right for a M.M. to wear a five-pointed star, and a W.M. to wear the square and compasses, in Craft or Grand Lodge. This is quite at variance with anything that I have been taught or can gather from the Book of Constitutions. Neither the five-pointed star or square and compasses as jewels are recognised in the Book of Constitutions, except as those authorised and directed to be worn by the Deputy Grand Master, the Past Deputy Grand Master, and the Provincial Grand Master; indeed, any brother wearing the square and compasses, gilt, is actually taking upon himself the jewel belonging to no one but a Past Deputy Grand Master. In conclusion, I think if the Grand Lodge deem it necessary to issue a mandate against wearing jewels commemorative of the installation of our M.W.G.M., its officers would certainly decline to admit brethren to the Grand Lodge sporting such decorations as the five-pointed star or square and compasses (the latter except when worn by a Past D.G.M.)

I am, yours fraternally, P.G.S.B. England. [The letters W.M. were a misprint for G.M. With deference to our brother, the five-pointed star is clearly legal by the Book of Constitutions, and no W.M. could lawfully object to it.—Ed.]

To the Editor of the Freemason.

Dear Sir and Brother,—

In your answer to "Deacon," you say that "any jewel which has an emblem of the three degrees, or R.A., is admissible in a lodge. Is not the Mark M.M. jewel admissible in the English Lodge?"

You also state that "the square and compasses belong to the W.M. alone. Gy. As jewel, or as ruler of the lodge?"

By Book of Constitutions, I find that the Past Deputy G. Master is the one that legally wears the compasses and square, and that the W.M., only a square as jewels.

Re Grand Masters of the English Freemasons. The list to be seen in a book entitled, "The Constitution of Ancient and Honourable Fraternity of Free and Accepted Masons, containing the history of Masonry from the Creation, throughout the known world, &c., &c."

Printed for Thomas Wilkinson, in Winetavern-street, the corner of Cook-street, Dublin.

R.W.O.

[The Mark jewel is not legal in a Craft Lodge. With regard to the square and compasses, they compose the jewel of the Grand Master, and Deputy Grand Master. The letters W.M. were a typographical error.—Ed.]

A QUOTATION.

To the Editor of the Freemason.

Dear Sir and Brother,—

In answer to the letter of "R.W.O." in your issue of the 25th inst., permit me to say that the quotation contained in the article on Bro. Major Burgess is ridiculously incorrect, and had the writer thought for a moment he would have noticed the impossibility of a man being convinced against his will. The quotation should be

"He that complies against his will Is of his own opinion still."

And may be found in Butler's "Hudibras," part III., canto III. and line 547.

Editors and leader writers, of all men, should be careful in matters of this kind. They are the public educators and the circulators of the genius and intelligence of others, and should be above the suspicion of being, in the words of Byron, "With just enough of learning to misquote."

Yours fraternally, W.M. BERNARD. Hull, 25th September.

OUR ROYAL GRAND MASTER AT SHEFFIELD.

In our issue of August 21st we gave a copy of an address from the Freemasons of Sheffield to H.R.H. the Prince of Wales, to which the following gracious acknowledgement has been received:—

"Marlborough House, Pall Mall, S.W., September 23rd, 1875.

"Dear Sirs,—

"Sir W. Knollys has desired me to send you the enclosed reply to the address which the Freemasons of Sheffield presented to the Prince of Wales on the occasion of his visit there.

"Sir William wishes me at the same time to express his great regret at the accidental delay that has taken place in answering this address, and to explain that in the multiplicity of business which he had to get through during the visit he had been under the impression that a reply had been already transmitted.

"Yours faithfully, FRANCIS KNOLLYS.

"S. Hayes, Esq., W.M. Britannia, 139. "H. Pawson, Esq., W.M. Royal Brunswick, 296. "F. M. Tindall, Esq., W.M. Wentworth, 1239."

"Marlborough House, Pall Mall, S.W., September 23rd, 1875.

"To the Masters, Past Masters, Wardens, and Brethren of the Britannia, No. 139, Royal Brunswick, No. 296, and Wentworth, No. 1239, Lodges of Free and Accepted Masons.

"Gentlemen,—

"I am desired by the Prince of Wales to convey to you, on the part of himself and the Princess of Wales, the sentiments of satisfaction with which they have received your Address.

"Their Royal Highnesses thank you most cordially for your expressions of attachment towards themselves, and of loyalty to the throne and constitution of this country.

"Their visit to Sheffield has been one of unmixed gratification. Their reception by its inhabitants, and the wonderful products and effects of the industry of its working class which they witnessed, will ever be remembered by their Royal Highnesses and indelibly impressed on their minds.

"The Prince especially thanks you on his own part for your congratulations on his installation as Grand Master of Freemasonry in England. It is a source of great pride to him to occupy the position so long held by his illustrious relatives the late Dukes of Kent and Sussex, and His Royal Highness desires you to be assured that the interests of the Craft and the principles they profess will be at all times objects of his ambition to promote.

"I have the honour to be, Gentlemen, your most obedient servant, W. KNOLLYS."

METROPOLITAN MASONIC MEETINGS. For the Week ending Friday, October 8, 1875.

The Editor will be glad to receive notice from Secretaries of Craft Lodges, Royal Arch Chapters, Mark Lodges, Preceptories, Conclaves, &c., of any change in place or time of meeting.

SATURDAY, OCTOBER 2.

General Committee, Boys' School, at 4. Lodge 1426, The Great City, City Terminus Hotel, Cannon-street.

Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-st., Fitzroy-sq., at 8; Bro. H. Ash, Prec. Lily Lodge of Instruction (820), Greyhound, Richmond. Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bros. Macdonald and Griffin, Preceptories.

MONDAY, OCTOBER 4.

Lodge 25, Robert Burns, Freemasons' Hall. " 69, Unity, London Tavern, Bishopsgate-street.

Lodge 144, St. Luke's, Mason's Hall, Basinghall-street. " 188, Joppa, Albion Tavern, Aldersgate-st. Chap. 28, Old King's Arms, Freemasons' Hall. " 91, Regularity, Freemasons' Hall. " 1056, Victoria, Masons' Hall, Basinghall-street. Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor. Strong Man Lodge of Instruction (45), Crown Tavern, Clerkenwell Green, at 8; Bro. Beckett, Preceptor. Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7. Camden Lodge of Instruction (704), Stanhope Arms, Upper James-street, Oval Road, Camden Town, 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 (813), Bank of Friendship Tavern, Mile-end, at 7 for 8. St. James's Union Lodge of Instruction (180), Union Tavern, Air-st., Regent-st., at 8; Bro. J. R. Stacey, Preceptor. Wellington Lodge of Instruction (548), White Swan, Deptford, at 8; Bros. Shaw and Griffin, Preceptors. West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor. Metropolitan Mark Lodge of Instruction, Coach and Horses Hotel, 323, Strand, at 8. Perfect Ashlar Lodge of Instruction (1178), Victoria Tavern, Lower-road, Rotherhithe, at 8; Bro. C. W. Kent, Preceptor.

TUESDAY, OCTOBER 5.

Colonial Board at 3. Lodge 7, Royal York Lodge of Perseverance, Freemasons' Hall. " 101, Temple, Ship and Turtle, Leadenhall-street. " 172, Old Concord, Freemasons' Hall. " 217, Stability, Anderton's Hotel, Fleet-street. " 765, St. James's, Bridge House Hotel, London Bridge. " 1257, Grosvenor, Caledonian Hotel, Adelphi. " 1259, Duke of Edinburgh, Cape of Good Hope Tavern, Commercial-road. " 1298, Royal Standard, Wellington Club, Upper-street, N. " 1381, Kennington, Surrey Tavern, Kennington Oval. " 1397, Anerley, Thicket Hotel, Anerley. " 1472, Henley, Three Crowns, High-street, Woolwich. Chap. 169, Temperance, White Swan Tavern, Deptford. " 1269, Stanhope, Thicket Hotel, Anerley. Yarborough Lodge of Instruction (554), Green Dragon, Stepney, at 8; Bro. Barnes, P.M., Preceptor. Domestic Lodge of Instruction, Surrey Masonic Hall, Camberwell New-road, at 8; Bro. Larlham, Precep. Faith Lodge of Instruction (141), Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor. Prince Frederick William Lodge of Instruction (753), Lord's Hotel, Lord's Cricket Ground, St. John's Wood, at 8; Bro. F. G. Baker, Preceptor. Dalhousie Lodge of Instruction (860), King Edward Triangle, Hackney, at 7.30; Bro. Crawley, Preceptor. Prosperity Lodge of Instruction (65), Gladstone Tavern Bishopsgate-st. Within, at 7.30; Bro. J. L. Mather, P.M. 65 and 1227, Preceptor. St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor. Constitutional Lodge of Instruction (55), Wheatsheaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey, P.M. 180, Preceptor. Percy Lodge of Instruction, Grapes Tavern, Little Windraill-street, W. Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30. Sydney Lodge of Instruction, White Hart Hotel, Upper Norwood; Bro. H. Frances, Preceptor. Royal Arthur Lodge of Instruction (No. 1360), Prince's Head, York-road, Battersea, at 8; Bro. G. King, P.M., Preceptor. Metropolitan Chapter of improvement (975) Jamaica Coffee House, St. Michael's Alley, Cornhill, at 6.30; Comp. J. Brett, Preceptor.

WEDNESDAY, OCTOBER 6.

Lodge 511, Zetland, Anderton's Hotel, Fleet-street. " 1491, Athenæum, Athenæum, Camden-road, Hol-loway. (Installation). Chap. 55, Constitutional, Private Rooms, Leytonstone. Precep. 129, Holy Palestine, Masonic Hall, Regent-street. Mount Lebanon Lodge of Instruction (73), Windsor Castle Tavern, Southwark-bridge-road, at 8; Bro. Noke, P.M., Preceptor. Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor. New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8. Royal Union Lodge of Instruction, Horse and Groom, Winsley-st., Oxford-st., at 8; Bro. T. A. Adams, Prec. Confidence Lodge of Instruction, White Hart Tavern, Abchurch-lane, at 7.30. Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor. Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor. Finsbury Park Lodge of Instruction (1288), Finsbury Park Tavern, Seven Sisters'-road, N., at 8; Bro. P. Dickinson, Preceptor. Southwark Lodge of Instruction (879), Southwark Park Tavern, Southwark Park. Dalston Lodge of Instruction (975), Havelock Tavern, Albion-road, Dalston, E.

United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.

Mount Edgcombe Lodge of Instruction (1446), 19, Jermyn Street, St. James's, at 8; Bro. Mander, Preceptor.

- THURSDAY, OCTOBER 7. Lodge 27, Egyptian, Anderton's Hotel, Fleet-street. " 45, Strong Man, Mason's Hall, Masons' Avenue, Basinghall-street. " 192, Lion and Lamb, City Terminus Hotel, Cannon-street. " 227, Ionic, Ship and Turtle, Leadenhall-street. " 538, La Tolerance, Freemasons' Hall. " 554, Yarrowburgh, Green Dragon, Stepney. " 742, Crystal Palace, Star and Garter, Kew Bridge. " 822, Victoria Rifles, Freemasons' Hall. " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey. " 1351, St. Clements Dance, 265, Strand. " 1360, Royal Arthur, Duke of Edinburgh Tavern, New Wimbledon. " 1445, Prince Leopold, Lord Stanley Tavern, Sandringham-road, Kingsland.

Chap. 174, Sincerity, Cheshire Cheese, Crutched Friars. Egyptian Lodge of Instruction (27), Hercules Tavern, Leadenhall-st., at 7.30; J. Crawley, Preceptor. Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., W., at 8; Bro. T. A. Adams, Preceptor. Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor. United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor. Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. L. Alexander, P.M. 188, Preceptor. Temperance in the East Lodge of Instruction, (898), George the Fourth, Catherine-street, Poplar, at 8; Bro. S. T. Finch, Preceptor.

Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor. Ebury Lodge of Instruction, 12, Ponsonby-st., Millbank. Highgate Lodge of Instruction (1366), Bull and Gate, Kentish-town, at 8; Bro. J. N. Frost, Preceptor. The Great City Lodge of Instruction (1426), 111, Cheap-side, at 6.30.

High Cross Lodge of Instruction (754), Coach & Horses, High-road, Tottenham. Salisbury Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8; Bro. Mander, Preceptor. Marquis of Ripon Lodge of Instruction (1489), Albion Tavern, Albion-road, Dalston; Bro. W. Stephens, Prec. FRIDAY, OCTOBER 8.

Lodge 177, Domestic, Anderton's Hotel, Fleet-street. " 1420, Earl Spencer, Freemasons' Hotel, New Wandsworth. Chap. 33, Britannie, Freemasons' Tavern. Preceptory D., Mount Calvary, London Tavern, Bishopsgate-st.

United Waterloo Lodge of Instruction (13), Earl of Chatham, Thomas-st., Woolwich, at 8; Brcs. Davis and Macdonald, Preceptors. St. George's Lodge of Instruction (140), Globe Tavern, Royal-hill, Greenwich. Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8.

Belgrave Lodge of Instruction, (749), Lyceum Tavern, 354, Strand, at 8; Bro. Pulsford, Preceptor. Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7. Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.

Clapton Lodge of Instruction (1365), White Hart, Clapton, at 7.30; Bro. James Brett, P.G.P., &c., Preceptor. Stability Lodge of Instruction, Guildhall Tavern, Gresham-st., 6 to 8 p.m., Bro. H. Mugeridge, P.M., Preceptor. Pythagorean Chapter of Instruction (79), Prince of Orange, Greenwich-rd., at 8; Comp. W. Smith, Precep. Metropolitan Lodge of Instruction (1056), Portugal Hotel, Fleet-street; Bro. Stacey, P.M. 180, Preceptor.

Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8. Metropolitan Lodge of Instruction, 269, Pentonville-road, at 7; Bro. T. Adams, P.G.P., Preceptor. United Pilgrims Lodge of Instruction, Surrey Masonic Hall, Camberwell New Road, at 7; Bro. M. S. Larham, Preceptor.

St. James's Lodge of Instruction, New Tanners' Arms, Grange-road, Bermondsey, at 8; Bro. Joshua Howes, P.M. 765, 879, Preceptor. Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor. Doric Lodge of Instruction, Earl Grey Tavern, Mile-end-road, at 8; Bro. P. M. Austin, Preceptor.

Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wuest, Prec. St. Luke's Lodge of Instruction (144), Ross Tavern, Fulham-road, S.W. Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.

Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria Park, at 8; Bro. J. Crawley, Preceptor.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, October 9, 1875.

- MONDAY, OCTOBER 4. Lodge 113, Unanimity, Assembly Rooms, Bull Hotel, Preston. " 1045, Stamford, Town Hall, Altrincham. " 1051, Rowley, Masonic Rooms, Athenæum, Lancaster. " 1264, Neptune, Masonic Hall, Liverpool, at 6. " 1380, Skelmersdale, Queen's Hotel, Waterloo, near Liverpool, at 6.

Chap. 605, De Tabley, Seacombe Hotel, Seacombe, at 6. Red Cross Conclave 77, Skelmersdale, M.H., Liverpool, at 6. Everton Lodge of Instruction (823), Masonic Hall, Liverpool, at 7.30.

TUESDAY, OCTOBER 5.

- Lodge 995, Furness, Masonic Temple, Ulverstone. " 1476, Blackpool, Clifton Arms Hotel, Blackpool. Chap. 203, St. John of Jerusalem, Masonic Hall, Liverpool, at 6. Mark Lodge 161, Walton, St. Lawrence School, Kirkdale. Downshire Lodge of Instruction (594), M. Hall Liverpool, at 7.

Merchants' Lodge of Instruction (241), Masonic Hall, Liverpool, at 6.

WEDNESDAY, OCTOBER 6.

- Provincial Grand Lodge of West Lancashire, Town Hall, Preston, at 12. Lodge 673, St. John's, Masonic Hall, Liverpool, at 6.30. " 730, Ellesmere, Royal Oak Hotel, Chorley. " 1013, Royal Victoria, Masonic Hall, Liverpool, at 6. " 1335, Lindsay, 20, King-street, Wigan. " 1354, Marquis of Lorne, Masonic Rooms, Leigh. Chap. 477, Fidelity, 55, Argyle-st., Birkenhead. Harmonic Lodge of Instruction (216), Mona Hotel, James-street, Liverpool, at 8. De Grey and Ripon Lodge of Instruction (1356), 80, North Hill-street, Toxteth Park, Liverpool, at 7.30.

THURSDAY, OCTOBER 7.

- Lodge 249, Mariners, Masonic Hall, Liverpool, at 3. " 1473, Bootle, Molyneux Assembly Rooms, Bootle, near Liverpool, at 6. Chap. 758, Bridgewater, Masonic Hall, Runcorn, at 6.

FRIDAY, OCTOBER 8.

- Lodge 155, Perseverance, Masonic Hall, Liverpool, at 6. " 1289, Rock, Rock Ferry Hotel, Rock Ferry, near Birkenhead, at 7.

MASONIC MEETINGS IN GLASGOW AND VICINITY.

For the Week ending Saturday, October 9, 1875.

All the Meetings take place at Eight o'clock.

MONDAY, OCTOBER 4.

- Lodge 124, Kilwinning, Union Tavern, Ayr. " 129, St. Mirren's, St. Mirren's Hall, Paisley. " 138, Operative, Blue Bell Hotel, Ayr. " 237, St. John, Masonic Arms, Girvan. " 332, Union, 170, Buchanan-street. " 556, Clydesdale, 106, Rose-street. Chap. 119, Rosslyn, 25, Robertson-street, Glasgow.

TUESDAY, OCTOBER 5.

- Lodge 35, St. John, 213, Buchanan-street. " 68, Doric, 44, Church-street, Port Glasgow. " 73, Thistle and Rose, 170, Buchanan-street. " 87, Thistle, 30, Hope-street. " 173, St. John, Masonic Hall, Largs. " 233, Hamilton, Spalding's Hotel, Hamilton. " 331, St. Peter's, Portland Arms, Galston. " 406, St. John Dalziel, Mas. Hall, Motherwell. " 433, St. Thomas, Eglinton Hall, Dalmellington. " 437, Govandale, Portland Arms, Govan. " 497, St. John's, Brewery Hall, Catrine.

WEDNESDAY, OCTOBER 6.

- Lodge 0, Mother Kilwinning, Masonic Hall, Kilwinning. " 4, Glasgow Kilwinning, 170, Buchanan-street. " 21, Old St. John, Masonic Hall, Lanark. " 86, Navigation, Commercial Hall, Troon. " 117, St. Mary's, Masonic Hall, Partick. " 126, St. Andrew, George Hotel, Kilmarnock. " 128, St. John, Masonic Hall, Shettleston. " 166, St. John, 29, Graham-street, Airdrie. " 198, Royal Arch, King's Arms, Maybole. " 354, Caledonian Railway, 30, Hope-street. " 442, Neptune, Masonic Hall, Ardrossan. Chap. 87, Shamrock and Thistle, 12, Trongate.

THURSDAY, OCTOBER 7.

- Lodge 11, St. John, King's Arms, Maybole. " 22, St. John's Kilwinning, George H., Kilmarnock. " 27, St. Mungo, 213, Buchanan-street. " 149, St. Andrew, Masonic Hall, Irvine. " 157, St. John, Main-street, Beith. " 165, Royal Arch, King's Arms, Ayr. " 202, St. Clement's, Trades Tavern, Kilmarnock. " 320, St. John Royal Arch, Masonic Hall, Ardrossan. " 370, Renfrew, Masonic Hall, High-street, Paisley. " 405, St. Andrew's, Masonic Hall, Garngad Road.

FRIDAY, OCTOBER 8.

- Lodge 18, Dumbarton Kilwinning, Mission Hall, Dumbarton. " 170, Leven St. John's, Black Bull Inn, Leven. " 399, Royal Blues, Commercial Hall, Kilbirnie. " 427, St. Clair, Masonic Hall, Cambusnethan. Chap. 144, St. Rollox, Freemasons' Hall, Garngad-road. SATURDAY, OCTOBER 9. Lodge 28, St. John, Black Bull, Kirkintilloch.

MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, October 9, 1875.

- MONDAY, OCTOBER 4. Lodge 429, St. Kentigern, Royal Hotel, Penicuik. TUESDAY, OCTOBER 5. Lodge 5, Canongate and Leith, 86, Constitution-street. THURSDAY, OCTOBER 7. Lodge 97 St. James's Operative, Writer's Court. FRIDAY, OCTOBER 8. Chap. 56, Canongate, Masonic Hall, John-street.

COLONIAL AND FOREIGN SUBSCRIBERS are informed that acknowledgments of remittances received will in future be published in the first number of every month. (See page 430). NOTICE.—It is very necessary for our friends to advise us of all money orders they remit, more especially those from the United States of America, and India; otherwise we cannot tell where to credit them.

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THE CROSS TAU, AS AN EMBLEM AND IN ART.

THE ART JOURNAL For October (price 2s. 6d.) contains the following LINE ENGRAVINGS: I. THE RIVEN SHIELD. After P. R. Morris. II. TRIUMPH OF GALATEA. After Domenichino. III. PUCK. After Miss H. Hosmer. LITERARY CONTENTS. Studies and Sketches by Sir Edwijn Landseer, R.A. Illustrated. Ethics of Taste. By J. Jackson Jarves. Recent Acquisitions in the South Kensington Museum. Traditions of Christian Art. By the Rev. E. L. Cutts. Illustrated. M. Jules Jacquemart's Collection of Shoes in the Museum of Costume, Paris. By Mrs. Bury Pallisser. Illustrated. Art at Home and Abroad, Obituary, Reviews, &c., &c. LONDON: VIRTUE & CO., IVY LANE, AND ALL BOOKSELLERS.

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