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INITIATIONS UNDER THE GRAND LODGE OF SCOTLAND.

By Bro. William James Hughan.

P.M. 131, Prov. Grand Secretary Cornwall, &c.

Let it not be supposed that, in seeking improvement in our Masonic laws, that I want to exalt one Grand Lodge at the expense of another. "Far be from us any such intention." My efforts have mainly been to promote the increase of dues for initiation, because I believe *low fees* are productive of much mischief in lodges frequently. It will be generally admitted that the adoption of so low a charge as *one guinea* for initiation is much too small a sum, and that for all practical purposes there may as well be no amount payable at all, seeing that the candidates would, no doubt, in many cases give more to the funds of the lodge of their own accord, and that such a sum is no proof of social status whatever. A candidate is required to be able to support himself by a profession or occupation, or be in affluent circumstances, so that the charitable institutions of our Order may not be a *motive* for his joining when in partial poverty. Hence, I take it, the initiation fee is made in England to be at least four pounds (inclusive of registration fee and certificate), not only to aid the funds of the lodge, and thereby charity, but also to be partially a criterion of the financial state of the candidate, as the payment of the *full* sum must be made on the same evening of introduction into Freemasonry, and cannot be deferred on any pretext whatever.

The Constitutions of the Grand Lodge of England A.D. 1867 require that "No person shall be made a Mason for less than three guineas, exclusive of the registering fee; nor shall a lodge, on any pretence, remit or defer the payment of any part of this sum" (viz., four pounds in all). This sum is thought by many to be *low*, as persons join from unworthy motives, who, by dint of saving, accumulate that amount; and they have accordingly in their lodges raised the fee for initiation from four pounds to ten guineas, in some cases to *fifteen*, and even a few as high as twenty pounds, and

still higher! We heard a complaint only the other day of a man being initiated who was a labourer in receipt of fourteen shillings per week. Now, I do not state this man's character is open to objection—for it is less open to objection than the characters of several who are in receipt of sums to which this small amount is as *nothing*—but merely to express my opinion that Freemasonry is not for such men at all. There are the numerous excellent benefit societies—like the Odd Fellows, Rechabites, Foresters, Sons of Temperance, Good Templars, Druids, &c.—open to them; and offer many safe inducements for their wages to be invested in their securities, which are generally of a high order.

The "Constitutions of Grand Lodge of Ireland" (latest edition, 1858, and corrections) provide that the lowest sum for initiation for a "country, foreign, or military man" be *two pounds five shillings*; but for persons resident in Dublin *four pounds five shillings*. "Nor shall a lodge, on any pretence, remit, repay, refund, or defer the payment of the whole or any part of these respective sums." The Grand Lodge of Scotland in the Laws and Constitutions A.D. 1848 and A.D. 1866 declare that the law for initiations be as follows: "IV. No candidate for the Apprentice Degree shall be initiated in any lodge for a smaller sum than twenty-one shillings, exclusive of the Grand Lodge dues of registration, being 5s. and 6d. of the sum specified in cap. xvi., section 1; neither shall payment of these sums, or any part thereof, be, on any pretence whatever, remitted or deferred." Now, what we ask is this: Why should the Grand Lodge of Scotland continue such a low fee for initiation? I have known persons take a journey into Scotland from England, receive the *three degrees* in one night, and return, with a balance left in their pocket from what it would have cost them in their own country! A case only lately was brought under my notice where the person *so initiated* was positively unfit for membership *socially* and *morally*. He became a bankrupt almost immediately afterwards, and, as to his character, I had better say nothing here, as the few who imagine Freemasons to be infallible would be horrified at the disclosure. I do not mention these facts to bring any Grand Lodge into disrepute, especially the Grand Lodge of Scotland, of which I have the honour to be a member; but my remarks are intended to show the evils practically of the present system. It is true some lodges are an exception to the rule of low fees. A member of No. 420, Simon's Town, South Africa, states that his lodge's fees are nine pounds; "there are no refreshments, &c., so that there are quite sufficient funds in hand to gratify the benevolent impulses of the lodge" (FREEMASON, August 27th, 1870). I honour the lodge and the members for such an arrangement, and, like them, entirely object to the *free* banquets in lodges paying only about twenty shillings annual subscriptions, or less. *But to the point*, is No. 420 a fair specimen of the lodges under the Grand Lodge of Scotland? It may be for those abroad, but is it so in Scotland? Long letters have appeared in THE FREEMASON, telling a very different tale. I do not know the writer of these, but, if *not correct*, let the *proof* be forthcoming. How many lodges pay annual subscriptions in Scotland, and what are the amounts contributed by the various lodges for Masonic charities? Let Bro. ———, of No. 420, discover the answers to these questions, and then he will

agree with me in my observations and support the attempts of a few to secure a better state of things, not in Scotland only, but in England as well.

For information to lay before the Fraternity, I have searched the by-laws of several lodges under the Scottish Constitution, and below is the result. I do not care to give the names of the lodges in print, but will furnish them privately to any brother much interested in the question on sending me his name, address, and Masonic position: enough, they are representative of the *oldest and best lodges in Scotland*:—

	For initiation only.	For three degrees.	Annual subscriptions (if any).
	£ s. d.	£ s. d.	
a		3 3 0	10s. 6d.
b		3 3 0	2s.
c		3 3 0	nil.
d		3 3 0	nil.
e	1 17 6 (!)	2 14 6	2s. 6d.
f		2 10 0	doubtful.
g		2 7 6	2s.
h		2 5 0	2s.
i		2 2 0	4s.
j		2 2 0	1s.
k		2 2 0	doubtful.
l		2 2 0	"
m		2 0 0	2s. 6d.
n	1 6 6 (!)	2 2 0	1s.
o		1 12 6 (!)	nil.
p		1 11 6 (!)	nil.
q		1 11 0 (!)	1s.
r	1 6 6 (!)	1 15 6	nil.
s		1 6 6 (!)	nil.

Out of these nineteen lodges in Scotland, no less than seven charge under two pounds for the initiation of a candidate, and actually *five* under two pounds for the three degrees! the *lowest* sum charged for the whole Craft degrees being No. s, viz., £1 6s. 6d.!! These lodges are mostly composed of members of what is called the "better classes," or there would be a much larger proportion under two pounds for the *three degrees*. Several I have quoted are of the oldest, most flourishing, and influential in all Scotland, and therefore my readers will see that the complaint of *too low fees* for initiation in Scotland is well founded.

The annual subscriptions are even in a worse state than the initiation fees, being merely nominal, and frequently no annual subscriptions are paid at all! Surely, it is high time to suggest and desire *improvement*!

One of the best managed Grand Lodges in the world is the Grand Lodge of Ireland, either as respects the Craft Regulations or the excellent "Council of Rites" for what are termed the "higher degrees." One law especially, if adopted in Scotland and England, would be found of much benefit, and tend to prevent the ill effects resulting from the present system of *initiation of strangers*, without due inquiry: "100. A lodge shall not initiate into Freemasonry any person who is not a resident in the town, village, or neighbourhood in which the lodge into which he seeks to be admitted holds its meetings, until due inquiry shall have been made of such lodge or lodges as may exist in the neighbourhood of his residence, respecting the character of the applicant for admission, under a penalty of forfeiting, for the first offence, the admission fee. If the offence be repeated, the warrant of the offending lodge shall be suspended during the pleasure of the Grand Lodge."—*Ahiman Resson*, Grand Lodge of Ireland. (Dublin, 1858, corrected to 1869, page 63). A similar law is in force in several provinces in England, including West Yorkshire, Leicestershire, and Cornwall; but the regulation is so good that it should be binding *on all lodges*, and not simply provinces, as the laws of one province have no effect in another province, and hence an unsuitable candidate rejected in a province has been received in the one adjoining, to the regret of all right thinking Masons, and brought disgrace on the Fraternity. In the hope that the attention of brethren interested in the progress of our noble and ancient Craft may be directed to the important subject of lodge dues, we conclude these remarks by again stating our opinion has been expressed freely in the hope that good may result.

Reviews.

My Last Love, a sequel to "My First Love;" by the author of "George Geith of Fen Court," "Austin Friars," &c. London: F. Enos Arnold, 49, Essex-street.

We rise from the perusal of this book with the strong conviction that the writer has acquired a deep insight into the mysteries of social life in our present artificial age, and, moreover, that he possesses the rare faculty of investing common incidents and ordinary events with the fascinating hues of romance. It is this faculty which lends such a charm to the simple descriptions of Wordsworth, or the graphic narratives of Thackeray; and it is a power which, we may venture to say, the author of "George Geith" is likely to develop to a remarkable degree.

In "My Last Love" we have the everyday experiences of English middle-class society brought home to us, with that mingling of pathos and humour which imparts an air of reality to the creations of fancy, because it is a true reflex of life itself with its firmament of grief studded with occasional stars of joy.

We anticipate great success for the present volume, which is not only interesting as a tale, but is sure to commend itself to thinking minds as an accurate delineation of thoughts and feelings which seem familiar to all of us, although the language in which they are clothed is deliciously novel and piquant. We may add that the work, which is profusely illustrated, is published at the price of one shilling.

Freemasonry: An Account of the early History of Freemasonry in England, with illustrations of the principles and precepts advocated by that Institution; by THOS. LEWIS FOX, C.S., P.M. 19, &c. Trübner, 60, Paternoster-row.

Upon opening this work we expected to find something original; but in this hope we have been very disagreeably disappointed. There is hardly a page which, by the utmost stretch of complaisance, can be fairly attributed to the author, or, we should rather say, the compiler; and brethren who have been accustomed to attend lodges of instruction will smile at the pretensions here inferentially advanced to the authorship of many well-known expositions of Masonic ethics, which were in use long before Bro. Fox was born. At the same time it is but fair to add that the explanations published in the work are among the most beautiful in the whole Masonic system of allegory and symbolism. We may mention especially the "Six Grand Periods," the "Five Orders of Architecture," the "Theological" and the "Cardinal Virtues," the "Seven Liberal Arts and Sciences," all of which are given at full length, although the propriety of having printed them is somewhat questionable. Upon the historical part we need only remark that assertions at this time of day, that Freemasonry began in England in 287, under Carausius, will scarcely be accepted as gospel, nor yet the myth that St. Swithin was "Grand Master" in 857. For the reasons stated, however, the book will well repay perusal by those who appreciate those beautiful descriptive pieces which abound in the Masonic lectures.

LORD ELIOT, Past G. Warden, the eldest son of the Earl of St. Germans, is to be raised to the House of Lords, where he will sit for the hereditary barony of Eliot.

THE "HENRY PRICE" CONTROVERSY.

There has never been an inquiry conducted with respect to any disputed point on Freemasonry with more energy, care, and talent than in reference to the claims of Bro. Henry Price to be first Grand Master of all America, by Bro. Jacob Norton, of Boston, U.S. The amount of research and diligence displayed by our worthy brother is truly wonderful, and the information obtained is in keeping with the great pains taken to really decide, at once and for ever, the question at issue by a strict comparison of authoritative documents.

Of course, we do not intend to enter into the discussion. The whole evidence has been carefully printed so far in the columns of the *American Freemason* (Cincinnati, Ohio, U.S.), the editor of which is the well-known Bro. J. Fletcher Brennan, the undaunted advocate of Freemasonry and Free-Masons, without distinction of creed, colour, or nationality, throughout the world. The old saying, "It is an ill wind that blows nobody good," has been amply verified by this controversy, as the result is to be seen in the discovery of several *old* letters relating to the Grand Lodge of Massachusetts, which have for many years been quite forgotten or unknown by the brethren of this large and flourishing Grand Lodge.

Bro. Norton has clearly shown that even supposing "there had been no doubt about Henry Price's legal appointments in 1733, 1734, or 1735, yet in 1769 our Bro. Price had not a shadow of a shade of claim to the Grand Mastership of any part of America." Notwithstanding this, our authorities in England seem to have been quite in ignorance of the facts of the case, and style Bro. Price "Prov. Grand Master for America" even as late as A.D. 1770, at which time Bro. John Rowe was the Prov. Grand Master, by virtue of a "Deputation" signed by the Deputy Grand Master and Grand Secretary.

The inquiry is so connected with Freemasonry under the Grand Lodge of England during the last century, that the interest in Bro. Norton's researches is not confined simply to American Masons—for I make bold to say that no British Freemason could rise from the perusal of the voluminous details published in the *American Freemason* without feeling an anxiety to know how the matter will really end, and return to a perusal of the fresh evidence accumulated by Bro. Norton with an ever-increasing interest.

Many letters are published written by the Grand Secretaries of Grand Lodge of England, and also by Bro. Price or his brethren. They pale, however, before the last, issued in *fac simile* by Bro. Brennan in the *American Freemason* for July, 1870. It certainly evinces that Bro. Price had "never been to college;" but we do not think that any objection, provided he had been otherwise qualified. The correspondence, however, on the whole, appears to be unfavourable to the claims so often made by Bro. Price as Grand Master of all America, and reveals many strange facts which do not say much for the accuracy of Freemasonry in the last century, even if we do not speak of a more severe term that would more appropriately characterise the proceedings of some of the leaders of the Craft in those days.

The following is a rough copy of the *fac simile* of the letter by Bro. Price, the proofs of the genuineness of which are given in detail by Bro. Norton:—

Boston, New England, Jan 29. 1770.
Worshipful Brother.

Sir: I Wrote to you in Decembr. Last acknowledging the Receiving your Packet Dated Sept. the Sixth, in which came the proceedings of the Grand Lodge with your favor to me to be Recommended to the Grand Lodge hear in favour of a Royall charter.

I have communicated it to our Brothers in as many Distant Lodges as I can According to the Season of the year When we are Burried up with Snow.

On Friday the twenty-Sixth Instant was our G Lodge in boston thare I Laid your Instructions be fore a full Grand Lodge of Brothers after a Debate of Sum time it was unanimously voted in favr. of a charter which apprehended necessary for the Society and with out onit charity could not be

carried on with that spirit that was first designed in Masonry.

Our brothers of the G Lodge Earnestly beg that you would forward a copie of the Intended or compliated Charter to me as Soon as may bee.

After that if God bless me I intend for London, thare I will Give Grand Lodge a true State of Masonry in America In the meane while I Remain to the most Worshipful his Grace of Beoufort G.M: the Grand Lodge and all the well wishers to a charter thair moste obedient Humbl. Sart. and faithful Brother

HENRY PRICE.

We hope ere long to see an analysis of all the letters and other documents discovered by the Grand Master of the Grand Lodge of Massachusetts, as that excellent brother is well able to do justice to so intricate, yet interesting, an inquiry.

W. JAMES HUGHAN.

FREEMASONRY AND THE LAWS OF THE LAND.

Every Freemason is bound by his obligation to obey the laws of the land in which he resides, and every man is bound to submit to the laws of his country, and a Freemason calling himself a Christian is trebly bound. He is bound by the same obligation which rests upon others, and he is bound by the additional obligation of Christ's command. Nor is he to render obedience only for wrath's sake, but also for conscience sake; not simply that he may avoid penalties, but mainly that he may discharge a duty enforced by Divine authority. It is not simply a crime to violate the civil law, but it is a sin against God; and it is a sin, not merely in so far as the particular act may be condemned in Scripture—as in the case of murder, incest, or robbery—but it is a sin also on the simple ground of being a violation of public law, and that for the plain reason that God has commanded submission to the powers that be. The thing required by civil rulers may be in itself a matter of indifference, neither commanded in Scripture nor forbidden, as in the case with many regulations upon the statute-book, but it is not a matter of indifference whether we observe them or not, when commanded by lawful authority.

Some Freemasons seem to think that they may violate a civil law if they think that it does them awrong, if they suppose that it unduly restricts their freedom; but this is an egregious mistake. There may be good reasons for endeavouring to procure the repeal of an obnoxious law, but they are no reasons at all for transgressing it. Never was there a law enacted in any age or country—no, not in the freest nation upon the earth—which was not considered by numbers of individuals to be wrong; and if every Freemason were justified in disobeying a civil statute, when he conceived it to be unjust or uncalled for, this would be equivalent to saying that every Freemason was bound to obey only those laws of which he approved. In short, the bonds of society would be dissevered, and each individual would do just what seemed right in his own eyes. In all cases, when charged with transgression, it would be a sufficient defence to say that we considered the law wrong. The law may be wrong—nay, it may do us a real injustice—but submission is our duty, and that, not merely for wrath, but also for conscience sake. When we are suffering under the operation of an unjust law, we are suffering—if our submission be grounded upon Christian principles—for righteousness' sake, and we shall not lose our reward. By all honest means procure the abrogation of an unjust law, if you can; but obey it while it is law, unless the crisis be one of those great eras which occur at rare periods, when the community, as with one soul, feels itself summoned to revolutionise society. A whole nation, in cases of irremediable tyranny—where, under colour of law, the most grinding oppression is exercised upon all ranks—may, by force, resist and overthrow its government, when it is felt that there is no remedy short of this extreme and perilous expedient. But a Freemason is never warranted to transgress any law of his country, unless he is prepared to say that obedience to that law would place him in a position of rebellion against God. Remember the obligation, to "obey the laws of the land in which you reside." CHALMERS I. PATON.

GRAND LODGE.

The Quarterly Communication of Grand Lodge took place on Wednesday evening, at Freemasons' Hall. Bro. the Right Hon. the Earl of CARNARVON, D.G.M., presided, in the absence of the M.W.G.M., the Earl of LIMERICK taking the position of D.G.M. Col. Burdett, Prov. G.M. Middlesex, occupied the S.W. chair, and Sir F. Martin Williams Bart., M.P., was in his post as J.G.W. Grand Lodge was but scantily attended, as is customary at the September meeting; and there was but a small amount of business to be transacted. Among the brethren who attended we noticed the following: Bros. Colonel E. C. Malet de Carteret, Prov. G.M., Jersey; Samuel Rawson, Past D.G.M., China; Revs. C. J. Martyn and Walter F. Short, G. Chaplains; Revs. R. J. Simpson and C. R. Davy, P.G. Chaplains; H. Lloyd, Q.C., S.G.D.; G. Cox, G. W. K. Potter, C. H. Gregory, Brackstone Baker, J. M. Clabon, E. J. Fraser, H. Browse, E. S. Snell, S. L. Tomkins, and J. R. Stebbing, P.G.D.'s; Æ. J. McIntyre, G. Reg.; J. L. Evans, Pres. Bd. Gen. Purposes; C. C. Dumas, A.G.D.C.; T. Fenn, P.A.G.D.C.; W. Farnfield, P.A.G. Sec.; R. W. Hollon, G.S.B.; H. Pullen, J. Nunn, W. Young, E. H. Patten, R. J. Spiers, and James Mason, P.G.S.B.'s; J. Coward, G.O.; J. Brett, G.P.; J. Coutts, A.G.P.; W. Ough, J. Smith, and T. A. Adams, P.G.P.'s; R. W. Stewart, E. Cox, R. Spencer, C. A. Cottebrune, G. Kenning, Samuel May, H. G. Buss, F. Walters, S. Rosenthal, W. C. Moutrie, W. Watson, S. Gale, G. King, sen., and G. King, jun., F. Davison, R. Wentworth Little, H. W. Lindus, C. J. Lacey, Capt. J. W. C. Whitbread, R. Kenyon, A. A. Pendlebury, W. Smith, G. Dudley, Matt. Cooke, R. Gurney, J. Hughnan, H. Massey, C. Sendey, J. Thomas, G. Gee, S. Coulton, J. Bendy, J. F. Creswick, W. Dodd, C. Bennett, W. Wigginton, and Henry Radcliffe.

The GRAND SECRETARY read the minutes of last Quarterly Communication in June, and on these being put by the acting GRAND MASTER for confirmation,

Bro. RAYNHAM W. STEWART moved as an amendment that the part of the minutes relating to the purchase of an organ for Grand Lodge be not confirmed. It seemed extraordinary that Grand Lodge should be asked to pay £600 for an organ. It was a perfect waste of money.

The GRAND REGISTRAR supported the amendment. He had opposed the grant at the time it was brought forward on these grounds: that at the present time Grand Lodge was very considerably in debt, and it ought to be out of debt before this money was laid out. When the motion was brought forward there was a very thin lodge, most of the brethren having departed. He had thought it should stand over until further information was obtained upon it thereafter, either from the Board of General Purposes or a committee appointed to inquire into the subject. He met the motion with a direct negative, but it was carried by a majority. But that had not altered his opinion that it was inexpedient to lay out a large sum of money until Grand Lodge was out of debt.

Bro. L. EVANS said that they had been lately of necessity obliged to incur great expenses in painting and cleaning the buildings, and therefore Grand Lodge was not in a position to go to further expense, and pay as large a sum for a luxury which they could obtain at £5 a quarter on hire, as it had cost to put the hall in repair. He also agreed that they should first pay their debts.

Bro. JAMES MASON had had the honour of bringing the motion for the grant before Grand Lodge on the last occasion, and that, too, in a lodge composed of more members than were now present. He believed that at the time he brought it forward the strong opposition to it was grounded on the fact that few members were present. Now, however, there were fewer. If ever a motion was opposed weakly, this was opposed most weakly. He always felt great reluctance in opposing anything that was proposed by the distinguished brother the Grand Registrar, for whom he entertained the most profound respect; but he entertained anything but a profound respect for his arguments on this

occasion. He believed they wanted but an organ to render their solemnities complete. They were not asked to expend £600, but not to exceed £600. If an organ could be provided for a crown or a pound, they were to get it. The discretion as to the expense was left in the hands of the Board of General Purposes. So much for the argument as to the great amount to be expended; and then, looking at their large funds, they need not be alarmed at the sum. He remembered a time when the procession came into the hall with dignity, and not as a funeral procession, with that "solemn silence" with which it was now ushered in. An organ, although not a very good one, was played, and, as he believed, added much to the pleasure of every brother who attended Grand Lodge. Brethren who attended and wanted a good place for hearing must come an hour before the Grand Master took his seat on the throne. During the interval they might have "most excellent music." No one could object to provide for Grand Lodge that which was provided for almost every private lodge in the Craft. Therefore he hoped they would not be niggardly about so small a sum, which would make the ceremonies complete. He would say one word with respect to their Grand Organist, Bro. Coward. His fame was world-wide; and to appoint a Grand Organist, while having no organ at all, was not a plan that was consistent with the common sense of Freemasons. He felt satisfied the resolution would be confirmed.

Bro. WIGGINTON was surprised that the Grand Registrar should say there were but few brethren in the hall when the motion was brought forward. If any brethren wished to stay to prevent the motion being carried, they could do so. He hoped that so large a body as the Freemasons would not allow it to go forth to the world that their ceremonies were suffered to be shorn of their grandeur for a few pounds.

Bro. HOLLON was sure all the brethren desired to have an organ, but he wished to know what was the amount of the debt owed by Grand Lodge.

The GRAND SECRETARY replied that the debt owing by the Fund of General Purposes to the Fund of Benevolence was £19,000, the interest on which was £760 a year.

Bro. STEBBING adopted the argument that what was considered necessary by private lodges ought to be necessary for Grand Lodge. He need only mention the cold, flat, and uncomfortable manner in which the procession entered Grand Lodge that evening, without even the solemnity which used to characterise their proceedings when they had a very imperfect instrument to assist them. Although £600 was not sufficient, the principle ought to be affirmed that they should have an organ for the building, and without which instrument it would not be perfect and their ceremonies would not be complete. He did not speak for himself, but for the great men who presided over the brethren. Those great men would not have the dignity which was attached to all other proceedings in which they took part, and which dignity should be an essential portion of the proceedings of Grand Lodge. Something was said about respect for great men. Well, he did not know that he had much respect for anybody—(oh);—but he had great respect for great people's opinions, and for the great opinions whether of great people or little people; but he must say there was no greatness in the objection to this motion, on a question of £600 in the Grand Lodge of England. As a question of finance, it was entirely out of the question. Was an organ a proper adjunct to Masonry? All over the world it was brought in with very great effect, and he thought that when Grand Lodge entered this building—sometimes, they might hope, with members of the Royal family, distinguished ministers, and distinguished foreigners—if it was assisted with the solemn and beautiful instrument, instead of with that dead flat silence they had had that night, it would be more imposing, and what all bodies were glad to have attached to them. Upon the question of money, when they had been so lavish, and when so many thousands had been spent on the buildings, do not let such a consideration weigh with them. If £600 were not enough, let them double it. Let them have

an instrument worthy of Masonry; and if, as he had heard said before, that the use of it three or four times would not keep it in proper order, let it be used fourteen or fifteen times a year, and give people an opportunity of coming and listening to it, and have that extra hour's recreation for brethren when they assembled, if it was necessary to make the organ more useful. Let it not go forth to the world that, upon the confirmation of the minutes, they allowed £600 to interfere with that which gave dignity and decorum to their proceedings, without which this beautiful building would be shorn of its fair proportions.

Bro. JAMES COWARD said he was disappointed, grieved, and wounded at this paltry opposition. He said paltry opposition, because when Grand Lodge was asked for £600 to buy an organ after £60,000 or £70,000 had been spent on the building, £600 was not a large sum. The Grand Registrar had to-night entirely changed his ground. Last time, his argument was that the organ would be always getting out of repair. He now found that argument untenable, and he changed it. Now, he put his objection on the ground of expense. He (Bro. Coward) hoped the brethren would not be led away by half a dozen non-musical brethren—those who had not a soul for music. Grand Lodge should rise up with a soul equal to the occasion, and affirm the principle that there ought to be an organ to grace its proceedings.

Bro. E. COX thought that after spending £60,000 or £70,000 on the building, care should be taken that the organ should not be so placed as to destroy its uniformity. As £600 was proposed for the organ, that would be about £12 a minute for every time it was played. He thought that when they had an opportunity of spending the £600 to so much better advantage at the Board of Benevolence it was thrown away on an organ.

Bro. RADCLIFF reminded the brethren that when a motion had been carried in Grand Lodge after full argument it was expected that if a brother rose to move the omission of that part of the minutes which related to it some stronger reasoning would be brought forward to commend itself to Grand Lodge. The only argument had been the expense, which seemed utterly beside the question. Probably Bro. Raynham Stewart, who was already boiling over with his reply, would bring forward some very strong reasons in support of his amendment of the minutes. In reply to Bro. Cox, it seemed absurd to suppose that the architect who had the superintendence of all the buildings would not be able to prepare plans with the organ builders that would rather grace the hall than destroy its symmetry. There could be no doubt that an organ was an absolute necessity for their proceedings, and they would stultify themselves if they altered the minutes.

Bro. R. W. STEWART did not think that Masonry wanted the assistance of music or anything of the sort, and he did not suppose that brethren would come an hour earlier to hear the organ. As he had said before, he thought they should first pay off their debt. He had no wish to curtail the committee in any way, and he did not think there was any argument which had been adduced to justify their going to so great an extra expense. But he would leave the matter in the hands of the brethren.

Bro. Stewart's amendment was thereupon put and lost.

Bro. HORACE LLOYD, Q.C., would move another amendment. The Grand Secretary stated on the minutes that the Grand Deacons collected the voting papers on the occasion of the ballot for the Board of General Purposes. This was not so. He (Bro. Lloyd) declined to do it, on the ground that it was the work of the Scrutineers. The correction he considered important. The Scrutineers collected them.

Bro. B. BAKER said if a mistake occurred in the minutes it was in the power of Grand Lodge to correct it. Bro. Lloyd had made a mere verbal correction of a matter which was of no consequence.

The ACTING G.M.: I think it is unnecessary to discuss this question. It is quite clear there

has been one of those inaccuracies which really are common to all proceedings of this sort, by which no one can be pained in any degree. It is quite right on the one hand that attention should be called to the error; but it is unnecessary to discuss it, still less to discuss it with warmth. Whenever such an inaccuracy is pointed out, no doubt the Grand Secretary will have no objection to alter it.

The minutes were then confirmed.

The G. SECRETARY then read the report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz:—

Bro. C—S—, of the Lodge of Economy, No. 76, Winchester, £100.

Bro. J—B—, of the Lodge of Faith, No. 484, Ashton-in-Makerfield, £50.

And also a recommendation for a grant of £250 to Bro. G—B—, of the Universal Lodge, No. 181, London, which recommendation, however, according to the new laws, requires confirmation by the Lodge of Benevolence previous to its consideration by Grand Lodge.

The report was ordered to be received and entered on the minutes. The two first recommendations were adopted.

Bro. B. BAKER took exception to the largeness of the grant in the third case; but

The ACTING G.M. said it had not been moved. He had not put it, for this simple reason: if it had been moved he should have been obliged to rule that the motion was out of order. The grant was made on the 24th of August by the Lodge of Benevolence; but by the Constitutions it was necessary that that grant should be confirmed by the Lodge of Benevolence. There had been, consequently, no opportunity between the 24th of August and the present Grand Lodge for the confirmation of that grant.

The following report of the Board of General Purposes was taken as read, and ordered to be entered on the minutes:—

1. A complaint having been preferred to the Board by the Lodge of Benevolence against the Eastern Star Lodge, No. 95, London, for non-payment of Grand Lodge dues in respect of a brother who had petitioned the Lodge of Benevolence for relief, the W. Master and Wardens were summoned to attend the Board and produce the Warrant and books of the lodge. A written explanation by the W. Master having been received prior to the meeting of the Board, and the same having been duly considered by the Board, it appeared that the complaint was admitted, but the non-payment had occurred some twenty-one years ago, and only one of the then members was now a member of the lodge, and the lodge was now unable to explain how the omission occurred, but submitted themselves to the Board. Under these circumstances, and the W. Master being in attendance, the Board accepted the explanation, and waived further proceedings subject to the payment of the Grand Lodge dues admitted to be due, which were at once paid.

2. The Board beg to subjoin a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th August, 1870, showing a balance in the hands of the Grand Treasurer of £2,224 2s. 7d.; and in the hands of Grand Secretary, for petty cash, £75.

The G. REGISTRAR, in reference to the appeal of Bro. Geo. Bease against his expulsion from the Order by the District Grand Lodge of Bombay, said that it had been before Grand Lodge for a considerable period; and if it had come on to-night, it would have occupied a great portion of time. But on the 3rd inst. a telegram had been received, stating that the brother had made his submission to the District Grand Lodge, and that body requested that the Grand Lodge of England should suspend its decision till the judgment of the District Grand Lodge of Bombay was given. He would therefore move that the consideration of this appeal stand over till next Quarterly Communication.

Grand Lodge adopted the suggestion.

The G. SECRETARY read the second appeal, which was that of Bro. George Smithers against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a P.M. in the Craft.

The circumstances of this case were peculiar. On the 4th January, 1858, Bro. Smithers received in the British Lodge, South Africa, the honorary degree of P.M., in conformity with the practice which had for a long time previously prevailed there, without being elected and installed and without having served the office of Master for one year, as provided by the Book of Constitutions. The practice of granting the honorary degree arose from the difficulty which was experienced

out there in obtaining a sufficient number of installed Masters at an installation to form a Board of Installed Masters. From the year of his obtaining the degree, Bro. Smithers was allowed all the privileges of a P.M. at installation meetings. A question was afterwards mooted about the regularity of the practice, and it was discontinued. At first the change was not allowed to make any difference to this brother, but in June last, at an installation, he was directed to retire, on the ground of his not being an actual P.M., and not competent to be present during the ceremony. He protested, but to avoid an unseemly contest, retired under protest. He petitioned the District Grand Lodge, which dismissed his petition, and this appeal to the Grand Lodge of England was the result.

The G. REGISTRAR applauded the very fair way in which the whole of the case had been put in the appeal by Bro. Smithers; but by the Constitutions of the Grand Lodge of England a brother, to occupy the position of a P.M., must have served the office of Master in a lodge for twelve months, and have been previously formally installed. Bro. Smithers stated that he had never been so installed, and the irregularity was fatal to the appeal. This Grand Lodge could not make regular that which was irregular, and it must uphold the Constitutions. He, therefore, moved that the decision of the District Grand Lodge be affirmed, and Bro. Smithers' appeal dismissed.

Bro. H. LLOYD, Q.C., thought they could do nothing else. If they decided in favour of Bro. Smithers, they must decide that the District Grand Lodge of South Africa was wrong, when it was right.

The ACTING G.M.: Brethren, you have heard the details of this appeal very clearly stated, and the question before you is that the decision of the District Grand Lodge of Cape Town be upheld, and that the appeal which has come before you be dismissed. I, for one, concur.

Bro. Smithers' appeal was therefore dismissed.

The G. SECRETARY read the third appeal, which came from Bro. Philip Pinckney Cother, P.M., No. 586, Salisbury, against the decision of the Provincial Grand Master for Wiltshire, upon a complaint respecting the election of Master of the lodge.

The G. REGISTRAR, in the absence of Bro. Cother, who had, however, promised to be present to support his appeal, would state, as simply as possible, its nature, the conclusion at which the Provincial Grand Master had arrived with respect to it, and the decision which he (Grand Registrar) would humbly suggest this Grand Lodge should come to on it. Bro. Cother was the Senior Past Master and the founder of the Elias de Derham Lodge, No. 586, of Salisbury, in which it had been the custom, and Bro. Cother seemed to be under the misapprehension that it was consequently binding, that the S.W. of the lodge should be elected to the office of Master. In the lodge there was a S.V. in whom the appellant seemed to have great confidence. As the period of election drew near, communications had passed, and he entertained the belief that that S.V. would be elected to the office of Master; but when the day of election came round a brother, who was a P.M. of another lodge, stated that he would be willing to serve if elected. Only a small number of brethren thereupon voted for the S.V., and Bro. Cother attended at the next meeting of the lodge, when the minutes were to be confirmed; but in the meantime the S.W., who was much offended at what had taken place, tendered his resignation. When the minutes were put for confirmation, an amendment was moved to the effect that such portion of them as referred to the election of Master be not confirmed. It seemed by some mistake that the minutes were confirmed by a majority, and the proceeding of installing the Master gone on with; and before the installation was complete, Bro. Cother, who had been out of the lodge, came back, and stated that it was a mistake, and that the minutes had not been confirmed. When the matter was investigated again, the majority was found to be against the confirmation of the minutes; but the Master had been installed, and the difficulty was to get him out of the chair. The objection was then too late, and it was found that the Master must remain in the chair. Upon that, Bro. Cother went in the first instance to the Provincial Grand Secretary, and a correspondence took place, ending in an appeal to the Provincial Grand Master, Bro. Cother understanding that when it came on his witnesses were to be ready and to be examined. In the meantime, the Provincial Grand Secretary had written certain questions and circulated them among the accused brethren, who were to give their answers in writing. Bro. Cother made a great number of charges, among which he accused three of the P.M.'s of entering into a conspiracy to exclude the S.W. from the chair. The Prov. Grand

Master took the petition and gave his decision—first, that the minutes were not confirmed, and therefore that the Master, who had been declared duly elected, was not duly elected; secondly, that the officers who had been in office during the past year should continue in office during the coming year, and according to Bro. Cother's account, the Prov. Grand Master refused to hear the witnesses Bro. Cother had present, and gave his decision notwithstanding. The Prov. Grand Master was bound to hear and determine all matters of complaint in his province, whether against lodges or individuals. If he should refuse to do so, then an appeal lay to the Board of General Purposes. In this case he had to some extent adjudicated on the case—in fact, on the most important portion—which decided that the W.M. was not duly elected, and therefore that the office was vacant. It seemed to him (Grand Registrar) clear that—whether the Prov. Grand Master was right or wrong in saying that, upon the evidence before him, the minutes were not confirmed and the Master not duly elected—what he should have done was, what was pointed out by the Book of Constitutions direct, that, at the next regular meeting of the lodge, the brethren should proceed to the election of a new Master. He had not done that, and so far his decision could not be upheld. With respect to the other questions, it appeared to be the safest course to send back the case to the Prov. Grand Master, with a representation that, in the opinion of this Grand Lodge, he ought to hear the evidence before determining the question before him. When he had heard the evidence, he could then give his decision, and if Bro. Cother was dissatisfied with it, he could come to Grand Lodge. At present, they could not uphold the decision of the Prov. Grand Master.

The ACTING G.M.: There can be no doubt that this question, which came before the Prov. Grand Master of Wiltshire, was not only a very lengthy one, but, as I have had an opportunity of seeing the papers, I can say, complicated also. Therefore, I am not surprised that some errors have crept into his decision. At the same time, it is perfectly incontestible that, as the Grand Registrar has plainly and clearly shown, an error has taken place in that decision, and I see no alternative for this Grand Lodge, except to refer the question back again, as has been proposed by the Grand Registrar, to the Prov. Grand Master. The question, therefore, which I shall put to you is, "That this appeal be referred back again to the Prov. Grand Master of Wiltshire," with such an intimation in writing as the Grand Registrar has suggested.

The motion was carried.

The next business on the paper was Bro. Raynham W. Stewart's motion: "That, inasmuch as the Freemasons' Hall and buildings have been built out of the funds belonging to the Craft, on and after the 24th June next the respective rents now paid by the Royal Masonic Benevolent Institution for aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School shall cease and determine, and the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such institutions, free of all charge whatsoever."

Bro. STEWART said that, much as he should like to see this motion carried, he felt that Grand Lodge would, by carrying it, not be acting in good faith towards the Building Committee. He would, therefore, not press his motion, but would ask to be allowed to withdraw it till the debt incurred by Grand Lodge was paid off.

The ACTING G.M. thought Bro. Stewart would be acting wisely in so doing. There was a great deal to be said on the motion, he apprehended, when it came on at a future time. He would, therefore, put the question that the motion be discharged.

The motion was discharged accordingly.

The concluding motion on the agenda paper was a proposed motion of Bro. Joshua Nunn, P.G.S.B., "That in the last paragraph of the 16th Law of the Fund of Benevolence, at the second line, after the words 'ten pounds,' to add 'except in cases requiring the sanction and approval of Grand Lodge.'"

Bro. JOSHUA NUNN asked permission to withdraw his motion, in consequence of the large vote at the last Board of Benevolence, and until those matters had been disposed of by Grand Lodge.

This motion was likewise discharged.

Bro. C. HUTTON GREGORY wished to ask one question before Grand Lodge was closed. It might be in the remembrance of Grand Lodge that in March a sum of 300 guineas was voted for a tablet to record the successful completion of the buildings in which they were assembled. Those who had witnessed the completion of the admirable work would feel deeply indebted to the Building Committee, and would be pleased to see the small memorial of it which had been proposed. He therefore asked his lordship's permission to inquire of the chairman of the Testimonial Committee

when the memorial would be ready, and what had been done in respect of it?

Bro. BLACKSTONE BAKER replied that in such a work artistic delays were inevitable. All the brethren were anxious to have a memorial of the labours of the committee to transmit to posterity, and he was happy to assure Bro. Gregory that Bro. Joseph Durham, to whom the work had been committed, had completed his task, and the bust of the chairman of the Building Committee (Bro. Havers) had been most successfully finished. Within a very recent period the last meeting of the Testimonial Committee was held, at which the inscription to be recorded on the tablet was agreed upon. The extra work, in order to make it conformable with the rest of the building, was agreed to, and in the course of next month the whole would be completed. At next Grand Lodge the brethren would be able to see the tablet over the fireplace in the corridor.

Bro. the EARL OF LIMERICK desired to ask a question. It was impossible it could give rise to any debate, because it was out of order, no notice having been given of it. The question he wished to ask, with the Acting Grand Master's permission, was, whether any communication from any private Mason, or from any brother purporting to represent any Masonic body, had been received by the Most Worshipful Grand Master, soliciting the co-operation of this Grand Lodge in giving aid to the wounded during the war on the Continent?

The ACTING GRAND MASTER: Brethren, I believe that a circular letter has been issued by the Grand Orient of France to us, as, I presume, also to other Masonic bodies. That circular, or a copy of it, has gone to the Grand Master, who, unfortunately, is at a considerable distance at this moment from London; and I am afraid it would involve many days before his answer could be expected. As the Right Worshipful brother has truly said, it would be inconsistent with the rules of our proceedings that any discussion of which notice has not been given, should be allowed. The matter does not come before me altogether for the first time this evening. I have some reason for believing that in the Craft it is a question which has been considerably mooted during the last week, but I am bound also to say, that there are those among our brethren who are earnestly anxious that some grant should be made by this Grand Lodge in favour of that fund. There is also a difference of opinion on the part of others who are very well entitled to express that opinion. Situated as we are, with the Grand Master absent, and at a considerable distance (and I hold that this is a question which peculiarly belongs to him for consideration), I find myself in a somewhat difficult position. If I had reason to believe that it was the wish of the great majority of Grand Lodge that this question should be considered, I should certainly be prepared to entertain in his absence the consideration of whether or no I should summon a Grand Lodge of Emergency. (Hear, hear.) All, therefore, that I think I can say on the present occasion is, that I will think the matter over, and will endeavour to arrive at such a conclusion as I believe will most fairly embody the general opinion of the majority of this Grand Lodge on a subject, which no doubt is one not only important in itself, but which has many bearings which affect closely the principles of that Order to which we belong—(hear, hear)—and the charity of which, whilst in the first instance it is devoted, and rightly devoted, to our brethren, is not absolutely and exclusively confined to them—(hear, hear)—but under certain circumstances, though with very considerable reserve and caution, may be extended to others who are suffering as deeply and as terribly as, I grieve to say, many are suffering at this moment under the horrors of this miserable warfare. (Cheers.)

The GRAND SECRETARY read a letter from Bro. Richard Hervé Giraud, requesting the acceptance by Grand Lodge of a biographical sketch of the late Duke of Sussex, Grand Master, which accompanied the letter. The gift is the well-known portrait of His Royal Highness, the lines of which are composed of very minute writing. There is no doubt it is very curious, and if for no other reason at least as showing what a large amount of time may be most industriously wasted.

The GRAND REGISTRAR proposed, and Bro. S. RAWSON, Past District Grand Master of China seconded, "That the gift be accepted, and the thanks of this Grand Lodge tendered to Bro. Giraud."

The motion was carried unanimously.

Bro. H. BROWSE, P.G.J.D., said, that as the Acting Grand Master had intimated that he would call an especial Grand Lodge to consider the subject of the Sick and Wounded Fund, he would wish to give notice, that in the event of that lodge being called, he should move that the sum of £1,000 be granted for that object, and he was sure he would have the support of all his brethren.

The ACTING GRAND MASTER said, he himself had deviated somewhat from the rules of Grand Lodge, considering the importance of the subject

and the importance attached to it by the Craft, in allowing the question to be put; but he could not allow any comments or any discussion upon it.

Grand Lodge was then formally closed and adjourned.

Reports of Masonic Meetings.

THE CRAFT.

MIDDLESEX.

Lebanon Lodge, No. 1326.—On Wednesday, August 31st, this lodge met at the Red Lion Hotel, Lion-square, Thames-street, Hampton. In the unavoidable absence of the W.M. (Bro. J. T. Moss), who was out of town, Bro. Frederick Walters, P.M. and Secretary, opened the lodge. He, in an able manner, raised Bros. John W. Jackson and Henry James Clare to the third degree, passed Bros. John Thomas, William Richards Gill, and John Dalby to the second degree, and initiated Mr. R. W. J. Saville into ancient Freemasonry. The ceremonies were beautifully rendered. The bye-laws were made. Four joining members were unanimously admitted, and several gentlemen were proposed for initiation. There were present, besides those named: Bros. W. Hammond, P.M., as S.W.; H. Potter, P.M., as J.W.; D. D. Beck, Treas.; J. F. P. Woodley, J.D.; G. Banks, I.G.; and many others. Visitors: G. J. Silcock, S.D. 157; J. Smith, and many others. Refreshment followed labour.

PROVINCIAL.

Garston.—Lodge of Harmony, No. 220.—This flourishing lodge held its first monthly meeting after the installation, at the Wellington Hotel, on Thursday, the 18th ult. The lodge met at 4.30, and there were present: The W.M. (Bro. John Sellers), Bros. Jas. Cook, P.M.; C. Leedham, P.M.; R. Jones, S.W.; H. Clayton, J.W.; J. W. Baker, Treas.; John G. Butterfield, Sec.; W. Jones, S.D.; J. Worthington, J.D.; James Wood, Org.; Thomas Gray, I.G.; Fisher, S.S.; Hughes, J.S. The minutes of the previous meeting were read and confirmed. The ballot was taken for Messrs. Sluher and Newall, two candidates for initiation, and passed unanimously in their favour. Bros. Jones and Green were examined, found worthy, received test of merit, and retired. The lodge was opened in second degree, when Bros. Jones and Green were admitted and proved to the degree of F.C. by the W.M., the working tools being given by the S.W. with great credit and certain satisfaction to the brethren. The lodge was then closed to the first degree, when Messrs. Sluher and Newall were initiated into the mysteries of the Order, the working tools in this degree being given by the J.W. The working did great credit to the W.M. and all the officers in each degree, considering this was their first night of real work. After other business of a private nature, the lodge was closed in solemn form. At the banquet which followed, at which about forty brethren were present, the W.M. proposed "The Queen," "The Prince and Princess of Wales and rest of the Royal Family," toasts which were received with much enthusiasm. The W.M. proposed "Masonic Rulers, Supreme and Subordinate."—Bro. Cook, P.M., proposed the W.M., saying that he was quite sure he would be able and willing to do the work during the year, and it would doubtless be a prosperous one.—The W.M. returned thanks, and said he would do all in his power for No. 220 during his year of office. The W.M. proposed the officers of No. 220, and the S.W. responded to the toast, and said he trusted, when their year of office had expired, they would have given every satisfaction to the brethren.—The W.M. proposed the visitors, and coupled with it the name of Bro. Wood, who responded. The W.M. proposed the newly-initiated brethren.—Bro. Sluher responded in feeling terms.—Bro. Jones thanked them for giving him the second degree, and said anything he could do would give him very great pleasure.—The W.M. called upon the Tyler to give the last toast of the evening. Several songs were given during the evening by Bros. Fisher, Baker, Byron, and Evans in excellent style, and the brethren separated at an early hour, after spending a very pleasant evening.

LANCASTER.—Lodge of Fortitude, No. 281.—An emergency meeting of this lodge was held at the Masonic Rooms, Athenaeum, on Wednesday evening, the 31st August. There were present Bro. John Hatch, W.M.; Edward Storey, I.P.M.; C. Hartley, S.W.; W. Heald, as J.W.; E. Simpson, P.M. and Sec.; R. Taylor, as S.D.; W. Hall, as J.D.; W. J. Sly, as I.G.; Watson, Tyler; Whimpray, Kelland, and J. Daniel Moore, P.M.'s; Ingall, E. Airey, Bullfield, J. Budd, R. R. Hathornthwaite, R. S. Bateson, H. Sumner, and J. Beeley. The circular calling the meeting of emergency was read, and ballots taken for Messrs. John Dickinson and John Tilley, coffee planters, both of Ceylon, who were unanimously elected. Mr. Dickinson, being in attendance, was duly initiated into the mysteries of Freemasonry in an effective manner by the W.M., after which the working tools were presented by Bro. Hartley, S.W., and the E.A.P. charge delivered by Bro. Whimpray, P.M. The Secretary announced that the next meeting of the Grand Lodge would be held on Wednesday, September 7th, and that of the Prov. G. Lodge at Southport, on October 5th, 1870. He also announced that the sum of one guinea had been handed to the Treasurer for one of the Masonic charities by a visiting brother, who had had much pleasure in attending the meetings of the lodge.

MONMOUTHSHIRE.—Silurian Lodge, No. 471.—The members met for the first time since their summer recess on Friday week, and there was a very good muster. The W.M. the Rev. S. Fox, P.G. Chaplain, in the chair. The minutes of previous meetings having been read and

confirmed, the lodge was opened in the second degree, when Bros. C. D. Phillips, W. H. Pickford, and A. P. Williams were passed to the degree of F.C. The lodge was then closed down. The Secretary read the replies of Bros. Rolls, of the Hendre, and Captain McFee, to the addresses of condolence agreed to in June last, and a similar address was now ordered to be sent by the Secretary to Mrs. Gwatkin, widow of Bro. Gwatkin, who was drowned the other day in Mount Bay, near Penzance. Two new candidates were proposed, and the sum of 42s. was ordered to be forwarded by the Treasurer to the fund "for the relief of the sick and wounded in the war," and the lodge was closed in harmony at 9.15 p.m.

IPSWICH.—Prince of Wales Lodge, No. 959.—This lodge met on Monday, the 5th inst., for the installation of the W.M.-elect, appointment of Officers and other business. A larger number of the brethren than usual met on this occasion. After the preliminary business had been transacted, Bro. Westgate was installed into the chair by P.M. Townsend, P.P.S.G.W. of the province. Bro. Quick was advanced to the second degree, and Mr. Abbot was initiated into the mysteries of the Craft. Amongst the numerous visitors on this occasion were members of the British Union, St. Luke's, Perfect Friendship, Ipswich Lodges, and the W.M. and a brother of the Phoenix Lodge, Stowmarket, with brethren of 13, 193, 146 and 555. Before separating, the brethren of the Prince of Wales voted a sum of money to the National Association for the relief of the wounded in the Franco-German War, which will be paid to the Local Committee.

ROYAL ARCH.

Rose of Denmark Chapter, No. 975.—The quarterly meeting of this chapter was held at the Star and Garter Hotel, Kew-bridge, on Saturday, the 3rd inst., Comps. A. A. Pendlebury, P.Z., presided as M.E.Z.; J. Terry, P.Z., as H.; and R. Wentworth Little, P.Z., as J. The M.E.Z., Comp. W. F. Smith was prevented from being present during the early part of the evening, but joined the Companions some time before the chapter was closed. After the usual ballot, Bros. C. Roberts, P.M. 657; C. H. Gardner, F. W. Gardner of Lodge 299, and W. A. Collis, of the Grand Master's Lodge, No. 1, were introduced and exalted into the Order. The resignations of Comps. Smale and Mumford were announced, and a brother having been proposed for exaltation, the chapter was closed. At the banquet which succeeded, Comp. Smith, M.E.Z., presided, supported by P.Z.'s Buss, Little, Pendlebury and Terry; J. Newton, H. 174; W. Dodd, P.S.; T. Price, S.N.; J. E. Walford, A.S.; W. Tinkler, D.C.; J. Arnold, T. Shortlands, G. C. Banks, and J. B. Poole. The visitors were Comps. F. Walters, P.Z. 73; W. Long, S.N. 1056; and S. Chubb, 1056. A very pleasant evening was spent, the viands and wines being excellent. We must not omit to state that the reputation which this chapter has acquired for perfect working was fully sustained by the three P.Z.'s, who through unavoidable circumstances were called upon to preside, as also by Comp. W. Dodd, who performed the duties of P.S. in a most admirable manner.

PROV. G.L. OF N. AND E. YORKSHIRE.—The Provincial Grand Lodge of the North and East Ridings of Yorkshire will be held in the Lennox Lodge, No. 123, at Richmond, on Friday, the 23rd inst., when the following business will be transacted. To dedicate the new hall for the purposes of Masonry in connection with the Lennox Lodge. The minutes of the Provincial Grand Lodge, held at Malton, on the 20th October last, will be read for confirmation. The minutes of the special Provincial Grand Lodge, held at Hull, on 6th April last, will also be read for confirmation. To receive the annual report and recommendations of the Board of Benevolence, and to take action thereon. To consider the following resolution, of which due notice has been given: W. Bro. G. C. Roberts, P.P.G. Registrar, will move, "That the Provincial Grand Lodge frame a By-law requiring the Provincial Grand Board of Benevolence to select candidates for the Masonic Charities, and that the various lodges and brethren in the province be strongly recommended to support the candidates so selected by the Board." W. Bro. W. Cowling, P.S.P.G.W., will move, "That the sum of ten guineas, now annually paid to each of the Masonic Charities, be devoted to making the W.M.'s of each lodge in the Province, Governors of the same in the order of seniority of their lodges." The W. Provincial Grand Treasurer will move, "That £20 per annum be given to the Royal Masonic Benevolent Institution, viz., £10 to the Male, and £10 to the Female Fund."

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London." Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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Central Provinces: Bro. F. J. JORDAN.
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Mhow: Bro. COWASJEE NUSSERWANJEE.
Poona: Bro. W. WELLS.

GALATA: IPSICK KHAN, Perché-Bajar.

LIBERIA: Bro. HENRY D. BROWN, Monrovia.

PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Maçon*.

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And all Booksellers and Newsagents in England, Ireland, and Scotland.

Births, Marriages, and Deaths.

MARRIAGE.

MACKESY—CREAGH.—On the 1st inst., at St. Mary's, Chelsea, William Henry Mackesy, Major Bengal Staff Corps, to Teresa Mary, third daughter of Pierce Creagh, Esq., late of Mountjoy-square, Dublin, and Bryan's Castle, County Clare, Ireland.

DEATH.

MIDDLETON.—On the 25th ult., at Hill House, Dulwich, Bro. Thomas Middleton, 30, in his 69th year.

Answers to Correspondents.

A GRAND OFFICER.—We have generally written an article upon the "Business to be transacted in Grand Lodge;" but as we had already commented upon the principal part of the agenda paper of last Wednesday, and as the business altogether was meagre and unimportant, we omitted the usual observations last week. In future we will give the business paper *in extenso* when there is no article on the subject.

P.M., E.C., AND S.C.—There is certainly a considerable difference between the Scotch and English systems of working, as, indeed, there is between London and provincial (English) working. We have seen the sign you refer to used *occasionally* by Scotch brethren on their entering a lodge. We cannot, of course, explain the discrepancies in print; but may say that, in all well-regulated English lodges, the attention of the candidate is called to the signs given in other countries, as well as those in use amongst the English Craft.

Several reviews, &c., stand over till our next.

The Freemason,

SATURDAY, SEPTEMBER 10, 1870.

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THE FORTUNES OF WAR.

"THERE is no station in life upon which pride can be firmly founded." Such is the lesson taught in those unrivalled treasuries of knowledge, the lectures of Freemasonry, and no profounder truth has ever issued from the lips of philosopher or sage. It is a lesson, however, too often lost upon those who ride upon the buoyant wings of fortune to the utmost pinnacle of greatness, and whose actions denote not only the pride of place but the insolence of power. The annals of every age and of every nation

overflow with instances of strange reverses—of kings reduced to penury and exile—of mighty warriors forced to beg their bread—while, to still further illustrate the mutable character of human events, examples are not rare of daring peasants who have soared to empire, and of swineherds who have risen to rule the spiritual destinies of mankind. Freemasonry teaches us so to moderate our desires in every station of life that, rising to eminence by merit, we may live respected and die regretted. And happy would it be for the world if men in general acted more in accordance with this sublime code of ethics. We should then encourage no rivalry, but a generous emulation to succeed in the arts that crown and glorify peace, while war itself would become a dream of the past. Ambition, however, will have its way, and subtle jealousies corrode the hearts of nations, until at length the flame of strife bursts forth to ruin and destroy.

The present fearful struggle between France and Germany has already presented to our gaze some of the most startling incidents ever recorded in history.

With the rapidity of a whirlwind, a dynasty built upon great memories as well as on substantial services, has been swept away—an army, once considered a match for the mightiest hosts that Europe could array against it, has succumbed to the crushing blows of the enemy—only the spirit of France survives, and that truly is unconquerable. No one can contemplate without emotion a reverse so stupendous as this for the fallen ruler of the French people; it would extort pity from a stoic; nor is our grief lessened by the reflection that the downfall of the Emperor seems to foreshadow deeper humiliations and greater miseries for France. To the helm of political power have now been called many of the soundest thinkers of our age; men who have distinguished themselves as much for grasp of intellect as for liberality of sentiment. To their genius and patriotism are now committed the shattered fortunes of the French State, and we may be assured that they will well and wisely use the powers with which they are entrusted. They will first have to secure a triumph over the contending passions of their countrymen, stimulated, as those passions have been, almost to madness by the ruinous results of the war, and then resolutely to face the dangers that menace the very existence of France. It is remarkable that most of the men who now compose the Ministry of the revived Republic, are members of the Craft. Pelletan, Arago, and Favre are all well-known names in the French lodges, where the eloquence and learning of the men themselves have often charmed the brethren. From the councils of a peaceful brotherhood they are now suddenly translated to the stormy leadership of a national revolution, at a time when unprecedented disaster and defeat have almost obliterated the former glories of the French flag. But it must not be forgotten that these were the very men who in the legislative halls of their country de-

nounced the outbreak of the present war as an outrage upon civilisation, so that, whoever may be accused of the letting out of strife, the crime cannot be laid to the charge of our French brethren. Believers in the humanising mission of Freemasonry, they could not do otherwise than protest vehemently and strenuously against the infamy and horror of bloodshed; but their words of warning, their pleadings for peace, were disregarded and despised by the glory-dazzled multitude. They have a great and stern task now before them, one which will employ all the resources of their fertile brains and prove the reality of their former professions. If an honourable peace be offered by the victor, we believe that such men as Favre and Trochu will not turn their heads aside and reject it; and we the spectators of the terrible drama now in progress, can only hope that no illusions will be suffered to prevail, for the day for mock-heroics has now passed; but that each and all will rise to the supreme level of true patriotism, and agree to what is best for the present safety and future welfare of their country. Upon the political bearings of the question it is no business of ours to enter, but we are glad to find that men whose lives have been conspicuous for honesty and consistency are now entrusted with the guidance of France in her present time of darkness and dismay. The slaughter which has already taken place has carried mourning and desolation into many a home both in Germany and France, and surely victims enough have now been offered up on the altar of the grim Moloch of battle. Let each side remember how unstable is fortune, and that he who conquers to-day may be among the vanquished to-morrow. We appeal to the Masonic Fraternity both in France and Germany to assist in securing a speedy and honourable peace between their respective nations. Let their efforts be seconded by the Order in every land, and let the pollution of blood, and the unutterable woe of warfare cease. It is a happy omen of success that the Princes of Germany are members of the Craft, as well as the new rulers of France. This should inspire us with confidence that wise and moderate councils will eventually prevail, and that Europe will owe, in some measure at least, to the influence of Freemasonry, a peace which shall be secure and lasting, because it will be based upon mutual respect between the nations, and cemented by the principles of international justice and honour.

We have just received an intimation from a distinguished brother, a personal friend of the Earl of Carnarvon, D.G.M., that it is his lordship's intention, in the absence of the M.W.G.M., to convene a special Grand Lodge for Friday next, the 16th inst., for the purpose of considering the grant of a donation in aid of the "sick and wounded in war."

PROV. G.L. OF LEICESTERSHIRE AND RUTLAND.—The annual general communication and consecration of St. Peter's Lodge, No. 1330, will be held at the Three Swans Hotel, Market Harborough, on Friday the 16th inst., for constituting the lodge, and the general business of the province, after which the brethren will attend divine service at the parish church, when a sermon will be preached by the Rev. J. Spittal, J.F.L., P.G. Chaplain, and a collection will be made on behalf of the National Society for aid to the sick and wounded in war.

Mulum in Parbo, or Masonic Notes and Queries.

I shall be happy to exchange copies of By-laws (duplicates) with any brother so interested, as I am forming a collection, and shall be glad of assistance.

I shall also be pleased to purchase (or exchange for other Masonic works, being *duplicates*) copies of the Constitutions of Grand Lodge of England for 1769, 1776, and 1784.

W. JAMES HUGHAN,
Truro, Cornwall.

THE 1717 THEORY.

May I suggest that some support to those who hold that the present system of Freemasonry existed long before 1717, may be found amongst the records and papers of old churches, &c., or those records belonging to parishes which contain such churches. To mention a case in point, St. Mary, Redclyffe, Bristol, would be a very likely place to reward an inquirer into the matter; also several other churches and towns in the "West countree," which would seem to be more rich than other parts of England in Masonic buildings.

I cannot enter the lists against those who uphold the 1717 theory, but I would ask, is such a thing possible that Speculative Masonry could so suddenly have arisen, without mention being made of it in some papers, Masonic or otherwise? Nothing seems to be really known, nothing can be brought forward to substantiate the opinion held by some, that Speculative Masonry sprang into life then. All its ritual points to a very remote age, and until lately it has been the pride of the Fraternity that it did so. They now seek to destroy this belief! If the 1717 theory is proved to be true, what becomes of the said ritual? Why commemorate H.A., unless we consider that Masonry has existed since it almost began, in him, our revered Master; for viewed by ordinary minds, he is a comparatively unknown character in ancient or Bible history, and what is more unlikely than that his name and life should have been selected in 1717.

Still, I and many others, would like to have *decided* proofs, with which to uphold that belief which we were taught, and these proofs I believe will be found in some such old papers as I now suggest. F. S. V. C.

DEMOLISHING OF SCOTTISH CATHEDRALS, ABBEYS, &c.

The cathedrals and abbeys of Scotland are year by year demolishing. We see "restoration" in England, but the opposite in Scotland, and one of the most notable features connected with the "demolishing" is the smallness of the sums of money expended in any way on the work of endeavouring to keep them from going to decay; and deserving of censure is the carelessness in any attempt at "restoration." What do Freemasons in Scotland exist for? It is not altogether charity, for Scotland cannot boast of this to any great extent—a paltry sum of £200 given away in one year by the Scottish Masonic Benevolent Fund (representing the entire Scottish Fraternity) is nothing to entitle them to the name of a charitable Order? Look at the example given by the Freemasons of Bristol and the neighbourhood, a few weeks ago, in "restoring," at great cost, The Lady Chapel, St. Mary's, Redcliffe, Bristol. Let the Scottish Craft awake from their slumbers, and live for, and do something to gain for themselves, an honourable position in the estimation of all. CHALMERS I. PATON.

ELECTING OFFICERS.

In most lodges the election of officers takes place upon, or near to, St. John's Day, when either new officers are chosen, or the old ones are re-elected. He who aspires to fill any of the chief offices of the lodge must not only possess the necessary Masonic knowledge to enable him to assist in carrying on the lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience has gained the esteem and confidence

of his brethren; rank, titles, and riches should never be taken into account, unless the possessor is also endowed with the former qualifications. Nor, on the other hand, should any brother be elected whose situation in life will not allow him to devote the necessary time to the duties of the lodge without injury to himself, his family, or connections. Should the election have fallen upon any brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honour. The welfare of the lodge should be his sole object, and if he feels that he is not able to promote that object so well as he ought to do as an officer, it is much more creditable to him to continue to do his utmost as a private member.

ELEMENTS.

The three elements, water, fire, and air, signify three F.C.'s, which conduct us, and are so necessary for our preservation that our life is at an end the moment they quit the body. Diseases are generally caused by a revolution in these elements. The force of one being increased appears to destroy the body. If the element of fire becomes unnaturally strong, it causes inflammation and fever. If it be the element of water which increases in strength, other diseases, equally dangerous, are brought on. When death takes place, the three elements are again represented by the burning taper, the basin of water, and towels, which are generally placed beside a dead body, and which also represent the three wicked F.C.'s who have destroyed their master. —*Rosenberg.*

ENTERED APPRENTICE.

Our brethren of the eighteenth century seldom advanced beyond the first degree; few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of Masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the Grand Lodge it was ordered that "Apprentices must be admitted Fellow Crafts and Masters only here (in Grand Lodge), unless by a dispensation from the Grand Master."

FEES.

No lodge shall make a Mason for a less consideration than three guineas, exclusive of the registering fee, nor on any pretence remit or defer the payment of any part of this sum; the member who proposes any candidate must be responsible to the lodge for all the fees payable on account of his initiation. All monies payable for register fees, certificates, or quarterage, shall be deposited in the hands of the Master, to be kept distinct from the funds of the lodge; and shall be remitted, with proper lists, at least once a year if in the country, and twice a year if in London. —*Constitutions.*

GOLDEN CANDLESTICK.

This utensil was made by Moses for the service of the Temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs, after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the altar of incense and the table of shewbread, which stood in the same chamber. —*Calmet.*

Mr. E. L. ELLIOT, the well-known draper at 334, Bethnal Green-road, writes, July 9, 1869:—"I found your Pain Killer in universal use in California, particularly for diarrhoea, dysentery, &c., and I never knew it to fail in these diseases. On one occasion, working in the mines, I had the misfortune to tear nearly all the flesh from one of my fingers. I wrapped it up as well as I could in a cloth saturated with your Pain Killer, and was able three days afterwards to resume my work.—To Perry Davis & Son, London, W.C."

Original Correspondence.

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

"A COUNTRY W.M.," AND "SCOTCH V. ENGLISH FREEMASONRY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I write at once to express my regret to hear of such a flagrant violation of the Prov. Grand Lodge of West Yorkshire's Regulations as the one mentioned by "A Country W.M." I hope he will not allow the matter to rest simply by his making the breach of the law known, and as he may not be aware of the Regulation so violated, I append to this note a copy of the same for his information.

Whatever may be the "recklessness" of lodges in England, the Provincial Grand Lodge of West Yorkshire is evidently not to blame in the case recorded, as the initiation of strangers is specially provided for, and not allowed on any account to take place without due inquiry before the ballot is taken.

This being "a recent occurrence," and "not a solitary instance," that this important clause was directly and shamefully violated, I take it that "A Country W.M." should forward the name of the offending lodge to the Provincial Grand Secretary, that the subject may be enquired into and the members punished as the law provides.

It is to be hoped that the authorities' attention will be called to the startling statement in THE FREEMASON of August 27th, as a more Masonic province than West Yorkshire I do not know in England, and for its credit I trust it will deal with the charge as it deserves. Really, unless well vouched for I cannot credit the statement.

W. JAMES HUGHAN,
Prov. G. Sec. Cornwall.

Truro, Cornwall, Sept. 3, 1870.

"By-Laws.—Province of West Yorkshire.—Dewsbury, 1867, page 28.

"In case any person resident in any town or place where a lodge is established shall become a candidate for admission into any lodge established elsewhere within this province, it shall be incumbent on the Master of the lodge wherein he so seeks admission, to make inquiry in writing of the Master of the lodge established in the town or place wherein the candidate resides, touching the character and moral fitness of such candidate. And it shall be incumbent on the brother from whom such inquiry shall be made, if within the province, to make prompt reply thereto, in writing, and to set forth any ground of objection within his knowledge to the admission of such candidate into Masonry; and the purport of such reply shall be made known to the brethren of the lodge into which the candidate seeks admission before the ballot takes place."

SCOTCH MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In common with many other Masons who have the true interest of the Craft at heart, I was very glad to see in a late number of THE FREEMASON, the very temperate and sensible letter from a "Brother in England to a Brother in Scotland." The writer of that letter has detected the weak point in the course pursued at present by those who have the management of affairs. I am sorry to have to say it, but I know well that it is the conviction of many zealous and hard-working brethren, that the system of elevating over rapidly to the highest dignities those who may be endowed with extraneous advantages is gradually tending to the decay of true Masonry. Not only does the plan pursued discourage many eager and worthy brethren who do not happen to be possessed of worldly rank or title, but it has the even more lamentable effect of degrading our noble Craft in the eyes of the outside world. It is not unnatural that when the public is made aware of the elevation of some noble brother to office of high responsibility, some few months only after his initiation, the high opinion which has been and ought to be entertained of the Craft should be shaken. And these ill effects are by no means counterbalanced by the argument, that the elevation of such persons tend to advance and spread the principles of Masonry amongst men. It is true we desire to include as many as possible in the bonds of our fraternal love, but on the other hand, we do not and may not endeavour to bring into our fellowship whomever chance may send. We desire only those to join us whose hearts are ready to receive our "Grand Principles," and whose minds are qualified to embrace our system. Let but the brethren make it generally known that their feeling is more to reward by high office those who have deserved such by work and intelligence, than those who happen to possess rank, and I feel sure that the good feeling of those at high quarters, and the love which we all believe them to possess for the Craft, will induce them to distribute their dignities in a more equitable manner.

I am, yours fraternally,

A. F. V.

BRO. PATON AND THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It was with much sorrow that I perused the remarks by Bro. Paton at page 415. I have hitherto advocated the idea that the words gentleman and Mason should be equivalent, but I am very sorry to say that the word "gentlemanly" does not, *under the circumstances*, apply to the remarks at page 415.

About a year ago Bro. Paton was told—at his (Bro. Paton's) own request—who Bro. "Leo" was; but that was *sub rosa*, and upon the understanding that he was not to use the information. Yet we now find him—writing for a purpose—pretending not to know. He "supposes," he "would fain know," he "would be glad to know," who Bro. Leo is! Could anything be more unmanly? He knows already—so do several other correspondents of THE FREEMASON—who Bro. "Leo" is, so he need not pretend ignorance. However, as I would take it, the great point is not, who is Bro. "Leo"? but, what does Bro. "Leo" say? Bro. Paton finds fault with "Leo" for interfering anent the 1717 theory discussion, yet he confesses that "Leo" had "very little to say." Now, if "Leo" had so very little to say, what was the use of Bro. Paton making such a noise, and breaking faith, for so "very little"? Although "Leo" said little, it was not because he had nothing new to say, for he could say a good deal—more, perhaps, (to the point, too,) than the Editor might care to publish—but because he did not wish to interfere any further than he could help; and it must be remembered that "Leo" corresponded in THE FREEMASON long before anything appeared from "W. P. Buchan." Further, why is it that Bro. Paton objects so strongly at "Leo" interfering? Is it because "Leo" is opposed to him? If so, he might also object to Bro. Hughan interfering at page 379, or Bro. Lyon doing so at page 331, or even to Bro. Doric's remarks at page 404. I am afraid that Bro. Paton, finding himself in a fix, does not very well know what to do, so for want of a better excuse he attempts to throw all the blame of his failure upon "Leo," for acting as the ghost of Bro. Buchan! I trust that Bro. C. Goodwyn, at page 369, was not allowing himself to be made a tool of to frighten away this terrible ghost. What an awful thing it must be to have to fight a man and his ghost too—more especially when one knows whose ghost it is!! Were I the "champion" under such circumstances, instead of beginning to cry, and give out the key-note, Booh, hoo, hoo! I should only be the more amused, and, giving my belt an extra pull, sing out, "Come on, Macduff!" However, to go back to Bro. Paton's objection to Bro. "Leo" interfering at page 367: that interference, such as it was, was not Bro. "Leo's" blame, for it was Bro. Paton himself, who, at page 307, opening up a new point, brought out "Leo" against him—in short, this was simply a sort of side-fight, and if Bro. Paton feels that he has got the worst of it, he should have kept quiet and not aired his supposed *coronations* in the foolish—yea, even, as I judge, dishonourable, manner he has done.

As to the pseudo-heraldry Bro. Paton introduces, I can make nothing of it. Heraldic scholars, I greatly fear, are rather scarce in Scotland, and if Bro. Paton knows no more of the subject than I do he knows very little indeed. What the original relation between the Buchans and the Buchanans was I do not know, unless the Buchanans were the *little* Buchans. The *arms* of the Buchanans of that ilk is a lion (lion rampant, sable); not "the crest." The crest is a dexter hand holding a cap of maintenance, surmounted by a rose, between two laurel branches—if I remember correctly. The crest of some of the Buchans is a demi-lion rampant, &c., but whether Bro. W. P. Buchan be descended from some of the old saviour of Buchan, from the Comyns, or from some of their retainers, or otherwise, I do not know, any more than I know what that has to do with our discussion on the history of Freemasonry. Further, Bro. Paton is a Paton, so is Bro. Buchan, hence, what a wonderful discovery it would be should they turn out to be forty-second cousins, and that, too, after all their fighting! The latter's ancestors fought with the sword; now, the race has become so *degenerated* that they fight with the pen! What are things coming to?

I am, yours fraternally,

W. P. BUCHAN.

COSMOPOLITANISM AND SECTARIANISM.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. Jacob Norton is "still harping on my daughter." His catholic spirit has so toleration for sectarianism; but I can't help thinking that in his zeal against sectarianism he invests it with attributes which it does not possess, and gives it an aspect of unloveliness which is very unlike its true one. I leave it to others more competent than myself to vindicate the reputation for honesty and ingenuousness of those early Masons to whom we are indebted for our ritual, and, according to the 1717 theory, for

laying the foundation of that system of moral teaching which it is the glory of Freemasonry to possess. My purpose is to submit—which I do with all deference—that there is an irreligious sectarianism as ugly in its aspect and as fierce and intolerant in its spirit as the narrowest religious sectarianism can be, and that Bro. Norton, in his ardour for "universality," unconsciously exhibits something of this spirit and aspect. Truth is precious to the man who has sought and found it, or who believes he has found it, and to demand of him so to ignore the fact that it shall never be known, or so to treat what to him is truth as if it were of no value; is to demand of him that which is dishonourable alike to truth and to his own moral obligations and responsibilities.

I have, in a former communication (in two or three, I might say), guarded myself against any just imputation of a desire to introduce sectarian disputation into Masonry, and I need not do it again; but while I am as desirous as the "Cosmopolitans" or "Universalists" can be to exclude religious discussions from our Masonic work and Masonic gatherings, I cannot consent to be any party to the sweeping away of those religious landmarks which have hitherto characterised the Craft, and which I hold to be the very foundation upon which it rests. We have the Bible in our lodges "to rule and govern our faith," a circumstance which Bro. Norton seems to deplore, but which I trust will ever be found there, and for its present avowed purpose. But who are they to whom Bro. Norton refers, who exhibit such "sectarian hankering and bigotry" as to be desirous of seeing a law passed "to admit no disbeliever in the inspiration of the Bible"? I have not heard of such brethren, and I doubt whether half a dozen such are to be found. The proofs which Bro. Norton adduces of such a desire fail of their purpose, for they not only fall far short of what he alleges as a fact, but they are the expressions of only two or three individual brothers, and cannot, therefore, be taken as the expression of the Craft.

The Bible, as Bro. Norton says, consists of two parts, one of which the Jew rejects, while the Mohammedan rejects both. But while the Jew accepts the Old Testament to "rule and govern his faith," he cannot object to the Christian accepting both Testaments to "rule and govern *his* faith." If he does so, he cannot belong to the "cosmopolitan" school, which is free from all "sectarianism" and "bigotry," and is a model of the broadest toleration. As for the Mohammedan, he, I presume, must be left to take care of himself; but I believe there will generally be found, among *intelligent men who are still followers of the Arabian Prophet*, so much respect for the Bible that they feel no repugnance to its recognition as a "rule of faith" for Jews and Christians. To us—Jews and Christians—the Bible, as part of the furniture of the lodge, is "sacred scripture," "sacred law," "morning star," &c., and while we so regard and reverence it, we must try to be indifferent to the charge of being under the domination of "sectarian prejudice."

I do not impute to Bro. Norton any intention of magnifying or exaggerating the differences to be found in biblical manuscripts and translations, in order to make it appear that there can be no sort of unity in the Christian world, but if that be not his intention he writes very much as if it were. "The Catholic and the Protestant Bibles differ," he says, "and besides these two there are fifty other translations, differing from each other." Be it so. Is that any disparagement of the Bible? If Bro. Norton were to translate the Odyssey, I may venture to say it would, in many respects, differ from the translation of Pope; but the Greek text would remain the same, notwithstanding the differences in the translation; and *its* value would not be lessened in the estimation of scholars, because Jacob Norton rendered some of the Greek into English words differing from those used by Alexander Pope. "Besides," he adds, "even the three oldest manuscript Testaments existing in the world differ from each other." Why is this statement made? Is it to damage "sectarian hankering and bigotry," or to damage the "Testament"? Is it intended to put Masons out of love with "sectarianism," or out of love with the Bible? If the former, I fail to see its pertinence or potency; if the latter, it is one of the very old devices of infidelity, which has been exploded again and again. Like all other ancient writings, the Bible has suffered many mischances at the hands of those who have copied it; and the hundreds of manuscripts which have been collated, exhibit many thousands of "various readings;" but, as Tischendorf has said, "Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together," and of these, the manuscripts to which Bro. Norton refers, as "differing from each other, and from the English version"—the Vatican, the Alexandrine, and the Sinaitic (which, it should be observed, contains the Old Testament as well as the New)—are especially esteemed by

scholars; and, as the laborious and accomplished critic I have just named above observes, "True; the three great manuscripts alluded to differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction; but," he adds, "no single work of ancient Greek or classical antiquity can command three such original witnesses as the Sinaitic, Vatican, and Alexandrine manuscripts, to the integrity and accuracy of its texts." Yes, the three oldest manuscripts of both Old and New Testaments, differ from each other, and from hundreds of other manuscripts in many thousands of places, but they do not exhibit such differences as Bro. Norton's manner of putting the fact would induce one who knew nothing of the subject to believe. Most of the differences are simply differences of orthography, as if the word honour were spelt in one manuscript with the u, and in another without it. Many are simply diversities in the collocation of the words, as if one should say, "Jesus went up to Jerusalem," and another should say "To Jerusalem Jesus went up." Sometimes the article has dropped out, and sometimes an accidental transposition of words has taken place. Not fifty of the 150,000 "various readings" which the collation of Greek manuscripts has brought to light, make any change whatever in the meaning; and those which seriously affect the sense may almost be counted on the fingers, while not a single difference is to be found which throws doubt or difficulty on any point of faith or practice. The "obscurity" of sundry passages in the Bible need give us no more serious concern than its "various readings" should do.

Like everything else worth understanding, the Bible must be studied; and it will be time enough to find objections to its place in a lodge of Craft Masons when any attempt shall be made to enforce a particular interpretation of its text, or to insist on a particular theory of its inspiration. Those who accept the Bible "to rule and govern their faith," however much they may differ in their interpretation of certain phrases, are not at all likely to quarrel over either its "differences" or "obscurities" so long as they are left to criticise and interpret, each for himself, as all now are, any more than they are likely to quarrel over two writers, because one has labour and the other labor; or over two newspapers, because one calls that the "Duchy" which the other calls "Luxembourg." I believe it is in this case, as in many besides—we transfer to others, and that in an exaggerated degree, the notions and feelings which have a place in ourselves. The "sectarianism" attributed to those who accept the Bible is, for the most part, imaginary; that is, if the term mean (as those who use it generally mean) an exclusiveness and opposition in spirit and purpose. It is not a time to attribute this to them, when they are preaching in each other's churches and chapels, assembling together for the purpose of public worship, contributing in common to circulate their common Bible throughout the world, and heartily and actively co-operating to furnish the means of relief to the wounded and comfort to the bereaved—to Prussian and French, Catholic and Protestant alike, without distinction.

Yours fraternally,

WILLIAM CARPENTER.

PRESENTATION to Bro. H. J. GARNETT, WENTWORTH LODGE, SHEFFIELD.

This young and flourishing lodge held its regular monthly meeting on Monday, the 5th inst., in the Freemasons' Hall, Sunney-street, Sheffield. The lodge was opened by the W.M., Bro. H. Matthews, assisted by Bros. H. J. Garnett, I.P.M.; Pfeilschmidt, S.W.; Heuthwaite, J.W., *pro tem.*; Wostinholm, Sec.; G. E. Bennett, S.D.; Scargill, J.D.; Ward, I.G.; and a number of members and visitors, amongst the latter were Bros. Britain (W.M. 139), Hay (P.M. 139), Pratt (P.M. 139), Collison (S.W. 139), Arnison (P.M. 296, and P.G.S.), Edwards (Sec. 296), Suckley (296), Heuthwaite (S.D. 1042), Acton (409), Windmaartel (444 India), Sugden (390, America), Mabham (296), and Vander Vant of Amsterdam. Bro. Longden, P.M., P.Z. of 130, and P.P.G.J.D. of West York, was elected as Honorary Member of the lodge. Bro. Swift, having proved his efficiency, as a F.C. was ordered to retire, and on being re-admitted was admitted to the sublime degree of a M.M. The lodge being resumed in the first degree, Mr. G. B. Ellis was initiated in a very impressive manner.

Labour being ended, the brethren adjourned to the banquet, presided over by the W.M. After the cloth was drawn, the usual loyal and Masonic toasts were given, and heartily responded to, when

Bro. LONGDEN, P.M., P.P.J.G.D., rose and said:—The toast I have now the honour to propose, is one that I am sure will be heartily responded to, as it is the health of the worthy brother who has the honour of presiding over our lodge as its Worshipful Master. It gives me much pleasure, indeed, to submit this toast to you, as ever since he was initiated in the Britannia Lodge, 139, I have noticed the interest he has taken in the Craft, and have watched his progress with great delight. When he had been a Mason but six months, he could give the charge in the first degree in such a very able and impressive manner, as to cause me to say Bro. Matthews will make a good W.M. I think brethren, the very excellent manner in which he invariably discharges the duties imposed upon him by his high office, proves I was not wrong in my opinion, and I would strongly

urge upon every young Mason, the desirability of following his example; and remembering they were charged at their initiation to make a daily progress in Masonic knowledge. By so doing, and by regular attendance at the lodge meetings, they will not fail eventually to occupy the honourable position now held by the worthy brother whose health I now ask you to drink. (The toast was received with great cordiality and musical honours.)

Bro. MATTHEWS, W.M., on rising to reply, said:—Bro. Longden, I sincerely thank you for the very flattering and eulogistic terms in which you have proposed my health, and to you brethren I also return my heartfelt thanks for the very enthusiastic manner in which you responded to the toast. It is very gratifying to my feelings, to find that any services I may have rendered to the lodge are so highly appreciated; for I do assure you, that the acquiring of Masonic knowledge has been no drudgery to me; but, on the contrary, has ever been a labour of love. As the evening is far advanced, and there is much remains to be done, I will not take up any more time but again thank you for this mark of your esteem. Before I resume my chair I shall proceed to discharge a duty of a very pleasing nature, and one of which I am very proud, my only regret being, that I am not gifted with sufficient eloquence to render to it that justice it deserves, but I am consoled by this reflection—that if a more eloquent brother had the privilege I now possess, none could be more sincere or entertain greater regard and esteem for the worthy brother at my left than myself. Bro. Garnett, your love and enthusiasm for Freemasonry in the various degrees are so well-known as to render it unnecessary for me to dilate upon them; permit me, however, to say, that to your zeal and devotion, in its promotion and foundation, and to the very able many in which you administered its affairs during the first year of its existence, the Wentworth Lodge is deeply indebted and owes much of its success, for in you we have ever had an energetic Master, always to be found at your post, and not only during your year of office, but up to the present time, making its welfare your daily study, and watching and guarding its interests, with a most jealous care. I have thought, and I have great pride in informing you, that every member of this lodge also thought with me, that it was desirable you should possess some token of our regard, and esteem as a slight recognition of the valuable services rendered to this lodge. I have, therefore, on behalf of myself and the brethren of the lodge, much pleasure in offering for your acceptance this beautiful specimen of illuminator's art, which reads as follows:—

"This address was presented by the Worshipful Master, Officers and Brethren of the Wentworth Lodge, No. 1239, of Ancient Free and Accepted Masons, to Bro. Henry Joseph Garnett, 18, the Founder and first W.M. of that lodge, also P.M. Britannia, 139; P.Z. of the Chapter of Loyalty, 296; P.M. Britannia Lodge of Mark Master Masons, 53; and P.E.C. of the De Furnival Encampment of Knights Templars, &c., &c., in grateful remembrance of his Masonic zeal and unwearied exertions in promoting and founding the Wentworth Lodge, which owes its existence principally to his efforts.

"(Signed) HENRY MATTHEWS, W.M.
ADOLPHE PFELSCHMIDT, S.W.
"Sept 5th, 1870. GEORGE W. ASHBERRY, J.W.

Take it, Bro. Garnett, and with it our best wishes, and although its intrinsic value is but small, yet coming spontaneously as it does, we trust it will be none the less acceptable on that account; for be assured, it is the simple and honest expression of the sentiments of those brethren whose names are endorsed thereon, and also of every member of this lodge whose most fervent wishes are, that you may be long spared to aid and assist them with your invaluable services and advice; and whenever it may please the G.A.G.T.U. to stop you in your useful career and remove you from that sphere which you have so well and worthily adorned, and in which you have been so bright a star, may you be found worthy of being received in the Grand Lodge above, where the World's Great Architect lives and reigns supreme for ever.

After the applause had subsided, on Bro. GARNETT rising, he said: W. Sir and Brethren, I can scarcely find words sufficiently adequate to express my feelings and thanks for this very handsome mark of your regard, for, although, I have laboured hard in the interest of Freemasonry, and of this lodge in particular, I scarcely thought I merited this at your hands; but if I did think so, I at the same time strove hard to deserve it. With respect to the promotion of this lodge I may say, that when in my own opinion, the proper time had arrived for asking the Grand Master for a Warrant for a new lodge, I did not take action on my own responsibility alone, but I consulted several of the P.M.'s who were older Masons than myself, and on finding their opinions coincided with my own I consulted my esteemed friend, our present W.M., Bro. Matthews, who immediately gave me his hearty co-operation and support. My object was to be the Founder of a lodge that should be a success, and to make it a success without in any wise injuring the interests of my mother and sister lodges. That I have succeeded in the first instance is fully borne out by the proud position the Wentworth Lodge has attained, and that we have not injured the other lodges in the town is, I think, evidenced by the large number of their representatives in attendance at this festive board. Having, with the assistance of my colleagues, so far carried out my original plan, I may say, that of itself is a sufficient reward, although at the same time, I thoroughly appreciate your kindness in bestowing upon me this honour, and whenever I may look upon this beautiful work of art and this kind expression of feeling towards myself, I shall ever feel grateful, as it will be to me an evidence that my labours have been fruitful and pleasing to you all.

The following toasts were then given:—"The Visiting Brethren," "The Officers of the Wentworth Lodge," and the "Initiate." The "Visitors" was responded to by Bros. Heathwaite, Collinson, Brittain and Windmarch.

ORDERS OF CHIVALRY.

RED CROSS OF ROME & CONSTANTINE.

Original or Premier Conclave of England.

The quarterly assembly of this conclave was held at the Freemasons' Tavern, on Monday, the 5th inst. Sir Knight R. Wentworth Little, G.R., P. Sov., presided, in the unavoidable absence of Sir Knight Trickett, the M.P.S.; and the other Knights present were Col. F. Burdett, G.S.G.; John Hervey, G.H.C.; W. H. Hubbard, G.T.; J. G. Marsh, G.A.; H. C. Levander, G.A.T.; H. Parker, G.O.; G. Kenning, S.G.; T. W. Boord, J.G.; W. H. Andrew, H.P.; E. Sillifant, S.B.; G. A. Taylor, Herald, T. Luty, C. J. B. Pestow, T. Burdett Yeoman, N. Lake, and M. Edwards. The visitors comprised Ill. Knts. Capt. F. G. Irwin, Insp.-Gen. for Bristol; F. Walters, P.S. 3; T. Smale, S.G. 9; S. Rosenthal, H.P. 15; and A. Perrot, S.B. 6.

After the usual ballot, the following brethren were admitted, and installed as knights of this illustrious Order: M.W. Bros. the Rev. G. Raymond Portal, Grand Master Master Mason of England; Jorgen D. Larsen, and Arthur B. Donnithorne.

The conclave was then closed, and the knights adjourned to the refectory, where a *recherché* repast, provided by the Freemasons' Tavern manager, Bro. Francatelli, awaited them. Sir Knight Little occupied the chair, supported by Chevaliers Col. Burdett, John Hervey, Rev. G. R. Portal, Capt. Irwin, and the other knight companions. After the cloth was cleared the "Memory of Our Founders" was drunk in solemn silence. The first toast was "The Queen and Christian Masonry," after which the "National Anthem" was sung by Sir Knight Marsh, with musical accompaniment by Sir Knight Parker. The health of "Lord Kenlis" was proposed and warmly received, and the M.P.S. in the chair then introduced the toast of "Sir F. M. Williams, Bart., M.P., and the rest of the Grand Council."—Sir Knt. Colonel Burdett responded in very happy language, and said he, as well as every member of the Council, was determined to support and maintain the dignity of the Order.

Sir Knt. Little, Acting M.P.S., then proposed the healths of the "newly-installed Companions in Arms," the Rev. G. R. Portal, A.B., Donnithorne, and J. D. Larsen, and in the name of the conclave welcomed them into the Order. He said he felt especially gratified at the accession to their ranks of so distinguished a brother as the M.W. Grand Master of the Mark Masons of England, and more than pleased to have the personal satisfaction of installing him as a Knight of Constantine. (Cheers.) The toast was received with enthusiasm, and the Rev. Knt. Portal, in a very able speech responded, as did also Sir Knts. Larsen and Donnithorne.—Ill. Sir Knt. John Hervey proposed the "M.P.S." in the chair, Sir Knt. Little, and feelingly alluded to the cause of the absence of Sir Knt. Trickett, the actual M.P.S.—The Acting M.P.S. acknowledged the compliment, and proposed the "Visitors," for whom the Ins.-Gen. for Bristol, Captain Irwin, and other fratres, returned thanks. The other toasts, including those of the "Past Sovereign," the V.E., and officers, having been duly honoured, the chevaliers separated, well pleased with so successful a meeting at a time when the pursuit of Masonry is almost suspended in the metropolis.

BOMBAY.—*Conclave, No. 28.*—A conclave of Knights of the Red Cross of Rome and Constantine was opened and consecrated at the Freemasons' Hall, Mazagon, Bombay, on the 15th July, 1870. The Inspector-General, Em. Sir Kt. Percy Leith, P.M., P.S., presided, assisted by Sir Kts. the Hon. James Gibbs, D.G.M., 33; and Tyrrell Leith, 18, &c., &c. Wor. Bros. Colonel Penn, 18, and Balfour, 18; and Bros. Langley, 18, and Thomas, 18, were then introduced to the conclave, and admitted into the ancient Christian Order. At the conclusion of the executive business, Sir Kts. Gibbs and Tyrrell Leith received the Viceroy and Sovereign degrees. The following brethren were proposed for installation at the next meeting of the conclave: Bros. Dixon, Cornforth, Shepherd, Swift, Mathew, Crawford, Mallins, D'Emden, Hunter, Hore. The conclave was then closed with the usual solemnities, after having appointed Bro. Seager Sentinel, and the Inspector-General conferred on him this Order of Knighthood.—At a meeting of the same conclave, held at the same place, on Monday, 27th July, there were present: Sir Knts. Tyrrell Leith, M.P.S.; Colonel Penn, M. Balfour, C. A. Langley, J. Thomas, W. J. Seager. The conclave being opened in form with solemn prayer, the following brethren were then introduced to the conclave by Sir Kt. Penn, and they being fully approved of by the Inspector-General, and by those present, were all duly admitted to our ancient Christian Order: Bros. Dixon, Cornforth, Swift, Mathew, Crawford, Mallins, D'Emden. The M.P.S., Em. Sir Kt. Tyrrell Leith, then elected his officers for the ensuing year, and the conclave was closed with solemn prayer.

K.H.S.

Mount Carmel Sanctuary and Commandery, No. 1.—A quorum meeting of this commandery was convened by the M.E. Commander, Bro. Knt. R. Wentworth Little, on Tuesday, the 30th ult., for the purpose of entering the orders upon Sir Knt. Samuel B. Harward (Mayor of Toronto), M.P.S., No. 26, Toronto. The M.E.C. was assisted by Bro. Knts. Hubbard and Edwards, and Bro. Knt. Harman was subsequently commissioned as Seneschal of Canada.

MASONIC PEN.—A contemporary gets the following story from a telegraph operator in a country town:—"A member of the Masonic Order telegraphed to a Companion at a distance, 'Make room for ten Royal Arch Masons—coming to-day.' When the Companion arrived, they found a pen had been built for their accommodation, the telegram at its destination reading, 'Make room for ten R.A.M.'s—coming to-day.'"

THE FREEMASONS' LIFE BOAT.

The Committee held their monthly meeting at Brother Forster's, Railway Tavern, London-street, E.C., on the 1st inst. Bro. A. E. Harris, P.M. 141, occupied the chair, and there were also present Bros. Gottheil, P.M. 141, Hon. Sec.; C. C. Taylor, J.W. 141; N. Gluckstein, 141, P.M. 51; T. Mortlock, P.M. 186. M. Davis, 141, was present as a visitor.

The minutes of the previous meeting were read and confirmed.

Bro. Gottheil proposed, Bro. Mortlock seconded, and it was unanimously carried, that Bro. John Boyd, P.M. 145, 534, and S.W. 23, P.Z. 145, Z. 534, and member of 1260, become a member of the Committee.

It was also resolved that circulars containing a statement of the present position of the movement, and petition for support and co-operation, be sent to every lodge under English jurisdiction.

The Honorary Secretary then announced the following further subscriptions:—Bro. James Forster, 157, £1 1s.; Bro. G. A. Brown, 157, £1 1s.; per Bro. S. Davis, 141, 10s. 6d. Total at present collected, £139 2s. 6d.

A vote of thanks to Bro. A. E. Harris, the worthy president, terminated the proceedings, and the meeting was adjourned to Thursday, 6th October next, at 8 p.m.

TO THE CRAFT.—AN URGENT APPEAL, On behalf of Bro. Charles Blake, late of Burslem, Staffordshire, now residing at Crossbrook-street, Cheshunt, Herts.

Your petitioner is over sixty-three years of age, he has been a Mason upwards of thirty-two years, he is a Past Master, Royal Arch, and Knight Templar. He was a wine and spirit merchant and hotel-keeper for thirty-seven years; was very prosperous in that business. He was induced to go into the mineral trade, and took the Chartley estate, near Stafford, belonging to the Earl Ferrers. The Lord Chancellor, not having the power to grant a twenty-one years' lease, according to an agreement entered into with his lordship's steward and receiver, "his Lordship being a Minor" at the time. After your petitioner had expended upwards of £5,600 which was the cause of his ruin, through no fault of his own; through his heavy losses brought on a long and severe illness and left him nearly blind. He is an out patient of the Ophthalmic Hospital in London, and has been for more than twelve months, and not any prospects of being any better. He is entirely dependent on friends for his maintenance, having no private source of income; and in consequence of physical infirmity is unable to maintain himself and wife. Subscriptions will be thankfully received by

CHARLES BLAKE.
Crossbrook-street, Cheshunt, Herts.

HEIGHT.—From the earth to the heavens.

When the calamities of our brother call for our aid we should not withdraw the hand that might sustain him from sinking; but that we should render him those services, which, not encumbering or injuring our families or fortunes, charity or religion may dictate for the saving of our fellow-creature.—*Old Lectures.*

LIGHT WINES.—Although the consumption of light wines has trebled in England since the reduction of the rate of duty, they have not at present taken the position as beverages of daily and general consumption that we may confidently anticipate for them in the course of the next few years. That there has not been a more rapid increase is due in some measure to the high prices of that particular description of light wines—viz., those from the district of the Medoc, which, more than any other, is suited to the taste and requirements of this country. Looking at the many millions of gallons of claret produced annually in the districts around Bordeaux, it must be admitted that past prices have been somewhat fictitious. Thus, although the vintage of 1868 was as abundant and similar in quality to those of 1864 and 1865, the prices of that year were higher than were ever before known in the Medoc. Fortunately, however, the year 1869 has also produced an abundant and equally fine vintage, and this has caused a great change; the prices for most growths having been less than half that of 1868, and the remaining wines of the 1868 vintage in Bordeaux have been sold at prices little in excess of 1869. Thus, while the ordinary growths of the Medoc have been secured at prices admitting of their being sold as cheaply as the ordinary wines of less favoured districts, the choicest growths of the various châteaux need no longer be regarded as luxuries beyond our reach. The reports from Bordeaux mention considerable purchases having been made by the firms of Gilbey, Cruse, Clossman, Schröder, Southard, Wustenburg, &c., and we may presume that a large portion of these are intended for the English market. The fact that good wholesome claret, which, when diluted with water, forms a beverage equally as cheap as beer, and far more refreshing, can be obtained, through the medium of such agencies as Gilbey's and other houses, of the grocers in almost every town and village, is a great boon, and will no doubt bring about what medical men and other authorities so much desire—viz., a large consumption in this country of light or natural wines. As far as price is concerned, there is no reason why claret should not be consumed here as freely as in Paris, the charges for duty and conveyance being about the same to London as to the French capital.—*Morning Post.*

ACACIA LODGE, No. 1314.

This new Kent lodge met on Tuesday at the Bell, Bromley, for the second time for business since its consecration on the 15th June. Owing to the unfortunate illness of the W.M., Bro. Alfred Avery, the P.M., Bro. James Avery, presided, having Bro. Deering acting as S.W., in the place of Bro. Harling. The other officers who were in their places were, Bros. T. Knott, J.W.; R. H. Williams, Treas.; E. Coste, Sec.; Saul Wells, S.D.; W. Manger, J.D.; W. Seaman, I.G.; and a full lodge. Five gentlemen were initiated: Mr. James Bell, Lewisham; Mr. James Savill, Norwood; Mr. B. N. Smith, Notting-hill; Mr. R. Wyatt, Moorgate-street; and Mr. H. A. Lovett, King William-street. Four brethren were passed, Bros. Wyer, T. C. Girwood, H. W. Cattlin, and C. W. Jordan; and all the work was done in an exemplary manner. The Permanent Committee having reported that it was expedient to alter the day of meeting from the first to the second Tuesday in every alternate month, the motion made in the lodge that the recommendation be confirmed was carried unanimously. The lodge was then closed, and the brethren sat down to an excellent banquet provided by Bro. Sutton, and spent one of the most delightful evenings imaginable in each other's society, enlivened by some superior singing by Bros. Deering, Buller, Stevens and Pope, assisted at the pianoforte by Bro. Jordan, the organist of the lodge.

At the removal of the cloth, Bro. JAS. AVERY proposed the customary loyal and Masonic toasts with a brevity for which he is remarkable, and these having been duly honoured the others were given in regular order.

The first was that of "The W.M.," in proposing which, Bro. JAS. AVERY said it was with very much regret for the circumstances under which he did it. Three hours ago he received a telegram from Deal, stating the W.M.'s inability to attend on account of illness. From private information, he was able to assure the brethren that the W.M. was very ill; but ill as he was he would be sorry when he heard how comfortable they had all been, and how much they had missed him that he was absent. It would be, however, a source of gratification to him that in his absence they had not forgotten him.

Bro. JAS. AVERY next proposed "The Initiates," a toast which he was sure would meet with a hearty response. The brethren liked initiates, who were to all intents and purposes the bone, marrow and sinew of Freemasonry, and without whom Freemasonry would soon become defunct. When he look round and saw the intellectuality of the five initiates they had instructed that day, they might pride themselves on having ever since the lodge was instituted some of the most gentlemanly and kind feeling of men among them—men who it was no mere figure of speech to say ought to be Masons. The Acacia Lodge was strictly limited as to numbers, so that it might be entirely composed of those who by virtue of being the founders of it wished to bring only their immediate friends into it. The initiates therefore had a greater claim on their consideration, seeing that they came with such an introduction. He believed he could exhaust Johnson, Barclay, Webster and other dictionaries in expressing his feelings of pleasure in having these gentlemen in the lodge; but as time would not admit of his going through those large volumes he would leave the toast in the brethren's hands, feeling satisfied that with the same kind feelings as he proposed it they would receive it. He knew the initiates would strive to follow the example of all those brethren who were older Masons than themselves, and that each in his heart had fully determined before many years had passed away to fill the W.M.'s chair.

Bro. WYATT thanked the brethren for the very kind and generous way in which they had greeted the initiates into the glorious system of Freemasonry. He could not help feeling a little nervous, but what he said he meant, and he was very proud of having joined the Order, of which he hoped to be an ornament.

Bro. JAS. BELL had hoped to saddle all the responsibility of responding on Bro. Wyatt, but as he was called upon to say a few words he would only hope to be at some future time a worthy member of the lodge and of the Craft.

Bro. SAVILL hardly knew how to express his feelings. Like Bro. Wyatt, he was nervous; but he thanked the brethren for allowing him to become a member of the Fraternity which it should be his best endeavour never to disgrace, and of which he hoped one day to be a useful member.

Bro. B. N. SMITH could only reiterate the expressions used by his fellow-initiates, and desire to become a worthy member of this society.

Bro. LOVETT felt deeply indebted for the favour which had been bestowed on him, and for the kind expressions of the Master and their reciprocation by the brethren he returned his best thanks.

Bro. E. COSTE rose with diffidence to propose the P.M.'s health. The way in which he had worked the ceremonies that evening was a great

treat to the lodge. Those who had been in Masonry years would have been glad to see how he went through his work. It was no easy task, when there were five gentlemen to initiate and four brethren to pass; it entailed a vast amount of labour, and the way in which it had been performed that evening deserved the greatest praise.

Bro. JAMES AVERY, in responding, said, after thanking the brethren, that he felt somewhat identified with the Acacia Lodge, seeing that it emanated from a few brethren who were in the habit of assembling for instruction in Freemasonry in a little room at his house. What could he say that would meet with their approbation? It had many times fallen to him to return thanks. All he could do was to promise that, as long as the Acacia Lodge was in existence, he would be there, and would endeavour to create among those who did not know him the same feelings that had been evinced by the brethren that did know him. The jewel, which, a short time back, the brethren who assembled at his house had presented to him, he was sure they would not have given him had it not been for the kind feelings they entertained towards him. As expressive of such feelings he received it. On many occasions he had had jewels presented to him, but those he had earned, as Masters generally did, by going through the chair. Whether they were qualified to receive them or not, they got them. But when an assemblage of men testified their friendship for an individual by presenting him with a little token of respect, he thought the recipient of that token ought to look on it as the greatest and purest specimen of true and disinterested friendship that it was possible for one man to receive from another. He had not had an opportunity of expressing himself on this subject before. On the night the jewel was given him it was given under peculiar circumstances; he need not here enter into the particularities of the affair. He did not know beforehand this it was going to be presented to him; but as he had not yet had an opportunity of thanking the presenters as he ought, as they were all now present, and were all members of the Acacia Lodge, he sincerely thanked them on this occasion for their great kindness. As long as he was a member of that lodge, he hoped his conduct would be such that the brethren would continue to respect him. There was a brother present who knew him when he was in pinafores—a man of the right sort, whose friendship had been cemented, and had lasted up to now. It had afforded him much pleasure to propose and receive him as a member of this lodge, and all the brethren were equally pleased at having among them a brother so distinguished as Bro. Laskey, for his kind and genial disposition. Bro. Avery concluded by hoping that in future the brethren would not propose the P.M.'s health, as he was not *de facto* a P.M. of this lodge, but only took the office at the wish of the brethren. He then proposed, in the kindest and most complimentary terms, the toast of "The Visitors," to which each visitor was called upon to respond.

Bro. F. DEERING replied for "The Officers," and in doing said that this lodge was a lodge of friends *pure et simple*. It was a thoroughly delightful thing to meet as they met there, and to fill an office in that lodge was a double honour. He had filled an office that night, it was the office of a waiter; he had presided at a dish, and it had afforded him much satisfaction, inasmuch as he had had it in his power to make some brethren comfortable.

The brethren then separated.

In the course of the evening Bro. BULLER sang the following song, entitled,

A MASONIC "A B C"

Which was written by himself, and was much applauded.

Now give me your attention, and listen unto me,
I'll do my best to sing you my Masonic "A B C."

A stands for the *Acacia*, the latest pet in Kent,
Also for *Alfred Avery*, who to govern well is bent
B stands for the *Brethren*, who helped to found the lodge,
And C stands for *Coste*, the Secretary, who is up to every
dodge.

D stands for Bro. *Deering*, who to all of us is dear,
And E for his *Energy* when officiating here;
F stands for the *Friendship* that animates each Brother,
And G for the *Good* we get by knowing one another.

H stands for *Harling*, your Senior Warden there,
And I for the *Inkling* he has got towards the chair;
J for the *Joining Members* we all are proud to meet,
And K for Bro. *Knott*, who so very ably fills his seat.

L stands for the *Light* the Initiates got to-day,
And M for Bro. *Manger*, who helped them on their way,
N stands for *Notoriety*, so enviable in most,
And O for our *Organist*, who is in himself a host.

P stands for the *Past Master*—we'll have more before
we've done—
And Q stands for the *Quality* that is there rolled into
one;

R stands for the *Real* good furniture we've got,
And S the *Satisfactory* way that Williams made the lot.

T stands for the *Taste* our Treasurer has shown,
And U the *Universal* joy we know he's all our own;
V stands for all the *Virtues* that in our Master teem,
And W for our Bro. *Wells*, whom to know is to esteem.

X stands for his *EXertions* in all he undertakes,
And Y his *Youthfulness* we hope he'll keep for all our
sakes;

Z is a puzzler, but as I must conclude,
I hope my *Zeal* is pardoned, and trust I've not been
rude.

The following is the complete list of the brethren who were present, and the officiating W.M., when the party broke up, observed that this was the only lodge he had ever attended in which all the brethren had stayed for the last train to London:—Bros. J. W. Avery, F. Deering, T. Knott, R. H. Williams, E. Coste, S. Wells, W. Manger, W. Seaman, R. Buller, H. W. Cattlin, J. Wyer, T. C. Girwood, J. J. Barrett, J. J. Laskey, J. Savill, J. Bell, R. Wyatt, H. A. Lovett, B. N. Smith, A. Allen (55), F. K. Stevens (9), J. Pope, jun. (9), and H. Massey (619).

The latest addition to the furniture of the lodge is a capacious snuff-box, manufactured of acacia wood by Bro. R. H. Williams, the Treasurer.

ANTIQUITY OF FREEMASONRY.

BY BRO. W. P. BUCHAN.

(Continued from page 425.)

I was much amused at an article which appeared in the *Daily Telegraph* for May 16th, 1870, and which was intended to be a very smart hit at the Masonic Fraternity; but, sad to tell, the newspaper with the "largest circulation in the world," seems to have miscalculated the abilities of its writer; for the Solomonic seasoning introduced spoilt the flavour of the concoction entirely. The unnecessary and unpardonable ignorance displayed in the words, "Considering that the secret, whatever it may be, has been known to millions for some scores of centuries!" is, at this date, quite inexcusable, and does not at all come up to the sensible remarks in other portions of the article. But for a genuine Munchausen production, commend me to the *Liverpool Leader* of April 30th (it should have been April 1st!) and following numbers. It commences with "The state of Masonry from the creation to the flood," *inter alia*, we read "How Adam exercised himself in that noble science in his paradisaical state does not appear," &c., again "God commanded Noah to build the great ark or floating castle, and his three sons assisted like Deputy and two Wardens. . . . From these Masons, or four Grand Officers, the whole present race of mankind are descended," &c. Moses, we are told, was a "Grand Master," and had Joshua for his Deputy; and Ahohiah and Bezaleel for Grand Wardens. A lot of nonsense is then related about the skill of the Israelites in geometry and architecture. Thereafter, Solomon, in all his imaginary Masonic glory, is made to pass before us, and so on.

There was one assertion of Bro. Paton's which I had almost overlooked, viz., "Dr. Anderson, for many years Chaplain to the Grand Lodge of England." Now, I am not aware of this, and desire proof of that assertion, for at page 237 of Preston's "Illustrations of Masonry," we read that on May 1st, 1775, "the office of Grand Chaplain was first instituted." Now that was fifty-eight years after 1717, and would make Dr. Anderson a pretty old man by that time. More, when he wrote the Constitutions of 1723, he appended his name thereto as Master of a lodge, not as a Grand Chaplain. If I am not mistaken, the first Grand Chaplain was the Rev. Dr. Dodd, who died suddenly in 1777. Consequently, I am afraid, that this Andersonian Grand Chaplainship is another Patonian mistake; as is also the idea that because Drs. Desagulier and Anderson (who lived in the, in certain respects, rather murky atmosphere of the first half of the eighteenth century) were clever men, they were therefore incapable of countenancing, or practising a little dodging or finesse while setting their new system agoing. Another fault of Bro. Paton in this discussion is his non-reference to old printed works, and old Masonic MS. His silence on these subjects proves to me his entire inability to grapple with the 1717 theory. I could say many things which it is unnecessary to do here, and shall content myself with the following quotation from an old 15th century MS. prose work which lies in the British Museum, No. 23198, viz., "The Sheriff of the country, or the Mayor of the city, or Alderman of the town, in which the congregations is holden, shall be fellow and associate to the master of the congregation, in help of him against rebels, and for the upbearing of the right of the realm." (The spelling is modernised). This shows that the Operative Masons of the period were apt to be rather obstreperous at their gatherings, and the presence of such *Speculative* (?) Masons as the Sheriff, Mayor, or Alderman, was simply for the purpose of preserving the peace, or to act as policemen, not for the purpose of taking part in the ceremonies of Speculative Masonry.

In order to understand the history of Masonry in any country properly, we must not—as Freemasons seem to have been doing—merely confine ourselves to that subject *per se*, but also take into consideration the general history of the country. The neglect of this had led to many mistakes.

Although the foregoing remarks may not be so well up to the mark in some points as I would wish, yet they are the result of a careful examination of the subject. I have had the honour of consulting with some of the best scholars in the country, and each upon the point on which he was most qualified to give an opinion. I have also had the privilege of waiting personally upon several well-known authors in regard to certain statements in their works, and received their explanations, &c. I have also, through the kind courtesy of William Ewing, Esq., had

the great privilege of consulting his rare, extensive, and very valuable library, for all of which I have to return my most sincere thanks; and with it all, I cannot manage to trace the existence of our system of Freemasonry before 1717. For want of any tangible foundation, I have had to throw over the Adamite, Mosaic, Solomonic, Roman, and Guild theories of the origin of Freemasonry, and, resting upon the solid foundation of the 1717 theory, I respectfully refuse to move therefrom until another foundation equally solid, and which will bear looking at and handling, is pointed out to me. My object in all this is to support the real honour of the Craft, and do something to assist in placing its history on a true and unassailable foundation, and I only wish I could enlist the sympathy of Bro. Paton and others in enabling me to carry forward what I really have at heart—viz., the true dignity of our Order. By doing so, we shall not only arrest the sneer of the scoffer, but also be doing our duty as Masons. It is not its pretended antiquity that will recommend Freemasonry to the support of the learned, the good, or the noble. No; it is upon its *principles* that Freemasonry must depend. And in so far as these are carried into practice, so far will Freemasonry be recommended by Freemasons.

I must now thank you for your great kindness and courtesy in giving us so much of your valuable space in discussing this subject, and hope that what has been said will assist in throwing a little light upon this quite unnecessary *questio obscura*.

I am, yours respectfully,
Glasgow, August 6th, 1870. W. P. BUCHAN.

Bro. Paton, at page 346, referred to the omission of a few words relative to Dr. Anderson, how that occurred I do not remember, but the sentence is as follows: "As to Dr. Anderson, whom Bro. Paton eulogises so strongly, his works are described in M'Kenzie's 'Universal Biography' as being 'the result of some labour, but display little judgment.'" Now, I have read Dr. Anderson's "Defence of Masonry," and while I admit there may be a certain cleverness in it, I also consider there is also a considerable amount of sophistry. As to the remark in M'Kenzie, which I quote, I leave the author to support his own words; only I am afraid he must have had some foundation for his description when he gave it. Consequently, Bro. Paton, by calling attention to my supposed mistake has only "jumped out of the frying-pan into the fire."

As to Bro. Carpenter's remarks at page 380, I would ask him how much would be left of our system if its rituals and its universality, as laid down in the first head of the 1723 Constitutions, were taken away? The former is the body, the latter the spirit—the whole, Speculative Freemasonry. Further, it is not how it can be denied that Speculative Masonry existed before last century; but how can it be proved that it *did exist*. It is not dreams or wishes we want to hear about, but real evidence.

As to what a number of writers on Masonry said last century, I have merely to repeat which I said in the "Gentleman's Magazine," for May, 1869—viz., that either through ignorance or intention they wrote a vast amount of nonsensical absurdities and lies, and as to what a 1743 Encyclopædia would say about Freemasonry I would not value it at a farthing, unless it could be supported. I am astonished at Bro. Carpenter putting any weight upon it; give us something a little before 1717, not the old thing over again—sixty-six years old. Dr. Anderson, in 1730, could not get past 1717, so I am not the least astonished at Bro. Carpenter and others in 1870 failing to do so. As to Bro. Goodwyn, at page 369, he is quite safe in my opinion to use the word "fraud" when referring to last century Masonic writers. Anderson and others wrote with the intention *not* to give the slightest impression that any such radical change did take place—c. g., who forged the Malcolm Canmore Charter about sixty-six years ago? And although only a forgery, how came it to be published, and supported by so many Glasgow historians as a genuine article? Was it not imposition that produced it, and ignorance that propagated it! And so on *et sui generis*.

I am, yours fraternally,
W. P. RUCHAN.
Glasgow, August 9th, 1870.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening, at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the fourth Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

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METROPOLITAN MASONIC MEETINGS

For the Week ending September 17, 1870.

MONDAY, SEPT. 12.

Red + Conclave, Plantagenet, Cannon-street Hotel.
Sincerity Lodge of Instruction (174), Railway Tavern Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, SEPT. 13.

Lodge 548, Wellington, White Swan, Deptford.
" 1269, Stanhope, Thicket Hotel, Anerley.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, SEPT. 14.

Committee R. M. Benevolent Institution, at 3.
Lodge 13, Union Waterloo, Masonic Hall, Woolwich.
" 87, Vitruvian, White Hart, College-st., Lambeth.
" 147, Justice, White Swan, Deptford.
" 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
" 1228, Beacontree, private rooms, Leytonstone.
" 1260, Hervey, George Hotel, Walham Green.
Chap. 619, Beadon, Greyhound, Dulwich.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

THURSDAY, SEPT. 15.

Lodge 1278, Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, SEPT. 16.

Chap. 176, Cavac, Radley's Hotel, Blackfriars.
K.T. Encampment, Kemys Tynte, Masonic Hall, Woolwich.
K.T. Encampment, St. George, 14, Bedford-row.
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Hill, Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Metropolitan Lodge of Instruction, Portugal Hill, Fleet-street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Hill, Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
Charterhouse Club of Instruction, Hat and Feathers Tavern, 25, Goswell-road, at 8; Bro. J. Mather, P.M. 65, Preceptor.

SATURDAY, SEPT. 17.

Mark Lodge, Southwark, Bridge House Hill, Southwark.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

P o e t r y .

"ARE MACONNES GUDDER MEN THAN ODHERS?"

Ancient Manuscript.

VERSION II.

I saw a goodly company
Assemble at that hall,
Where Masons go right joyfully,
At the Master's wonted call.

I saw them, though of many a sect,
Go join a solemn throng,
And raise to the Grand Architect
A glad, a noble song.

A stone was laid, tried with the square
By the Grand Master's hand;
And corn and wine and oil were there,
Brought by that careful band.

Then all together prayed with zeal,
That blessings God will pour
Upon their work, which they may feel
Themselves for evermore.

It was a Church they thus essayed,
A Church they meant to raise;
And not one brother grudged his aid—
Not one withheld his praise.

Each knew the end thus sought was good,
This was the common tie—
The Heavenly Architect, *He* would
Be glorified thereby.

And in like manner would they rear
A Chapel's stately fane;
For Masons prejudices fear—
Of other men the bane.

A. R. W., 1008.

FAITH, HOPE AND CHARITY.

The Mason's *Faith* in Heaven's love
Supports him under many a trial,
And keeps him in temptation's hour
In Virtue's path of self-denial.
However dark his fate may be,
Religion's power consoles him still;
He knoweth God "doeth all things well,"
And feels resigned unto His will.

The Mason's *Hope* shines radiant
Through all this world's unceasing strife,
For 'tis a sweet unfading hope—
The hope of an immortal life!
It soothes him when by care oppress'd,
It seems to whisper "God is near;"
It gives relief unto his breast,
Though little may be left to cheer.

But, oh! the Mason's *Charity*,
Evinced in sympathy and love,
Will fit him for that blessed home
He hopes to reach in realms above.
Thus Faith, and Hope, and Charity
Should light the path by Masons trod,
And guide them in the blessed way
That leads to Virtue and to God.

A. C. S.

FEMALE CONFIDENCE IN MASONRY.

COMPOSED BY A YOUNG GIRL.

We know there is a mystic tie,
That binds this Brotherhood;
And need not question if that bond
Be founded deep in good.

For by their works we judge of them,
And well the maiden cried:
"O! Lord, had'st Thou been here, alas!
My brother had not died."

With willing hands we'll strew the palms
Along their pathway here,
And ever deem ourselves secure
With brother Masons near.

THE CITY DIRECTORY—Messrs. W. H. and L. Collingridge, the *City Press*, announce for publication, early in December, "The City Directory." It is stated that this work will be compiled from original sources of information, and will comprise many new features of considerable importance, thus supplying a long-felt want. According to the prospectus, all matters of interest to traders in, and connected with, the City of London, as well as banking, insurance, public companies, parochial and official, will be singularly complete and accurate.

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