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Reviews.

Hints on Spectacles: When required and how to select them. By W. ACKLAND, Surgeon. London: Horne and Thornthwaite, 122 and 123, Newgate-street.

In a pamphlet of thirty pages Mr. Ackland presents us with the practical results of his experience as an oculist for a considerable number of years. To an explanation of the theory of vision which is illustrated by intelligible diagrams, the author adds descriptions of the various defects of sight, and of the symptoms which indicate a necessity for the use of spectacles. The important subject of spectacles themselves is also carefully considered, and the hints thrown out to those who require the aid of glasses are exceedingly valuable and important. We may mention that Mr. Ackland, who is a thoroughly qualified practitioner, may be consulted daily at Messrs. Horne and Thornthwaite's establishment.

Furness, Past and Present: Its History and Antiquities. G. M. TWEDDELL.

In Part II. Bro. Tweddell continues to develop the same mastery of antiquarian lore and grace of style which have distinguished the previous productions of his pen. There can be no question, that the work which he has in hand will be the work on the subject. The illustrations, we may add, are beautifully executed, and, what is rarely found in serials, quite equal to those in the first part of the volume.

Obituary.

BRO. JOHN MANN, No. 387.

We regret to announce the sudden death, at Baildon, Yorkshire, on the 15th inst., of Bro. John Mann. For very many years he acted as Tyler in the Airedale Lodge, No. 387, to the members of which he had endeared himself by attention to his Masonic duties, and by his amiable and unassuming general character. He was interred at St. John's Church, Baildon, on

the 17th inst., and in addition to the numerous relatives and friends of the deceased, the W.M. and nearly all the officers and brethren of the Airedale Lodge (in which he was initiated in 1828), attended to pay the last tribute of respect to departed worth. Our deceased brother was 64 years of age, and highly esteemed in the Craft.

THE MARK DEGREE.

BY A SCOTTISH MARK MASTER.

We must again ask permission to say a few words on this (to us) most engrossing subject, and more especially to reply to a few of the remarks from the pen of our gifted Bro. W. James Hughan, who is in this matter a most competent judge, as he is a member of the Scottish Supreme Grand Chapter, as well as a Past Grand Officer of Grand Mark Lodge.

Bro. Hughan objects to our proposition in a late number of THE FREEMASON with regard to obtaining a *quasi* recognition of the Mark degree by the Craft Grand Lodge of England, and tells us he believes it would be a "sheer waste of time" to seek for such recognition. He also states that "to admit the legality of one of the *side* Masonic degrees now worked in England would virtually involve several others"—that is to say, the Order of the Temple, the Rose Croix, K.H., and the Masonic Order of the Red Cross. Now, we contend that these degrees are already recognised by the very terms of the concluding portion of the Article of Union, which declares that pure and ancient Masonry consists of three degrees, and no more. Surely Bro. Hughan does not forget it. *But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.* Does not this mean that although pure and ancient Masonry ends with the Holy Royal Arch, there are other degrees not forming a part of that system, but still collaterally connected with it, and any lodge or chapter can hold a meeting according to the Constitutions of those degrees which are now governed by supreme autonomous bodies. We do not in the slightest degree wish Grand Lodge to nullify the "pure and ancient Masonry" clause, or in any way to alter the basis of Union of 1813. Let them pass a resolution to the effect that the Mark degree is *impure* and *modern* Masonry, and in no way to be confounded with the *pure* and *ancient* system handed down by the United Grand Lodge. Who can tell what "pure and ancient Masonry" is? In England it ends with the Royal Arch, and rejects the Mark degree, which we are told in Scotland is part of the second or Fellow Craft. There, pure and ancient Masonry ends with the third degree, although the Royal Arch Chapter is recognised as a governing Masonic body, but (by implication) an impure and modern one. In Ireland, pure and ancient Masonry ends with (we think) the 33°. In France, the summit of the Grand Orient is the Rose Croix.

What prevents the Grand Lodge of England from saying to the Grand Lodge of Mark Masters: "We do not know anything of the degree you profess to rule over, as it is not part of our rite, but we have no objection to acknowledge you as the legal head of that degree in this country, and this we do because we understand other Grand Lodges have embodied it in their system"? This is in effect what the Grand Lodge of Scotland have done to the Supreme Grand Chapter. They acknowledge the jurisdiction claimed, although they are ignorant over *what* that body rules. We trust that should our premises or deductions be wrong, our desire for union and legality will be accepted as our apology.

We must cordially agree with Bro. Hughan when he thinks the time for union and recognition has arrived. The recognition of the English Grand Mark Lodge by the Grand Chapters of Canada, and especially of Ireland, has most materially changed the appearance of the *questio vexata*, and we should in all sincerity and earnestness ask the Grand Chapter of Scotland to pause before they again refuse recognition

and support to the Grand Mark Lodge. An axiom of Euclid tells us things which are equal to the same thing are equal to one another. An English and a Scottish Mark Master are respectively equal to the same thing—an Irish brother. Why should they not be equal to each other?

We are given to understand that a conference of representatives from the Supreme Grand Bodies interested is shortly to be held, to consider the *status* of the Grand Mark Lodge. We hope and trust that mutual concessions and a reciprocal feeling of "give and take" may fore shadow to us a new era of peace and harmony and be as the inauguration of a long reign of generous and liberal-minded men, who shall have no strife—yes, one—the strife for our common weal.

HISTORICAL SKETCH of St. DAVID.

The Substance of a Paper read to the Brethren of the Lodge "St. David," No. 393, on the evening of the 6th September, 1870.

BY BRO. CHALMERS I. PATON,
A Member of the Masonic Archaeological Institute of England.

St. David, the patron saint of Wales, is supposed to have been born about the middle of the fifth century, and is said to have died about A.D. 544, at a very advanced age. There is, however, as the Bollandists tell us, great uncertainty concerning this subject, and difficulty from conflicting statements; but they seem to produce good reasons, upon comparison of all authorities, for the opinion that St. David died between the years 542 and 545, and therefore about the date already stated; although why the 1st of March was fixed upon as the day of his festival does not so clearly appear. The Bollandists express the opinion, founded upon a comparison of various authorities and dates, that St. David must have been about ninety-seven years of age when he died, so that he must have been born about A.D. 447. He was the son of Xantus, prince or king of Ceretica, now Cardiganshire, a prince of Celtic family, reigning over a Christian people who had taken refuge among the Welsh mountains from the idolatrous Anglo-Saxon conquerors of England. His father, Xantus, is said to have been the son of Ceretus, the founder of that royal family from whom the province of Ceretica took its name. The Welsh form of the name of St. David is *Dievid* or *Devvi*. His birth is said to have been announced beforehand, both to his father and to St. Patrick—no less than thirty years before it took place. When the thirty years had nearly elapsed, Xantus was attracted by the beauty of a young girl named Norma whom he chanced to see; and abusing his manly strength and kingly power, he compelled her to submit to his embraces, and St. David was their child. It is stated, however, by his pious biographers, that his mother's shame—if, indeed, that term can be correctly applied in such a case—was miraculously covered by two great stones which suddenly sprung up from the ground. Not long after this another marvellous occurrence took place. Norma went into a church to pray for her preservation in child-bearing, where a preacher was fluently addressing a congregation; but upon her entering he suddenly became silent, and could proceed no further. He then called upon the people to leave the church that he might try if he could speak when they were gone, but Norma remained concealed in a corner into which she had shrunk, and the preacher found himself as incapable of utterance as he had been when the whole congregation was present. He thereupon exclaimed, with a loud voice, "If there is anybody here, I adjure you to show yourself!" Then Norma came forward and revealed all the circumstances of her case. The preacher's tongue was loosed, and every one inferred from what had taken place that the child to which she was about to give birth would exceed in eloquence all the preachers in Britain.

At this time there was a neighbouring prince or petty king who received notice from magicians that a man-child was about to be born in that region whose power would extend over the whole country, the place where his birth would occur being exactly indicated by the magicians. This prince resolved to be present in person at that spot, that he might slay any child whom he might see there. Norma, when her time came, went to that place to be delivered, and there, indeed, was the prince or chief with his sword ready; but he saw her not, nor did she see him, for a terrible tempest raged, and the whole air was darkened; but there was a little spot in the midst of the darkness and tempest where all was serenity and light. There it was that David was born, and in his first infancy was

thus miraculously preserved from one who sought his destruction. His mother, in her pangs, leaned against a rock, which received an impression from her leaning as if it had been wax, and also was cleft through the middle as if in sympathy with her. The child was baptised by Elisus, the Bishop of the Muritenses, and two prodigies attended the baptism. The child was plunged into the font by a blind man, and the spray of the water coming up to his eyes, they immediately received the power of sight, which they had never possessed before. About that time a fountain of the purest and most sparkling water sprang up in that spot, which was afterwards much used for the purpose of baptism.

St. David received a most religious education at a place called *Vetus Rubus*, which also bore the Latin name of *Vetus Menevia*, and the Welsh name of *Heumenan*. During his education, whilst receiving instruction in letters, he took part in ecclesiastical services. His fellow-students declared that they sometimes saw a dove teaching him, and helping him in the singing of hymns. But as he grew older his merits still increased, and preserving him free from all pollution of carnality, he was ordained a priest. He then embraced an ascetic life, and placed himself under the direction of Paulinus, a learned and holy man, who had been a disciple of St. Germanus of Auxerre. Where Paulinus lived is somewhat uncertain. It was in an island, and some say it was the Isle of Wight; but there is much reason to think that it was a small island near the coast of Wales. The identification of localities, by the very old names given in authors such as those from whom we derive our knowledge of the life of St. David, is in general extremely difficult and often impossible. It is recorded, however, that whilst the youthful priest, David, lived with Paulinus, the old man nearly lost his sight "through old age and excessive weeping in prayer;" but David making the sign of the cross, and at the same time touching his eyes, he saw again quite clearly. This took place in the presence of his fellow-disciples, and after they had vainly endeavoured to affect the much-desired cure. Yet such was David's humility, that even in making the sign of the cross and touching the eyes of Paulinus, he would not look upon the face of his master; and for ten years which he lived with him, he kept his eyes always fixed towards the ground, and never raised them to look upon the countenance of him whom he greatly revered, and under whose direction he had placed himself.

David having spent ten years after his ordination to the priesthood in preparation for the great work to which he had devoted his life, went forth to evangelise the Britons. An angel is said to have appeared to Paulinus, and told him that it was now time for David to make use of the talent entrusted to him, and no longer to hide it in the earth. Thenceforward, David made preaching his great employment, and founded churches and monasteries in many places. The first church which he erected was at Glastonbury, a place which had been consecrated to the divine worship by those who first introduced Christianity into Britain. Another church founded by him was at Bath, where he is said to have changed the nature of the waters, so that instead of having an injurious effect they became beneficial to those who bathed in them, and the springs became hot. However this story may be regarded, we have good evidence of the existence and salutary qualities of the hot springs at Bath in the days of the Romans. It is not necessary to enumerate the churches founded by this Saint, the more particularly as it might be difficult to make sure of the modern names corresponding to the ancient ones to which his biographers refer. It may be mentioned, however, that he founded no fewer than twelve monasteries, of which the principal was in the Vale of Ross, near Menevia, where he trained many eminent pastors and servants of God. "By his rule, he obliged all his monks to assiduous manual labour in the spirit of penance; he allowed them the use of no cattle to ease them at their work in tilling the ground. They were never suffered to speak but on occasions of absolute necessity, and they never ceased to pray, at least mentally, during their labour. They returned late in the day to the monastery, to read, write, and pray. Their food was only bread and vegetables, with a little salt, and they never drank anything better than a little milk mingled with water. After their repast, they spent three hours in prayer and adoration, then took a little rest, rose at cock-crowing, and continued in prayer till they went out to work. Their habit was the skins of beasts. When any one petitioned to be admitted, he waited ten days at the door, during which time he was tried by harsh words, repeated refusals, and painful labours, that he might learn to die to himself. When he was admitted, he left all worldly substance behind him; for the monastery never received anything on the score of admission. All the monks discovered there most secret thoughts and temptations to their Abbot."

Many miracles, some of them a very remarkable character, are reported to have been wrought by

St. David and his disciples. Of these, however, it does not seem necessary to give a detailed account. It must be stated, however, that at the requirement of an angel, he went on a pilgrimage to Jerusalem, which was attended with many miraculous circumstances; and at the Holy City he was raised to the office of Archbishop. Returning to his native country, he was soon engaged in a contest against the Pelagian heresy, with respect to which a Synod was held either in A.D. 512 or 519, for the date is differently given, and the eloquence and influence of David greatly prevailed to the successful result of the Synod's meeting. The Archbishop of Caerleon hereupon resigned his See to David, who was constrained by the Synod to accept it, but insisted on removing the See from Caerleon, then a populous city, to Menevia, now called St. David's, a place of great retirement and seclusion. The holy Archbishop continued in his See of Menevia for many years, dying, as has already been said, at a very advanced age. He was buried in the church of St. Andrew at Menevia, which has since taken his name. St. Kentigern (of Glasgow) is said to have seen his soul borne up as it were by angels into heaven. From the time when he flourished, "he has in all succeeding ages been the glory of the British Church."

FREEMASONRY AND THE WAR.

This present war has been prolific in illustrations of the value of Freemasonry in dangerous emergencies, and the anecdotes are endless of the lives saved by its means. Among the cart-loads of wounded of both nations which arrive from Sedan were two men whose consideration for each other was so marked as to occasion enquiry. They wore the Prussian and the French uniform respectively, and though neither could understand a word of the other's language they shared their rations, and seemed to be interchanging signals of amity all day long. Their story was a very simple one. The Prussian, who is an officer, and a man of thirty-five or so, with a stern grave face, and a heavy overhanging moustache, had met the Frenchman, who is at least a dozen years his junior, on the battle-field, the latter being supported by a couple of comrades. Twice did the wave of conflict bring these men in contact, and on the last occasion the Prussian, who was himself badly wounded in the chest, pressed the young Frenchman hard, and had indeed hit sword uplifted to administer the *coup de grâce*, when the latter, who was faint from loss of blood, made a hasty sign to his victor which caused the latter to stay his hand. Parley was impossible, both from the exigencies of language and the turmoil of battle; and, besides, both men lost consciousness and fell at each other's side. It turned out that the young Frenchman had been made a Freemason a few months before the outbreak of the war, and that he had instinctively made the sign by means of which members of the Fraternity are taught to ask their brethren for help. The Prussian was an old Mason, who recognised it instantly, and who as instinctively paused, and before there was time for consideration both men fainted away. When consciousness was restored, they found themselves side by side and with the dead and dying round them. By a strange coincidence, their wounds were such that each could give the other some slight relief, and the late enemies employed their weary hours, in which they lay disabled and untended, in rendering little kindnesses to each other, and in thus cementing the friendship which had begun so strangely. When help came, they petitioned to be permitted to keep together, telling their story with considerable effusiveness to the doctor, who after some time came to them on the field. This gentleman, who was not a military surgeon, but a member of the blessed society which dates from Geneva, raised his hands in pleased astonishment at the tale he heard, and at once showed himself to be a Freemason too; so that three brethren of the mystic tie were to be seen wondering over the strange chance which had thrown them together. I don't profess to be able to explain the particular influence brought into play, or the kind of solace which Freemasons find in each other's company, but it is certain that the wounded men are supremely satisfied at the result, and that their story has given them quite a celebrity among their fellow-sufferers.

At Iges, where the French prisoners were placed after the capitulation of Sedan, and where, it is too but true, they were all but starving, some of their number contrived to make it known to their captors that they were Masons, and though this was ineffectual in many instances, the sturdy and uninitiated Prussians laughing the Masonic gestures to scorn, wherever it succeeded the men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an inquirer with a sheepish smile, which spoke volumes, "They are my brothers, although I have fought with them, and they are hungry and cold, and must be helped. They would do it for me." These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness. The Masons themselves are very proud of their Order, and of the way in which its principles have, they say, risen superior to war. How it is that these loving brethren can ever have flown at each other's throats, and mangled each other's bodies, is another question, particularly as they tell you that Louis Napoleon and Prince Frederick William of Prussia are both Freemasons of high degree.—*Daily News*.

PROV. GRAND LODGE OF WILTS.

On Wednesday, the 14th inst., the annual meeting of the Provincial Grand Lodge took place at the New Hall, Chippenham, under the presidency of the Right Worshipful Provincial Grand Master, Bro. Lord Methuen. There was a large attendance of the brethren, including many visitors from the neighbouring province of Somerset.

After the usual routine of reading the Secretary's report and passing the Treasurer's accounts had been transacted, the votes to the various Masonic charities were made; also a sum of 10 guineas to the International Society for the benefit of the sick and wounded in the present war. Bro. Samuel Wittey, the D. Prov. G.M., then intimated he had accepted the office of one of the stewards at the approaching festival of the Girls' School, upon which it was unanimously agreed that as a mark of respect of the Provincial Grand Lodge towards him, that a sum of 10 guineas should be voted to constitute him as D.P.G.M., a Life Governor of the Girls' School.

The Prov. Grand Master then presented to the brethren who had already served the office of steward at the festivals of the Boys' and Girls' schools, and for the large sums they had collected for those charities, the Provincial Grand Lodge charity jewels. The brethren entitled were F. T. Ravenshaw, C. W. Wyndham, R. D. M. Lawson, and E. T. Inskip.

After this the Provincial Grand Master proceeded to invest his officers for the ensuing year as follows:

Bro. S. Wittey	...	D.P.G.M.
" G. J. Parfitt	...	S.G.W.
" John Toomer	...	J.G.W.
" W. M. P. Pym	...	G. Chaplain.
" J. Bradford	...	G. Treasurer.
" W. C. Merriman	...	G. Registrar.
" H. C. Tombs	...	G. Secretary.
" F. V. Holloway	...	S.G.D.
" H. P. Blackmore	...	J.G.D.
" G. Goldney, M.P.	...	G. Supt. of Wks.
" H. Ward	...	Asst. ditto.
" John Hearne	...	G. D. of Cers.
" George Reynolds	...	Asst. G.D.C.'s
" Howell	...	G. Standard-bearer.
" A. J. Braid	...	G. Organist.
" E. H. Taylor	...	Asst. ditto.
" A. Mitchell	...	G. Pursuivant.
" E. T. Inskip	...	Asst. ditto.
" J. Berry	...	G. Tyler.
" M. Rogers	...	Asst. ditto.
" S. Saxty	...	G. Stewards.
" T. P. Saunders	...	
" T. B. Evans	...	
" A. Graham	...	
" J. Colley	...	
" J. Savory	...	
" H. Cox	...	

Bro. E. T. Inskip made a most valuable present to the lodge of the jewel and regalia of a Grand Pursuivant.

The business of the lodge having been concluded, the brethren adjourned to the Angel Hotel, where a most *recherché* banquet awaited them, which did great credit to the new landlord, Mr. Careless; indeed, it was generally admitted that a handsomer dinner had never been served in Chippenham. The Provincial Grand Master and Brother Gabriel Goldney, M.P., sent a liberal supply of game and fruit.

GRAND LODGE OF ENGLAND

A Grand Lodge of Emergency was held on Friday evening, 16th inst., in the Temple for the purpose of considering and deciding upon a motion proposed by the Deputy Grand Master, the Earl of Carnarvon, for a grant of £500 towards the fund now being raised, under the auspices of the Prince of Wales, for aid to the sick and wounded in war. The Earl of Carnarvon presided as Grand Master, and was supported by the Bros. the Earl of Limerick, Prov. G.M. Bristol, as D.G.M.; Col. Burdett, Prov. G.M. Middlesex, as S.G.W.; S. Rawson, P.G.D.M. China, as J.G.W.; Æ. J. McIntyre, G.R.; J. Ll. Evans, Pres. B.G.P.; J. Hervey, G. Sec.; Rev. C. J. Martyn, G. Chaplain; H. Browne, P.G.D.; J. Hogg, P.G.D.; T. Fenn, P.A.G.D.C.; J. Coward, G.O.; J. Nunn, P.G.S.B.; E. H. Patten, P.G.S.B.; W. Young, P.G.S.B.; J. Brett, G.P.; J. Coutts, A.G.P.; T. A. Adams, P.G.P.; J. Mason, P.G.S.B.; R. W. Stewart, S. C. Hadley, J. M. Stedwell, F. Walters, Pestonjee Bazonjee, C. A. Cottebrune, G. Gee, S. G. Foxall, J. C. Fourdrinier, H. Parsons, G. Neall, D. M. Folkard, C. Tatham, J. Glass, T. E. Webb, H. Thomson, S. Gale, M. Cook, W. M. Bywater, A. G. Church, F. Hockley, T. Robinson, W. Stone, J. A. Rucker, T. Massa, J. Tanner, H. Ash, A. H. Tattershall, W. J. Ferguson, H. W. Hemsworth, J. R. Sheen, E. Stanton Jones, R. Wentworth Little, J. W. Palmer, S. Rosenthal, J. King, G. Pym, E. Cox, W. West Smith, W. Dodd, J. Griffin, M. Edersheim, W. Mann, H. G. Buss, A. Bryant, J. B. Poole, C. J. Hogg, J. Bond, E. W. Davis, A. A. Pendlebury, E. Gottheil, H. Bartlett, W. Wigginton, J. R. Foulger, H. Massey, H. W. Lindus.

The GRAND SECRETARY having read letters from the Prince of Wales and the Earl of Zetland, expressing their earnest approval of the object for which this Grand Lodge of Emergency was called,

The Earl of CARNARVON rose and said: It has not been without some consideration that I have given notice of this motion for this evening. I have been led to do so both from the circumstances of the case and from a feeling that in placing this motion on the paper I was in harmony with the sense of the great majority of the Craft. (Hear, hear.) I need not take up your time by recapitulating the miserable events which have rendered such a grant necessary. The circumstances are, unfortunately, too familiar to all of us, and there is not a single day that passes that does not bring through the columns of the public papers vividly before our eyes the horrors and miseries of this most lamentable war. (Hear.) Moreover, I think no one can study the public prints without being aware of the deep necessity which exists for some such aid as that proposed. I might add to that necessity this consideration, that though, as a matter of fact, the mortality in this war has been, in actual battle, very large indeed the mortality that results from the consequences of those battles, from sickness, from privation, from wounds, from the illness and the fevers that set in in consequence of them, are in this case, as they are in all other similar cases, far greater than the actual mortality in battle; and in the next place I might also remind you that so far from this war having been less bloody and less cruel in its operation, it has perhaps since science has been invoked in its aid more terrible in the wounds inflicted. Suffering, under the scientific instruments of destruction which are now being used on each side, is aggravated rather than diminished. At the same time I should not think it right to ask you to vote so large a sum as this, and under circumstances which I feel to be of an exceptional and

peculiar nature—I should not feel it right to ask you to do this, without at the same time stating all that I think may be fairly stated in objection to my own proposal. It will show, at least, that I have considered this matter as fairly as I can, and that I am desirous that the Grand Lodge should act in this matter as I would have Grand Lodges act in this matter—with its eyes open; seeing the arguments on the right hand and the left, and then finally deciding on that which it thinks right. At the same time, I would also say, in a case of this sort, which I admit to be of an exceptional character, I am glad to find that we have the open and express concurrence of two members of the Craft, one of whom, indeed, though he has only recently joined our Order, fills so great and distinguished position in it—the Prince of Wales; and on the other hand that we have the concurrence of our late Grand Master, who, as you all know, for so many years presided over the Craft, attended to all its concerns, was familiar with every vote of this kind that has been given, and does not hesitate to say that though exceptional, still it has precedents in the past, and that he gives it, and so far as his high station and his position in the Craft warrants him, he gives his full warrant and approval. (Hear.) I would, however, also state the arguments that may be raised in opposition. It may be said that this is a grant of money to those who are not members of our Order. It is perfectly true. But I have still to learn that either in principle or in practice the benefits of Masonry are to be exclusively and selfishly confined to our own Order. (Hear.) Our teaching and our principles would, if that were the case, be fairly open to cavil. And let me remind you that in practice it has never been so in this Grand Lodge. When the Crimean war raged, this Grand Lodge subscribed £1,000—subscribed it not in the aid of Masons but in the aid of all those that came within the range of the Patriotic Fund. Again, when the Indian mutiny broke out, this Grand Lodge also subscribed on the same scale. Again, when the Lancashire distress made itself felt in England, this Grand Lodge was equally munificent. And I may cite one case—and I believe there are more cases, if I chose to refer to them—a case which is so strong and so applicable to the present, that when that terrible earthquake occurred some years ago in Peru, this Grand Lodge did not hesitate to step in, and grant 100 guineas by way of assuaging the sufferings of the afflicted. I have received several letters as to the mode of the application of this money; and it has been urged upon me that it might be better to hand it over to foreign societies for them to distribute either to French or to Prussians as the case might be. I differ, for my own part, on consideration, from that proposal. We have established, here in London, an organisation which I believe is satisfactory, complete, and perfectly impartial in its objects, and I have no wish to refuse to take advantage of the operations of that society. Again, I might remind Grand Lodge that that society is presided over by no other than His Royal Highness the Prince of Wales, who may be fairly said in that capacity to represent Grand Lodge and the Craft in the distribution of that money. And, lastly, we are entirely neutral, thank God, in this war. We are very often blamed by the two contending parties for being too cold and too neutral. We incur some opprobrium from either side. Let us, at all events, be able to say that if we can give not the material assistance of war to either party, we are prepared to give liberally in money to succour the wounded and the sick, those who for the time being are taken out of the category of belligerents; as we are neutral, so let us give this money through a neutral agency. I have heard that there are some also who hold that this proposed grant of £500 is too large, whilst others hold that it is too small. (Hear, hear.) When I hear these two objections urged against this amount I am satisfied I have hit upon the right sum, because I have decided between the two, and I believe it is neither too large nor too small. I do not think it is too large, because I think it is well for Grand Lodge when it makes these exceptional votes to make them a liberal spirit and on a

handsome scale. On the other hand, £500 is not too small, because I must remind you that it is, after all, money granted not only not to Masons, not only not to Englishmen, as in the case of the Lancashire distress, the Indian mutiny, and the Patriotic Fund—but to foreigners. If I needed any other argument, I would tell you that the Grand Orient of France, which must be more interested in such a case than we possibly can be—the Grand Orient has held it sufficient to vote £120. Therefore, I say, Grand Lodge may feel its mind perfectly free, and discharged of all obligations when it makes so handsome a vote as £500. It would not be right if, when I am asking you to accept so large a proposition, with whatever authority it may come from this chair, and the person who for the time being fills it, if I did not remind you that there is a tendency in all large bodies—and we can claim no exception from the weaknesses of other large bodies—to spend freely of money, to dip their hands into the public pocket, so to speak, and to lay out freely the funds at their disposal. It is simply human nature. It is my duty to caution you of it, and when I have heard sometimes votes of money proposed in this hall, and opposed by those who know what the funds are at our disposal, what the heavy calls are upon those funds, what the amount of all the moneys with which we have to deal, and seeing that in these cases we should be just before we are generous—I say it is an invidious duty to have to perform; but it is the duty of any one sitting in this chair to press that duty upon Grand Lodge, not from any niggardly or churlish feeling of parsimony, but from a consideration of what is due to the Order, and those sound principles of economy of which I may say they are the guardians and the trustees. (Hear, hear.) I think there is but one other point which I need notice, which it would not have occurred to me to notice but that I have seen it urged by Masons whose opinions entitle them to great weight. It is said that every pound that is subscribed to such a fund as this does in reality prolong the war, by supplying material assistance to both the belligerents, and consequently makes us responsible for protracting the horrors of that war. Well, I cannot deny that there is truth in that statement; but it is abstract truth, and we cannot in this hall, any more than we can in the world at large, govern our conduct by simply abstract considerations. There will constantly arise a conflict of duties; there will constantly be a greater evil and a less evil, and it behoves us, then, both as Masons and as sensible Englishmen, to choose the least of those evils, and to accept the greatest amount of good that we can. Charity, no doubt, in a certain sense, is opposed to what are called the principles of abstract science and political economy; but, after all, is there one single Mason in this room, one single member of Grand Lodge, who does not know that, in spite of all the teachings and the abstract rules of political economy, charity is the great principle round which we revolve; the illuminating principle, the hinge of all our actions, the cement which holds us together, the bond without which Masonry itself would be as nothing. (Hear.) And therefore I say do not let us govern ourselves by too abstract considerations; let us look at the question as Grand Lodge has looked at it before; let us endeavour to give freely and handsomely, but at the same time not wastefully or excessively. (Hear, hear.) Let us endeavour to comply in the spirit, and not in the letter, with the teaching which our Order has prescribed to us. Lastly, I have but one wish to express, and that is, that in this vote which I am now about to propose to you there should be, if possible, entire unanimity. (Hear, hear.) Most of our charities are done here, as it were, in private, away from the gaze of the world, far away from the eye and cognisance of all who do not belong to us; but this, in a certain sense, is a public charity, and I should grieve more than I can say if it were to go forth to the world at large that this—either as regards the nature of the vote or as regards the amount—had been made in any way the subject of dispute or controversy. (Hear, hear.) I can assure you I have considered this as fully as I could. I

deeply regret that the Grand Master, who is at a great distance from London, has not had the opportunity of expressing his opinion on the subject; but I am satisfied from a letter I had, authorising me to call this Grand Lodge of Emergency, that he would be fully prepared to concur with what I am now proposing. I may say, if you will do me the justice to believe, that this thing has been fully considered, that the objections have been carefully weighed, and that I myself have come to the conclusion that to vote £500 is a medium between the two extremes—a medium which satisfies the case and consults the feelings of the Grand Lodge and the Craft at large. Then, I sincerely trust you will agree in this proposal, and will give it all the grace that complete unanimity on so important a subject can afford. (Great applause.) Brethren, the vote which I shall propose will be, "That a sum of £500 be granted from the Fund of General Purposes to the fund now being raised under the presidency of his Royal Highness the Prince of Wales, K.G., and Past Grand Master, in aid of the sick and wounded in the present war."

The EARL of LIMERICK: Brethren, I shall second the present motion that has been proposed by the Right Worshipful the Deputy Grand Master, in a speech as able and as truly Masonic as has ever been heard in this hall. I shall second it in but few words, for I believe that any words of mine will only weaken the effect that must have been created by that speech. The Right Worshipful Brother has gone most fully into not only the reasons for this vote, but also into arguments which might be objected to it, and why he has come to a conclusion in favour of granting this sum. I myself cannot see that although those who are to benefit by a grant such as the present may not be all Masons, the grant for that reason should not be a truly Masonic one. I look to the great principle of our Craft. I find that principle is charity. (Hear, hear.) I look to what is one of the great types of charity—the type of charity that is given to us in the New Testament—and I find it in the parable of the Good Samaritan. I do not find that he inquired whether the wounded man that he relieved was one of his own country or his own nation. He knew that it was not so. He did not stop to make any such inquiries. Neither do I think it is our duty to go into abstruse questions as to the merits or demerits of the war. All that we have to inquire is, whether there is in this case such distress, and suffering, and misery, as should oblige us to come forward and use our utmost efforts to alleviate them; and I think the accounts that have been daily given of the horrible distress that prevails is such as to lead us to believe that it is a work most acceptable to do all in our power to relieve it. We have fortunately, as the Deputy Grand Master has said, the means of doing so through a body to which no exception can be taken—a body presided over by our Past Grand Master, His Royal Highness the Prince of Wales. We have a certainty that any money subscribed will be most impartially distributed by that body; and I must say for myself, that if I had been a week ago opposed to the grant of such a sum as this I should have been converted by certain scenes that I have witnessed, as I dare say other brethren have, in the streets of London. I have seen ladies, no doubt, suffering much from anxiety as regards their relations. I saw once, a case in the streets of London: an elderly lady, a homely looking person, one who was no doubt the wife of an officer of some rank in the French army, who had been obliged to come over to England, accompanied by a little girl. She evidently did not understand English, the little girl seemed to

understand it slightly, and the child was spelling out to her mother, the announcements on one of those newspaper placards which we see lying down in the mud on the street side. The face of the mother exhibited tokens of the greatest concern and anxiety at the news which was conveyed to her, and, as I said just now, if I had been opposed to this grant, I should have come down, as I do this night, and assisted in doing everything I could to promote a gift that would in any way relieve the sufferings of the wounded or the feelings of the widows and children and those who depend on the men who are wounded and in distress. I will not trouble you any further, brethren, for all that can be said about the subject has been said by our Deputy Grand Master. I most cordially and heartily second the motion that has been proposed by him.

The grant was then agreed to, and Bro. S. TOMKINS, Grand Treasurer, stated that he should pay over the amount at once without waiting for the confirmation of the grant by next Grand Lodge. (Great cheering.)

The GRAND MASTER then closed the Grand Lodge.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday evening, W. Bro. Thos. Fenn, P.A.G.D.C., in the chair, supported by W. Bro. Henry Empson, P.G.S.B., as S.W.; and W. Bro. Joshua Nunn, P.G.S.B., as J.W.; when grants to the extent of £215 were made to thirteen petitioners. Besides Master and Wardens, we noticed Bros. John Hervey, G.S.; J. Brett, G.P.; J. Ough, P.G.P.; J. Coutts, A.G.P.; Dr. Wyatt Smith, J. R. Sheen, Coulton, W.M. 382; H. W. Hemsworth, W.M. 190; Dr. Hood, C. A. Cottebrune, P.M. 733; and Samuel May.

THE PRINCE OF WALES' VISIT TO EDINBURGH.

The following programme and regulations are to be observed by the members of the Grand Lodge of Scotland, the Masters of lodges, and brethren, &c., upon the occasion of the procession on Thursday, the 13th October, at the laying of the foundation stone of the Royal Infirmary at Edinburgh by His Royal Highness the Prince of Wales:—

1. The members of the Grand Lodge will assemble in the Freemasons' Hall, 98, George-street, at one o'clock, p.m., precisely, when the Grand Lodge will be opened in ample form by the M.W. the Grand Master, the Right Hon. the Earl of Dalhousie, K.T., &c.
2. The other brethren will assemble in Charlotte-square at the same hour.
3. The Grand Lodge being adjourned, the members thereof will put themselves under the immediate direction of the Grand Director of Ceremonies; and the other brethren will be arranged by the Grand Marshals according to the seniority of their lodges on the roll, under the superintendence of the Masters and office-bearers of their respective lodges.
4. The procession will, upon a given signal, move off in the following order: Detachment of cavalry; band of music; guard of honour; the members of subordinate lodges, five abreast, junior lodge in front; band of music; members of the Grand Lodge, viz., Masters or proxies and their Wardens, in the like order; the office-bearers of the Grand Lodge, accompanied by their proper officers; the carriage of His Royal Highness the Patron and the M.W. the Grand Master; rear guard of cavalry.
5. When the junior lodge shall have arrived at the entrance to the site, it will halt, take open order, and the whole lodges in the rear will follow the like example, so that the Grand Lodge may pass through the ranks to the platform, attended by the Masters and Wardens only of each lodge present.
6. The route of the procession will be as follows:—From Charlotte-square along George-street, St. Andrew-square, South St. Andrew-street, Prince's-street, Mound, Bank-street, George the Fourth-bridge, to the site of the stone.

7. The ceremony being over, the procession will be re-formed, and return in inverted order to the place of meeting, where the Grand Lodge will be closed. The brethren will then dismiss.

8. Costume—Full Masonic costume.

9. Bands of music brought by lodges to consist of not less than eight performers, and to be under the complete control of the Director of Music as to their place in the procession.

It is requested that the brethren will give the most implicit attention to the foregoing regulations, and assist the Marshals in promoting the maintenance of good order and discipline.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

City of London Lodge, No. 901.—On Monday evening this lodge met for the first time after its vacation, at the Guildhall Tavern, when Bro. Washington Edmonds Haycock, W.M., raised Bro. J. T. Lucas, and initiated Mr. William Christian Rubhardt and Mr. H. J. Stich. The work was admirably performed both by the W.M. and his officers. The brethren then adjourned to the banquet, which was well supplied and creditably selected, and the W.M. proposed the toasts which fell to him with considerable tact and ability. In proposing the Past Grand Master's health, he referred to the great amount of interest evinced by the Prince of Wales in everything that concerned Masonry. The health of the Deputy Grand Master, &c., elicited expressions of admiration for the mental abilities of the Earl of Carnarvon, and the W.M. also said he felt assured, from what he had heard from brother Masons, that he took a prominent part in all the affairs of the Craft, which was nearest his heart.—Bro. Gibson, P.M., proposed "The Health of the W.M." His performance of the duties entrusted to him, both that evening and whenever he had held an office, was always distinguished by the display of great mental qualities. His general courtesy had won the warm and affectionate feelings of the brethren, and the rapidity with which he had learned the ceremonies, while his time was much engaged in other matters, commanded the admiration of all the members of the lodge. So young a Mason seldom attained to such excellence.—The W.M.: It would be the merest and most contemptible of affectation in me, if I should say I did not rise with real and heartfelt pleasure to respond to the toast you have just drunk. It has been proposed in such eulogistic and evidently sincere terms by my esteemed Bro. (Past Master for two years) Gibson, that I really do not know how to express to you in proper language, what I feel on this occasion; but I can say, without beating about the bush or indulging in any rhetorical phrases, that I treasure up the kindly things you say of me with very great satisfaction. I am not an old member of your lodge, and I have taken a part unobtrusive, but, I trust, earnest and sincere, in everything appertaining to its business and general welfare; and I am conscious that on some occasions, urged on by an enthusiasm which was not guided by the best of discretion, I have sometimes come into unpleasant connection with, and have indulged in an unguardedness of expression towards, brethren of the lodge, that, at the time it occurred, has given pain to them, and subsequently, after years of deliberation, has caused me unfeigned regret. (Hear.) However, on looking back to the course I may have taken, and the conflicts I may have had with sundry members of the lodge on matters regarding the ruling of it, I can say most sincerely that, although an unguardedness of expression and an infirmity of temper may have led me to say that which I do not mean, yet on those occasions I have only been influenced by a desire to do that which appeared to me to be the best calculated to benefit this lodge and Masonry in general. I feel bound in all sincerity to make these admissions. It may appear that I have waited a long time before making this open-breasted confession; but I do make it, because I feel that in times past I may have said many things which, perhaps, it would appear, could not be justified; but I know that all will acquit me of an unfriendly bearing, and will allow that I have done the best, in my humble judgment, for the welfare and prosperity of the lodge. I have not the honour of being a member of this lodge for a very long time; but during the short period that I have held this high and dignified office, I can only say that I have received from one and all an amount of kindly consideration and assistance that has made a very deep and, I trust, a lasting impression upon my heart. I am conscious of very many defects. I have not had time to attain to that degree of efficiency in working the ceremonies and conducting the business of Masonry in that manner that I desired to do; but I assure you that I have done on all occasions the very best I possibly could, and it has been a source of satisfaction that I have no words to express that I have heard from individual members, and indirectly many miles from this place, that the brethren of this lodge have said that, in electing me to the very high and dignified office I now hold, they did that which was consonant with the wishes of their own hearts, and eminently conducive to the prosperity of this lodge. I take it, that to occupy the position I now hold is one of the highest positions a man can aspire to; and having held it, and been supported by all that kindness and geniality and real, unfeigned respect that I have, I feel myself bankrupt in words to express to you how much I feel gratified by your constant demeanour towards me. It will be my study in the future, as Master and as Past Master of this lodge, to do everything which lies within my humble abilities to bring about a state of prosperity to this lodge,

and give evidence to the members of the outside world, as well as to the brethren in Freemasonry, that I have endeavoured to profit by the solemn injunctions I received in the several ceremonies I have gone through as Master, and that to the latest hour I shall look to my connection with this lodge in deepest gratitude. For your kindness towards me, and for the support I shall receive during my short remainder of office, I thank you with all my heart. (Cheers.)—Bro. W. Carpenter responded for "The Visitors," and the other toasts having been disposed of, the brethren separated on the closing of the lodge. The brethren present were: Bros. W. E. Haycock, W.M.; John Child, S.W.; James Devlin, J.W.; A. Griffith, S.D.; E. Sisson, P.M., Sec.; W. Lewis, J.D.; J. P. Poncione, I.G.; J. Gibson, P.M.; S. Osmond, P.M.; E. Salisbury, P.M.; S. Cary, J. Laurence, P. Greenwood, H. Geddes, J. T. Lucas, W. L. Rubhardt, H. J. Stich, John Millson, G. Darcy, Treas.; H. Darcy, Morton Edwards, No. 144, 1293; F. W. Koch, No. 820; W. Carpenter, P.M. No. 177; and John Denton, Nos. 837 and 1001, and P.P.G.P. West Yorkshire.

Stanhope Lodge, 1269.—A meeting of this lodge was held at the Thicket Hotel, Anerley, on Tuesday, the 13th September. This being the meeting for the election of W.M., Treasurer, &c., and the first occasion on which the members have had the opportunity of electing a W.M., more than usual interest was excited in the proceedings. There were present the following officers and members: viz.: Bros. H. W. Lindus, W.M., in the chair; James Kench, J.W., acting as S.W.; Hardy, J.D., acting as J.W.; Hart, S.D.; Ring, I.G.; Seymour Smith, Org.; Webster, Goddard, Croydon, Sanders, Linfield, Wood, Marriott, Stevens, Norton, Lassam, Ellis, and Waygood. Among the visitors were Bros. H. Massey, P.M. 619; Goodman, and Rabson, East Surrey Lodge of Concord, 463. The lodge having been opened in the first degree, the minutes were read and confirmed; after which Bro. Wood, a candidate for passing, having given proofs of proficiency, was entrusted and retired. The lodge was then opened in the second degree, and Bro. Wood was passed to the degree of F.C. The lodge having been opened in the third degree, Bro. Rabson, of the East Surrey Lodge of Concord, was, at the request of the W.M. of that lodge, raised to the sublime degree of a M.M. The election of W.M. was then proceeded with, and the ballot proving unanimous in favour of Bro. Kench, he was declared duly elected W.M. for the ensuing year. The W.M.-elect returned thanks in an appropriate speech for the distinction conferred upon him. The next business was the election of Treasurer, and the ballot being unanimous in favour of the present W.M., he was declared duly elected Treasurer of the lodge. The W.M., in thanking the brethren for electing him, said, he appreciated very highly the confidence which the lodge reposed in him, and he trusted at the end of next year the members would have reason to be satisfied with the manner in which he had managed their affairs. The Audit Committee was then elected, and there being no further business, the W.M. rose for the first time, whereupon the W.M.-elect proposed a vote for a P.M.'s jewel, and in doing so, said it had been his good fortune to be associated with the present W.M. since the formation of the lodge, and he could bear testimony to his great exertions and industry in connection with the lodge. He was pleased to see that the lodge had attained a large amount of success under his auspices during the period (fifteen months) he had presided over them. The W.M. had never failed to be present at any of their meetings, and was always ready to give advice and assistance to the brethren. Of the manner in which he fulfilled the duties of the chair it was needless for him to speak on the present occasion. The members had all witnessed his efficiency in Craft working, and he could only say he trusted he would remain among them for many years to come to give them the benefit of his experience. He thought that the brethren ought to vote a handsome jewel to him as a mark of the estimation in which he was held by the lodge, and he moved a resolution accordingly, which was seconded by Bro. T. E. Hardy, (Acting J.W.), and carried unanimously. The W.M. in response said, it was impossible for him to express how much he felt the generosity of the lodge in rendering what service he had had the privilege of doing as the first Master and founder of the lodge. He conceived that he had only fulfilled his duty, and he had endeavoured to discharge that duty from a pure love of the Craft, and without desire of reward. He was extremely gratified to see the lodge so successful, though for that result they were indebted to many members of the lodge more than to himself. For himself he could assure the brethren that if his services had merited their good-will and approbation he was amply repaid, and in the future he might say that his assistance should always be at the service of the lodge, and he trusted that it might be his lot, as it was his ardent wish, to see the lodge attain an even greater amount of prosperity, and to become one of the most important, if not one of the most numerous, lodges in London.—There being no further business the lodge was closed, and the brethren adjourned to an excellent banquet, provided by Bro. Lassam, in his best style. When the cloth was removed, the W.M. proposed the usual toasts, "The Queen and the Craft," "The Right Hon. the Earl de Grey and Ripon, M.W.G.M.," "His Royal Highness the Prince of Wales, the Right Hon. the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers." The next toast was that of "The W.M.," which was proposed in very eloquent terms by Bro. Massey, P.M., and received with the utmost favour.—The W.M. responded in fitting phrases. He then proposed "The health of the W.M.-elect," and in so doing, congratulated the brethren on having so distinguished a Mason to preside over them. The W.M.-elect was the present W.M. of the Lodge La Tolerance 538, and had discharged the duties of the chair in that lodge with great ability. His zeal for Free-

masonry was so well known and acknowledged that he had no doubt, under his presidency the business of the lodge would be conducted with the greatest possible gratification to the members. (This toast was received with enthusiasm.)—Bro. Kench in responding, expressed his obligation to the W.M. for the very handsome manner in which he had proposed his health. He was very happy to feel that he had been unanimously elected to preside over the lodge; he esteemed it a very high honour, and one which he should study to merit. It was true, that as the Master of another lodge he had already discharged the duties of the chair, and he would not say therefore that he felt any diffidence as to his competency to undertake the duties; however, if he should be at a loss, he was quite sure that Bro. Lindus, as the I.P.M., would be willing to afford him any assistance. In conclusion, he could only say, that it would be his constant effort to preserve that harmony and good feeling which now happily existed, and to promote feelings of brotherly love among the brethren to the utmost of his power. The toast of "The P.M.'s" was responded to by Bro. Massey, who also returned thanks for the next toast, "The Visitors." The toast of "The Officers" was responded to by Bros. T. E. Hardy, Acting J.W.; Hart, S.D.; and Ring, I.G. In the course of the evening some excellent vocal and instrumental music was given under the auspices of Bro. S. Smith, Org., assisted by the brethren. The Tyler's toast brought the banquet to a happy conclusion.

Burdett Coutts Lodge, No. 1278.—The installation meeting of this lodge was held on Thursday, the 15th inst., at the Approach Tavern, Victoria Park. The R.W. Bro. Col. F. Burdett, Prov. G.M. Middlesex, and the Grand Secretary, Bro. John Hervy, who were elected honorary members at the consecration meeting of the 23rd September, 1869, were present on this occasion. After the lodge was opened, Mr. C. Ewens was initiated into Freemasonry. The lodge was opened in the second degree. Bro. Col. Burdett then presented Bro. John Saunders, the W.M.-elect, to receive the benefit of installation. The ceremony was very beautifully performed by the W.M., Bro. Terry. After the completion of the ceremony, the W.M. invested as his officers Bros. W. S. Shenton, S.W.; Henry Lloyd, J.W.; James Terry, P.M., Treas.; Ashburner, S.D.; Balcombe, J.D.; Harris, I.G.; Crutch, D.C.; and Gilchrist, Tyler. Bro. H. Gustavus Buss, Prov. G. Treas. Middlesex, one of the founders of the lodge, was unanimously elected an honorary member. The lodge was resumed to the first degree, and a candidate having been proposed for initiation at the next lodge meeting, it was closed in peace and harmony. The brethren then adjourned to a sumptuous banquet, which was served up in Bro. T. Lloyd's best style. The usual loyal toasts were given, Col. Burdett responding for the Grand Officers. The health of the newly-initiated brother was then drank and responded to. The great event of the evening then took place, the W.M., Bro. John Saunders, saying he had a most pleasing duty to perform—viz., to propose the health of Bro. James Terry, the first W.M. of the lodge, to whose indefatigable exertions its great success may be mainly attributed. In addition to a P.M.'s jewel presented by the lodge, the brethren also presented him with a very valuable gold watch, the inscription was as follows, "Presented by the members of the Burdett Coutts Lodge, No. 1278, to Bro. James Terry, P.M., P. Prov. G.S.B. for Herts, the first W.M., as a mark of respect and esteem, and in recognition of his great and valuable services, and the zeal and ability displayed by him in the formation of the lodge." This presentation was received by Bro. Terry with very great feeling, and in reply, he thanked the members for having so highly valued his services, and assured them that although he had retired from the chair of K.S., he would always be found at the proper time in his place as P.M., to give that assistance and advice to his successors, so necessary in the well ruling and governing of a lodge. Bro. Saunders, W.M., volunteered to act as Steward at the forthcoming Festival of the Aged Freemasons' Institution, in compliment to the R.W. Bro. Col. Burdett, Prov. G.M. Middlesex, who will upon that occasion preside as chairman. The health of "The Visitors" was then proposed and responded to by Bro. J. J. Wilson, W.M. 1237, Prov. G.D. Middlesex. The Officers' health having been also proposed was responded to by Bro. Shenton, S.W., and the Tyler's toast brought this very successful meeting to a close. The visitors who honoured the lodge with their company were, Bros. J. J. Wilson, Prov. G.D. Middlesex; J. Wright, P.M., 781; John Newton, P.M., 174; Wm. Clouston, P.M. 33; Motion, Miles, Wickens, King, Felton, H. John Ingram, Bassett and Berry.

PROVINCIAL.

MANCHESTER.—Calstonian Lodge, No. 204.—We had much pleasure in being present at the regular meeting of this lodge on Wednesday, 14th inst. Among other brethren we saw present were Bros. Hartley, W.M.; Rains, S.W.; Clay, J.W.; Petty, J. D. Brocklehurst, E. Nathan, John Brocklehurst, Mountain, &c., &c., P.M.'s, and visitors, Bros. C. Fitz-Gerald Matier, Grand Steward, Scotland; Child, P.M.; Hopkins, W.M., Yarborough Lodge; and many others. The ceremonies, consisting of a passing and two raisings, were excellently well done, and the various officers were thoroughly up to their work. About fifty brethren sat down to a substantial supper, after which the usual loyal and Masonic formal toasts were duly proposed and honoured. A highly accomplished glee party, consisting of Bros. Pearson, N. Dumville, Standen, and W. Dumville, rendered the following glees in a manner, which judging from the applause they deservedly evoked, was most satisfactory to the brethren: "Strike the Lyre," "The Isles of Greece," "Stand, who goes there?" "Mighty Conqueror," and last but not least, "O, Willie brewed a peck o' maut." The brethren separated at an early hour, much pleased and edified. Bro. Richard Seed, P.M., presided at the pianoforte with his accustomed skill.

LEICESTER.—St. John's Lodge, No. 279.—The first meeting of this lodge, after the summer recess, was held at the Freemasons' Hall, on Wednesday, the 7th inst., when, in the absence from town of the W.M., Bro. Stanley, the chair was taken by the I.P.M., Bro. Kelly, P.G.M. Bro. R. W. Wuldowson, I.G., was elected unanimously for recommendation to the P.G.M. for appointment as a Grand Steward in the Provincial Grand Lodge. Two gentlemen having been proposed as candidates, the lodge was closed for refreshment, and the brethren separated at an early hour.

LANCASTER.—Lodge of Fortitude, No. 281.—On Wednesday evening, September 14th, the brethren of this lodge held their regular meeting at the Masonic Rooms, Athenæum. There were present: The W.M., Bro. John Hatch; Bros. Christopher Hartley, S.W.; W. Heald, as J.W.; Edward Storey, I.P.M.; Edmund Simpson, P.M. and Secretary; Benj. Mills, as S.D.; William Hall, as J.D.; W. J. Sly, I.G.; Watson, Tyler; George Kelland, P.M.; R. Stanton, P.M.; J. Daniel Moore, P.M. and Prov. G. Supt. of Works; Wm. Hall (W.M. 1051), Bateson, Budd, E. Airey, Bailey, Beesley, John Dickenson (E.A.P.), Bell, Acton, R. Taylor, Masheder, J. Harrison, and Beeley. The lodge was opened and usual business transacted, when the ballot was taken for Bro. Neil G. Mercer, M.D., S.W. 1051; Bro. Edward G. Paley, 1051; Bro. Thomas Mason, P.M. 1051; and Bro. the Rev. F. A. C. B. Cave, M.A., P.P.G.S.W. Oxfordshire; all of whom were declared to be unanimously elected. Mr. John Tilley, who had been elected as a candidate for initiation at the last meeting of the lodge, was duly initiated into the mysteries of Freemasonry by the W.M., the working tools being presented by the S.W. Four brethren were proposed as joining members by the W.M. and Past Masters Simpson and Moore. After regular proclamation the lodge was closed in due form.

STOWMARKET.—Phoenix Lodge, No. 516.—On Friday week the usual monthly meeting of this lodge took place, Bros. J. W. Sheridan, W.M., and Francis Betts, S.W. The usual business having been transacted, a ballot was taken for Mr. Albert Tillet, when he was introduced and initiated, the ceremony being ably performed by the W.M. After closing the lodge the brethren adjourned to refreshment, and a very pleasant evening was spent.

LEICESTER.—John of Gaunt Lodge, No. 523.—An emergency meeting of this lodge was held at the Freemasons' Hall, on Tuesday, the 6th inst., which was numerously attended, all the officers being in their places except the J.W., the Rev. Dr. Haycroft, who was absent from the town. The W.M., Bro. Buzzard, presided, and was supported by P.M.'s Kelly (P.G.M.), Toller, Smith, Hodges, and C. Johnson. The business was to raise Bro. Rowlett, to pass Bros. Howard (a native Syrian of Beyrout) and Bunney, and to initiate Mr. James Kealey and Mr. Charles Bernard Lange (a native of Leipsic), which was done, after which the brethren adjourned to refreshment.—On Thursday, the 15th inst., the first regular meeting of the session was held, the attendance being unusually small, owing doubtless to the annual meeting of the Provincial Grand Lodge taking place on the following morning, at Market Harborough. Bros. Lulham and Charlesworth were raised, and Bro. Wynn was duly passed as Fellow-Craft. Bro. Baines, Secretary, was elected for nomination to the P.G.M. as a Provincial Grand Steward to represent this lodge. After some further business, the lodge was closed for refreshment.

ROYAL ARCH.

ULVERSTON.—Chapter of Furness, No. 995.—The quarterly convocation of this young and flourishing chapter was held at the Masons' Temple, Theatre-street, on Monday, the 19th inst. The chapter was opened by Comps. Case, M.E.Z.; James Porter, J.; assisted by Comps. Thos. Wylly, Prov. G. Reg.; and James Hamer, Prov. G. Treas. Comp. Dodd, H., was unavoidably absent, the other officers being Comps. Robert James, Scribe E.; Thos. Dodgson, Scribe N.; Roger Dodgson, Treas.; Reuben Pearson, Prin. Soj.; John H. Matthews, Org.; Thos. Roper and T. Ashburner, Asst. Soj.'s; and John Robinson, Janitor. This being the second meeting of the chapter, all the Companions were present. The minutes of the consecration of the chapter and the first meeting were read and confirmed, the ballot was then taken for Bros. George Remington, P.M. and D.C. 995; H. W. Schneider, P.M. 995, Prov. G.J.W. West Lancashire; Wm. Whiteside 995, J. B. McGuire 995, and Myles Kennedy, P.M. 995, which proved in each case unanimous; the ballot was also taken for Comps. John Barrow, Rowley Chapter, No. 1051, and J. Bell, Kendal Castle Chapter, No. 129, which were unanimous. The before-mentioned brethren being in attendance, were exalted to the supreme degree by Comp. Wylie, Prov. G. Reg., Comp. Hamer, Prov. G. Treas., kindly giving two of the lectures. Bro. W. J. A. Baldwin, of No. 995, was proposed for exaltation. Letters of apology for non-attendance were received from Comps. Sir Patrick Colquhoun, and others. Heartly good wishes for the welfare of the chapter were received from the visiting Companions, after which the chapter was finally and formally closed, and the Companions, to the number of thirty, adjourned to the house of Bro. Clayton, (Queen's Hotel,) who had provided an excellent supper. The usual loyal and Masonic toasts, &c., were given and responded to; a few of the choir of Trinity Church, under the direction of the worthy Organist, (Comp. Matthews,) greatly added to the enjoyment of the evening, by singing numerous songs and glees. This chapter now numbers amongst its members some of the most distinguished Craft Masons in this part of the country. The beautiful clothing, jewels and banners, supplied by Comp. Kenning, have been admired by all who have seen them, and in the course of a few years this chapter will stand second to none in the province of West Lancashire for efficiency in working this supreme degree.

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BIRTH.

GILLING.—On the 19th inst., at Ripley, Derbyshire, the wife of Bro. John Gilling, of a son.

MARRIAGE.

O'SHEA—WHITE.—On the 11th inst., at the bride's own residence, 22, Mall, Tralee, by the Rev. Patrick O'Leary, Bro. John O'Shea, of Mariners' Lodge, 249, Liverpool, to Marianne, second daughter of the late Mr. John White, of that town.

DEATH.

MANN.—On the 15th inst., at Baildon, Yorkshire, Bro. John Mann, for many years Tyler in the Airedale Lodge, No. 387; aged 64 years.

Answers to Correspondents.

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

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The Freemason,

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

FREEMASONRY in AMERICA.

THERE is no country in the world where Freemasonry is more thoroughly organised than it is in the United States of America, and there is none where its principles are more deeply rooted, or its advantages more thoroughly understood. Doubtless much of this success is attributable to the freedom of thought, and the liberty of conscience which have prevailed since the establishment of the Republic, because Freemasonry harmonises best with political institutions, which admit the right of every man to enjoy his own opinion, either in religion or politics. But the vast proportions of Freemasonry in America are comparatively little known in Europe. Even in England, with a common language, and a kinship in

blood, we are far from realising the colossal strides with which the Masonic Order is advancing throughout the American continent, and especially within the limits of those territories where the flag of Columbia waves. It will therefore, we consider, be both interesting and instructive to our readers if we give them, as briefly as possible, a few facts and figures relative to the Craft in the United States.

In the first place it may be mentioned that every state has its own Grand Lodge, a body which holds supreme sway within its own jurisdiction, there being no General Grand Lodge for the entire nation, but these State Grand Lodges are as a rule governed by similar laws, and promulgate an almost identical ritual. A notable exception is Pennsylvania, where the brethren work the ceremonies exceedingly well, according to the ancient English mode, and consequently not at all in unison with the clarified system introduced by the celebrated American teacher, Webb, and his coadjutors or disciples. The oldest of the American Grand Lodges is that of Massachusetts, which dates, from 1733, when a Provincial Grand Lodge under British authority was first established in the State, then, of course, a dependency of England, and we may add that the determination shown by the men of Boston in resisting the iniquitous tax on tea, was the prelude to the War of Independence. General Joseph Warren, the Provincial Grand Master of Massachusetts, in 1776 held a command in the Republican army, and fell at the battle of Bunker's Hill. At the present time Freemasonry is flourishing at Massachusetts under the sway of a very able Grand Master, Bro. William Sewall Gardner, while the fame of its venerable Grand Secretary, Bro. Charles W. Moore, both as a Masonic writer and an exponent of Masonic law, is as wide-spread as it is deserved. Virginia claims our attention as the birthplace of Washington, himself a Mason and an active member of the Craft. Washington was a Past Master of Alexander Lodge, and has left on record his high appreciation of the value and importance of Freemasonry. New York, as might have been expected, "shines out" from the bright galaxy of her Masonic sisters in numerical strength. This gigantic jurisdiction alone reckons 700 lodges, and over 70,000 brethren; its annual increase in membership now surpasses that of the Grand Lodge of England, although the latter has nearly twice the number of lodges. Illinois comes next in numbers, and Kentucky, Indiana, Georgia, Missouri, Ohio, Texas, Tennessee, and Alabama are also powerful organisations. The total number of "blue" Masons in the States is estimated at about 550,000, divided into over 3,000 lodges, and there are probably 20,000 more in the British possessions.

Grand Chapters of Royal Arch Masonry are also to be found in every State, and these bodies confer the "Mark," "Past Master," and "Most Excellent Master" degrees as pre-requisites to exaltation.

The titles of the officers also differ from those used in English chapters; thus, the three presiding officers are termed "High Priest," "King," and "Scribe," and they have also "Captains of the Host" and "Grand Masters of the Veils"—appellations which are now obsolete in the revised English ritual. There is a General Grand Chapter for the United States, but it is hardly popular, and many chapters ignore its existence, while others dispute its utility. The membership of American chapters shows us the formidable aggregate of 100,000.

The next governing body is one to which we in England have no equivalent, and, indeed, the degrees over which its jurisdiction extends have never been worked in this country. We refer to the "Grand Council of Royal and Select Masters," to which the grade of Super-Excellent Master is added in some councils. This branch of Masonry is also very prosperous, and there is hardly a State in the Union without a Grand Council of its own. The "Royal Master" is the preliminary step to the "Select Master," and the latter degree bears unquestionable internal evidence of its having been stolen, almost bodily, from that of "Intimate Secretary" in the Ancient and Accepted Rite. It certainly accords well with the legendary accounts of the origin of the Craft, and is more sensible than many of the fanciful grades introduced into the Masonic system by the ritualmongers of the eighteenth century.

We now come to the "Order of the Temple and the Knights of Malta," who form one chivalric fraternity in America. These worthy fratres are drilled and manoeuvred like regular troops; they march and counter-march, wheel into line, form squares and triangles, and all sorts of geometrical figures, to the admiration of all beholders. Nay, more, as our respected contributor, Bro. Hughan, of Truro, himself a Knight Templar, recently pointed out, our knightly brethren in America gallantly enter the field, not of warfare, but of encampment, where they remain for a week together practising military exercises, and otherwise enjoying their martial proclivities to the very fullest extent. The Templars are likewise very numerous, and could place an army of 50,000 well-equipped and disciplined men at their country's service, should any unforeseen emergency arise. The Ancient and Accepted Rite we must reserve for a future article, merely premising that, with such men as Bros. Drummond, of Maine, and Pike, of Tennessee, at its head, it is likely to rival all other "rites" or orders in prosperity and usefulness. We do not include the spurious "Rite of Memphis" in the category of American Masonic degrees, nor yet the various androgynous grades comprised in the "Eastern Star" system; but in every other respect we see much to praise, and little to blame, in the manner in which the Masonic Institution is developed and supported in the United States of America.

Multum in Parbo, or Masonic Notes and Queries.

EXPLANATIONS BY BRO. W. JAMES HUGHAN.

(a) In answer to the *second* communication from "A Country W.M.," I am really pleased to hear that the *breach of the law* complained of has been "laid before the Prov. G. Sec. of West Yorkshire;" and if that fact had only been stated at *first*, our brother would have been saved the trouble of replying to my remarks. I only wrote in order to express my surprise at the violation of the by-law in question in so excellent a province as West Yorkshire, and as Bro. John R. Riley, the worthy Secretary of No. 387, Shipley (in one of several letters I have received on the subject thanking me for my letter), fully explains the motives which actuated me, I feel sure that "A Country W.M." will excuse my anxiety to see the matter thoroughly sifted.

(b) In my article on "Scottish Freemasonry" I had no intention of throwing any doubt on the veracity of the statement made by a member of No. 251 (S.C.), and merely wished a copy of the by-laws of that lodge to add to my collection as a *curiosity*, as all the others charge such *low* fees for initiations; neither is any confirmation of our brother's declaration requisite, so far as the *writer* of this is concerned. We all hope that good may result from attention being drawn to the laxity prevailing in many lodges as to initiations and the election of joining members, and, in the main, the injurious effects may be prevented by the adoption by Prov. Grand Lodges of the *by-law* referred to and now in force in West Yorkshire, &c., or it may be well to move that the same clause be made a regulation by the Grand Lodges as in Ireland.

(c) Bro. "S. P. R. + " and myself would not disagree, on the whole, were we to compare notes, as his opinion of Freemasonry, generally, is certainly mine. The latter part of his communication has certainly no reference to my previous one, when he asks, "Any person can buy and read THE FREEMASON; do you think he will have a favourable opinion preconceived of the Institution when he sees the bickerings of Masons?" We have a right to calmly consider matters affecting the interests of the Craft; but whilst doing so, we should carefully avoid any exhibition of feeling unworthy of our ancient Institution and solemn vows.

W. JAMES HUGHAN.

THE SCHISM.

I have read the article by "The Son of Salathiel" with pleasure and profit. I would, however, inquire, and should be thankful if he would obligingly inform me, on what grounds his statement that the Malcontents were *Operative Masons*, as all my own researches tend in an opposite direction. Secondly, how are we to understand the expression "that the Royal Arch was first worked as a separate section of Freemasonry in 1738?" If it means that the *higher degrees* were invented now or after, I must beg to caution Masonic students against accepting the statement, as I have proof in my hands that they were well known at a much earlier period. I state this only as a matter of history, believing that, as Masonry is *at present* composed and constituted, everything beyond Master Mason is valueless and the cause of much confusion. In fact, the present management of the high grades in England will drive the best men away from the Masonic Institution altogether.

JOHN YARKER.

OFFICE OR DEGREE OF MASTER.

Some time ago a little fraternal skirmish took place between Bro. Hughan and myself as to the meaning of the word "Masters" in the 13th article of the General Regulations of the 1723 Constitutions. At that time I took up the view that it was the *degree* of Master—*i.e.*, the Master degree—that was here meant. It appears to me that the editorial remarks at page 450 favour this view, *viz.*, "The change was effected by the Grand Lodge of England on the 27th November, 1725, when the motion being made that such part of the 13th article of the General

Regulations, relating to the making of Masters only at a Quarterly Communication, might be repealed, and that the Master of each lodge, with the consent of his Wardens and the *majority of the brethren, being Masters, may make Masters at their discretion*—the same was agreed to without a dissentient voice." W. B. BUCHAN.

STRASBURG CATHEDRAL.

Englishmen do not require to go to Strasburg, or any part of Germany, to view fine specimens of Gothic architecture, for they have them at home. In the twelfth and thirteenth centuries England was far ahead of Germany in this matter, and what Germany got in the thirteenth century was borrowed from France; and as Mr. Ferguson, the celebrated author upon architecture, says: "In all the higher elements of beauty the German-pointed Gothic cathedrals are immeasurably inferior to the French. They are no longer the expressions of the devotional feelings of the clergy and people: they are totally devoid of the highest order of architectural beauty." Such being the case, the manifest absurdity of *German* architects coming to England in the thirteenth century to *teach* the English is surely most transparent; the idea only shows the ignorance of its supporters and propagators. I can excuse the Abbe Grandidier for saying that "The cathedral of Strasburg, and *above all its tower*, is a masterpiece of Gothic architecture;" but there is no excuse for an officer of the Grand Lodge of England, without any true foundation, perpetually praising German architecture at the expense of English. To be continually giving little bits of quotations from authors unacquainted with the subject, and always the same thing over and over again—as is done by a rather prominent contributor to your contemporary—is mere child's play. As to the "masterpiece" spire of Strasburg, which appears to me to be rather of the mongrel type, Mr. Ferguson says: "The octagonal part is tall and weak in outline, the spire ungraceful in form, and covered with an unmeaning and constructively useless system of tracery."

When treating upon our Freemasonry, I have gladly recommended Bro. Findell's work; but when treating upon architecture, I feel bound to say that one copy of such a work as Mr. Ferguson's "Illustrated Handbook of Architecture" is worth a shipload of the former. English Pointed Gothic architecture is unequalled by German; far less, then, can it be surpassed! Curious specimens of stone-cutting may please the vulgar; but it requires something more to the production of a "masterpiece" specimen of architecture. I respectfully trust that the foregoing remarks will be taken in the spirit they are given.

W. P. BUCHAN.

HAMMER.

With this small working-tool the Master of a lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every brother respects or honours its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the lodge; and should the Master be unavoidably compelled to leave the lodge-room, he must deliver it to his Deputy or Past Master, or some other skilful brother. The Wardens do not govern the lodge with their hammers, they only direct attention by them to the commands of the W.M.—*Gadick*.

HARPOCRATES.

This Egyptian god was unknown to the Greeks till the time of Alexander. They worshipped him under the name of Sigalion, and loaded him with many attributes unknown to the ancient Egyptians. He appears as a young man in an Egyptian mitre, holding a cornucopia, lotus, and quiver, accompanied with the poppy and owl, draped in a long robe, head raiment, branch of persea, the finger on the mouth, persea, cornucopia, lotus, basket on the head. In Stosch, the bust swaddled in a net, persea on the head, globe and serpents on the breast, but the finger on the mouth, and lock of hair distinguish nearly all his figures.—*Fosbroke*.

The following extracts from the Rev. Dr. Dalcho's orations will be found interesting.

VIATOR.

Masonry is the most perfect and sublime institution ever formed for promoting the happiness of individuals, or for increasing the general good of the community. Its fundamental principles are those grand bulwarks of society, Universal Benevolence and Brotherly Love. It holds out in its precepts those captivating pictures of virtue which stimulate the brotherhood to deeds of greatness, and offers to its professors dignity and respect. It expands the ideas, enlarges the benevolent feelings of the heart, and renders man the friend of his species. It teaches us those great and awful truths on which futurity is founded, and points to those happy means by which we may obtain the reward of virtue. It also instructs us in the duty we owe to our neighbour, and teaches us not to injure him in any of his connections, and in all our dealings with him to act with justice and impartiality. It discourages defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts—not to deceive him who relieth upon us; to be above the meanness of dissimulation—to let the words of our mouths express the thoughts of our hearts, and whatsoever we promise religiously to perform.

When the rude blast of war assails an unhappy country with its ravages, and embattled legions of kindred men are opposed in direful conflict—when all around perish by the victor's sword, and humanity stands appalled at the sight—the Mason's extended arms preserve him from destruction. He meets with friendship and protection from his enemy, and instead of receiving the fatal weapon in his bosom, his heart is gladdened by hearing the endearing appellation of Brother. When the corsair of Algiers, with unprincipled fury, attacks the defenceless vessels of unoffending nations, and load their unhappy crews with the bond of servitude to drag a miserable existence under the lash of tyranny—the Mason's well-known sign preserves him from chains, and the kindly offices of a brother are extended to him.

The origin of Masonry may be dated from the creation of the world. The symmetry and harmony displayed by the Divine Architect in the formation of the planetary system gave rise to many of our mysteries:—

"Let there be light!" proclaimed the Almighty Lord: Astonished chaos heard the potent word, Through all His realms the kindling ether runs, And the mass starts into a million suns; Earths, round each sun with quick explosions burst, And second planets issue from the first. In bright ellipses their reluctant course, Orbs wheel in orbs, round centres centres roll, And form, self-balanced, one revolving whole; Onward they move amid their bright abode— Space without bounds—the bosom of their God!

In the earliest age of man, when the human mind was untainted by the vices and prejudices of later times—unshackled by the terrors and anathemas of contending schisms, and the machinations of bigoted priests—the God of Nature received the homage of the world, and the worship of His adorable name constituted the principal employment of him to whom the mysteries of nature were first revealed. After the Deluge, the worship of the Most High was obscured by clouds of imagery and defiled by idolatry. Mankind were conscious of some great and incomprehensible cause of the uniformity and wonderful progression of the works of nature, and bewildered in conjecture, they represented the great unknown cause by such objects as appeared to produce the most powerful effects on the face of the world, from whence the sun and moon became symbols of the Deity. As the manners of the people became more depraved, their knowledge of the truth was lost in their apostasy, and their ignorance and superstition increased with their debasement, until they at length forgot the emblematical allusion, and adored the symbols instead of the Divinity.

In many of the ancient nations of the East their religious rites were enveloped by the priests in allegories, emblems, hieroglyphics, and mystic devices which none could understand but those of their own Order. From these ancient examples the mysteries of the Craft have been wisely concealed from the vulgar; and under cover of various well adapted symbols is conveyed to the enlightened Mason a uniform and well connected system of morality.

The situation of the lodge and its sacred parts are copied after the tabernacle and temple, and represent the universe as the temple in which the Deity is everywhere present. Our manner of teaching the principles of our mystic profession is derived from the Druids, who worshipped one supreme God, immense and infinite; our maxims of morality from Pythagoras, who taught the duties we owe to God as our Creator, and to man as our fellow-creature. Many of our emblems are originally from

Egypt; the science of Abrax, and the characters of those emanations of the deity which we have adopted are derived from Basilides.

The word Mason is derived from the Greek, and literally means a member of a religious sect, or one who is professedly devoted to the worship of the Deity. The reason of the term "free" being prefixed is probably derived from the Crusades, in which every man engaged in the expedition must have been born free, and under no vassalage or subjection.

The term Accepted is derived from the indulgencies granted by the Pope to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land. It is well known that immense numbers of Freemasons were engaged in the Holy Wars, and that their gallant and enterprising conduct gained them the esteem of the leaders of the army, who solicited initiations into the mysteries of their Order.

That Freemasons were considered as a set of architects most probably took its rise from this circumstance: When Moses ordained the erection of the Sanctuary, and afterwards when Solomon was about to build a Temple at Jerusalem for the worship of the only true and living God, they chose from the people those whose wisdom and zeal for the true faith attached them to the worship of the Most High, and committed to them the erection of those works of piety. It was on these great occasions that our predecessors appeared to the world as architects.

To cultivate peace and goodwill towards men, to improve the general condition of mankind, and to worship the only true and living God in fervency and truth are among the indispensable obligations of Freemasons. A firm belief and acknowledgment of the Supreme Being, the Grand Architect and ruler of nature, form the essential of a Mason, who ought cheerfully to submit to His divine commands, and to rely on His Almighty protection whose wisdom cannot mistake his happiness; whose goodness cannot contradict it. As humanity springs from true religion, every religious sect which acknowledges the Supreme Being is equally respected by the Order. Religious disputes are banished from our societies, tending to sap the foundations of friendship, and to undermine the basis of the best institutions. The great book of Nature is revealed to our eyes, and the universal religion of her God is what we profess as Freemasons.

The sweetest consolation and pleasure we receive from society is the enjoyment of friendship—it smooths the rugged paths of life, and dissipates corroding care from our brow. When our bodies are writhing with pain and our minds tortured with anguish, friendship—sacred friendship—pours into the wounds the sweet balm of sympathy, alleviates pain, and makes sorrow smile. Friendship extends through every branch of the great family of mankind; its influence is as unbounded as the horizon; it unites men of different religions and countries, and of opposite political sentiments, in the firm bond of fraternal affection. The wandering Arab, the civilised Chinese, and the native American, the rigid observer of the Mosaic law, the follower of Mahomet, and the professor of Christianity are all cemented by this mystic union. How valuable is an institution founded on sentiments like these. How infinitely pleasing must it be to Him who is seated on a throne of everlasting memory—to that God who is no respecter of persons!

In a symbolic lodge of Blue Masons the first object which deserves attention is the Mosaic floor on which we tread. It is intended to convey to our minds the vicissitudes of human affairs, chequered with a strange contrariety of events. To-day elated with the smiles of prosperity, to-morrow depressed by the frown of misfortune. The precariousness of our situation in this world should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow-creatures who are in distress; lest on some capricious turn of Fortune's wheel we may become dependants on those who before looked up to us as their benefactors.

The two emblematical pillars erected in front of the porch of the temple, independent of the beauty which they added to the building, conveyed to the minds of those who entered a knowledge of the attributes of that Being to Whom it was dedicated. The literal translation of the name of the left pillar is, "In Thee is Strength," and that of the right, "It Shall be Established," which, as a learned author observes, may very naturally be transposed in this manner, "O Lord, Thou art mighty, and Thy power is established from everlasting to everlasting." The name of one of the pillars, as relating to a person, may give a different translation, which I shall point out to you on some other occasion. The next object which demands attention is the Holy Bible, the square, and the compasses thereon. As these instruments remind us to keep our actions within the bounds of propriety, and to square them with all mankind. The Sacred Volume

on which they lie contains the unerring guide for our conduct through life, as it relates to our worship of the Supreme Master of the world and our conduct to each other. For these reasons, this Book of the Divine Law is never closed in our lodge; it is open to every eye and comprehensible to every mind.

The letter "G," which ornaments the Master's Lodge, is not only expressive of the name of the Grand Architect of the Universe, but also denotes the science of geometry, so necessary to artists. But the adoption of it by Masons implies no more than their respect for those inventions which demonstrate to the world the power, the wisdom, and beneficence of the Almighty Builder in the works of the creation. The Morning Star is the emblem of prudence, which is one of the emanations of the Deity agreeable to the system of Basilides. (This system he called "Abrax," which is a mystical term given by him to the Supreme Being from Whom emanated 365 powers and intelligences constituting virtue, prudence, perseverance, fortitude, justice, truth, charity, honesty, meekness, &c.) It points out to Masons the path which leads to happiness, and is the sure source of self-approbation. It enlightens us through the dark and rugged paths of life, and enables us to shun the many obstacles which would impede our progress and embitter our journey with pain.

The three great luminaries allude to the three Mosaic degrees in the symbolic lodge, and at the same time are emblematical of that effulgence which should illumine the mind of a Mason, and which he can alone receive from a perfect understanding of the principles of the Order.

The white apron and gloves are also emblematical. They are worn, not merely as insignia of the Order, but as badges of that innate innocence and purity of soul which Masons should always possess; and in this point of view, they are more honourable distinctions than any order of knighthood which can be conferred. On being invested with these badges of innocence and humility, a Mason should firmly resolve to support that purity and integrity of heart of which he outwardly wears the emblems. The rule, the line, the plumb line, the square, compasses, &c., are all emblematical of the conduct we should pursue in society: To observe punctuality in all our engagements, faithfully and religiously to discharge the important obligations which we owe to God and our neighbour, to be upright in all our dealings, to hold the scale of justice in equal poise, to square our actions by the unerring rule of God's Sacred Word, to keep within compass and bounds with all mankind (particularly with a brother), to govern our expenses by our incomes, to curb our sensual appetites, to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society and degrade both the man and the Mason; to recall to our minds that, in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Masons should be, Who is most wise, who is most good? for the time will come, and none of us know how soon, when Death, the great leveller of all human greatness, will rob us of our distinctions and bring us to a level with the dust.

Agreeable to the tenets of our Order, the fair sex are excluded from associating with us in our mystic professions, not because they are deemed unworthy of the secrets—not because the mechanical tools of the Craft are too ponderous for them to wield—but from a consciousness of our own weakness. Should they be permitted to enter the lodge, love would oftentimes enter with them, jealousy would probably rankle in the hearts of the brethren, and fraternal affection be perverted into rivalry. Although the most amiable and lovely part of Nature's works are excluded from our meetings, yet our Order protects them from the attacks of vicious and unprincipled men. It forbids us to sacrifice the ease and peace of families for a momentary gratification, and it forbids us to undermine and take away the transcendent happiness from those whose hearts are united by the bond of sincere affection.

The feelings of women are more exquisitely fine, and their generous sympathy is more easily awakened by the misfortunes of their fellow-creatures, than the stronger sex. The soft tear of pity bedews their cheeks at the tale of woe, and their gentle bosoms heave with tender emotions at the sight of human wretchedness. They require not the adventitious aid of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue. Their own hearts are the lodges in which Virtue presides, and the dictates of her will is their only incentive to action.

An Institution which recommends submission to the laws of our country, adoration to the Supreme God of Nature, universal benevolence, and every virtue which can endear us to each other, which conveys instruction to the mind and expels rancour, hatred, envy, and every unruly passion and word, and binds all its followers in the bond of goodwill, is certainly worthy of praise and encouragement.

Original Correspondence.

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

TEMPLAR COMMANDERIES.—ERRORS IN PRECEDENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I will reply as briefly as possible to the letter of Bro. Tinkler, and take his remarks in the order in which I find them.

1. As I addressed a copy of the "History of the Jerusalem Encampment" myself to the Grand Chancery, it is the fault of the executive if they are ignorant of its *status*, and I think the tone of Bro. Tinkler's first letter to me justified me in assuming that such was the case. I am, moreover, sorry to trace *our No. 5* to any other cause.

2. The quotation Bro. Tinkler gives from his letter is accurate, and I regret that I have been hasty in assuming therefrom that the matter was to be *put right*. As Bro. T. does not mean this, I can only hope he will not be allowed to have all his own way.

3. Until I sought up the records of the Jerusalem Encampment no one knew anything of its history or the real date of its constitution, so that the returns of 1863 were at fault; but when the true state of the case was ascertained, both dates were given in some of my returns, and the Grand Vice-Chancellor requested to state this in his official list. This was not done, and for a long time I never received any of these lists.

4. As Bro. Tinkler repudiates both ignorance and "favouritism," he can perhaps explain to me by what other process the *Premier Encampment of Lancashire* is denied its correct order of precedence whilst the following are assigned a rank about it, to which they are not entitled *on any evidence before us*:—Abbey, Mount Calvary (1842), Union or Rougement.

What we want is not sharp letters on the subject, but that justice shall be done to this Encampment and those other really "*time immemorial*" Encampments I have named; and I venture to hope that your readers will aid me in requiring *this act of justice* at the hands of the executive.

Fraternally yours,

JOHN YARKER, P.E.C.

43, Chorlton-road, Manchester.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR,—I cannot think that the present discussion on the 1717 theory can tend to any permanent good. I think if we were to disseminate and follow up the rules of our Order it would be more to the purpose, instead of squabbling about its age. However, I give you a curious extract from an old, or as it calls itself, "A New Universal Etymological Dictionary," by N. Bailey, published by William Cavell, Holborn, 1776:—

"Free Masons — Accepted Masons. — A very ancient society or body of men so-called, either from some extraordinary knowledge of masonry, which they are supposed to be Masters of, or because the first founders of the society were persons of that profession. These are now in all, or most nations in Europe; what the end of their societies is, yet remains in some measure a secret; unless that they tend to promote friendship, society, mutual assistance, and good fellowship; or what Samuel Pritchard has lately published in his pamphlet, entitled 'Masonry Dissected':—

"Masons, were incorporated about the year 1419, having been called the Free Masons; a fraternity of great account, who have been honoured by several kings, and many nobility and gentry being of this society. They are governed by a Master and two Wardens, 25 assistants, and there are 65 on the livery. The fine for which is £5, and that of Steward £10. Their armorial bearings are azure on a chevron, between three castles argent, a pair of compasses somewhat extended of the first crest, a castle of the second."

The two extracts I have copied word for word, and you are quite at liberty to use them if you think proper, at the same time I fancy if the Order had only at that time been founded fifty-three years, the author would hardly have called it a "very ancient society."

I remain, yours fraternally,

CHAS. G. FORSYTH, 1194.

Montreal House, Hamilton, Sept. 19th, 1870.

HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Dr. Epstein has done me the honour to invite me to a renewal of the discussion on Hiram Abif, and as an inducement thereto, I may presume he has paid me the compliment of characterising me as a "scholarly gentleman." He has marred the compliment, however, if he intended it to be one, by imputing to me a moral obliquity which renders me impervious to conviction. As it is clear, from what he proceeds to assume, as

to what I have contributed on the subject in question, that he knows about as much of my scholarly acquirements as he does of my imperviousness to conviction, I take his left-handed compliment for what it is worth. He says that I appear to have written an essay on Hiram Abif, and he invites me to send it to him, promising "to give it an attentive reading," with a readiness "to accept the argument, if in accordance with truth and reason." It is gratifying to think that Dr. Epstein is "open to conviction." So far he has an advantage over me. I am sorry that I cannot comply with his request to send him an essay. I am precluded therefrom by the like reason which induced a certain illustrious personage to exclaim, "I cannot see the British fleet, because it's not in sight." I have written no essay on Hiram Abif, and I shall therefore be deprived of the pleasure of seeing with what readiness he "accepts arguments in accordance with truth and reason." What I contributed to THE FREEMASON on this subject, was in three or four papers, in an amicably conducted controversy, published Feb. 12, March 19, and April 9. As a matter of courtesy I was obliged to add something on Dr. Epstein's paper in the *American Freemason*, inasmuch as "Pygmalion" had it reprinted in our FREEMASON, for my special edification and benefit. When a writer finds himself in such a position as this, having already said all that he has to say upon a subject, but is forced into the noticing of some supplemental remarks coming from a fresh quarter, he is not expected to go over the whole ground again; but only to notice such points as may appear to be new in the controversy, leaving what he had already written in the way of argument and proof to the judgment of his readers. It was not my fault that I could see nothing in Dr. Epstein's contribution that I had not already passed under review; and I still think that if he had read what I had written, which he admits he had not done, his communication in the last number of THE FREEMASON would have been less "flat, stale and unprofitable" than it seems to me to be. The several passages which he quotes from Kings and Chronicles I had critically examined, and although I had not found in them so many and great difficulties as Dr. Epstein suggests, I had admitted that they were not free from such difficulties as should deter one from dogmatizing. The substance of what he says, after transcribing the passages, and intimating the accumulating difficulties which he finds in them is, "I, with some others, choose to read *Abi* or *Avi*, or *Aviv* or *Avif*, instead of 'and his father,' 'of my father,' and 'his father.' Be it so. *De gustibus*, &c. But Dr. Epstein cannot expect that what is a mere matter of taste with him, should be accepted as proof and conviction by others. He may take this as another evidence that I am not "open to conviction;" but I hardly think he will do that. He himself looks for "arguments in accordance with truth and justice" and he can scarcely impute blindness or obstinacy to those who are like-minded with himself. The number of aliases which he gives to Hiram would amply suffice for any gentleman of equivocal character in the outside world—but, *de gustibus*, &c. It would be well, however, if we knew which of the aliases we should adopt. Is it Hiram Abi, or Hiram Avi, or Hiram Aviv, or Hiram Avif, or Hiram Abif? We are now left in a quandary, enwrapped in as great "darkness as covered the minds of all the translators and commentators of old;" and we can see no hope of its dissipation, if Dr. Epstein does not come to our aid with some of that Masonic light by which he is enabled to read the Hebrew text more correctly than they did. He makes short work of establishing the antiquity of Freemasonry, and the long-pending controversy upon that question should now cease. The German and Swedish versions of the Old Testament, he says, "were made after Masonry was already in the world." That carries us back further than the middle of the sixteenth century, say 1530. Nay, he is disposed to claim for it a much earlier existence than that, for he asks "whether Masonry is not ante-septuagintic, seeing that it translates the Hebrew text, or rather transcribes it, differently and better than the Septuagint?" This carries us back to about 300 years B.C., and gives to Masonry an antiquity which may silence our Brothers Buchan and Leo. But I may remind Dr. Epstein that the Septuagint neither translates nor transcribes Abiv or Abiu in 2 Chronicles iv., 16, for the word seems not to have existed in the copy or copies that version was translated from, but in its place some word of which *αρηρεια* was the version—probably *אריה*,—"and all their instruments did Hiram make, and bring to King Solomon." As against my interpretation of the word "father," as applied to Hiram, Dr. Epstein, referring to the several passages I had quoted—in which the term is used as a title of honour and dignity—observes that in all of them the word is so used by either the conferrer or the conferee, but "never by an historian, as a third party." Is not this a sheer begging of the question? I, and other purblind

translators and commentators, say that the historians who penned the books of Kings and Chronicles have done so. This is disputed; and Dr. Epstein settles the question by averring that no historian or third party has ever done so! A short way, that of settling a disputed question! But what says Dr. Epstein to such passages as 2 Kings v., 13: "And his [Naaman's] servants came near, and spake unto him, and said: My Father, if the prophet had bid thee do some great thing, &c., and chap. vi., 21: "and the King of Israel said unto Elisha, when he saw them, my father, shall I smite them?" In both places the honorary title of "Father" is used, not by the conferrer or by the conferee, but by a third party. Dr. Epstein is perplexed by the reference to Joseph, whom God had made a "Father unto Pharaoh." No wonder; the references should have been printed—Genesis XLV., 8, compared with chap. XLI., 41-44. The custom there referred to was not unknown among other Eastern peoples, as I have shown in a subsequent number of THE FREEMASON (June 18).

In conclusion, permit me to express a hope that I have in no way violated the courtesy due to a scholarly gentleman in my dissent from Dr. Epstein's view upon the question at issue, and to assure him of my sincere respect.

Yours fraternally,

WILLIAM CARPENTER.

AID to the SICK & WOUNDED in WAR.

The following circular has been issued by the Grand Lodge of Scotland:—

"Freemasons' Hall, Edinburgh,
20th September, 1870.

"R.W. Sir and Brother,—I am directed by the Managing Committee of the Fund of Scottish Masonic Benevolence, to inform you that an appeal has been submitted to them from the Grand Orient of France, soliciting aid in favour of the families of the killed and wounded in the Franco-Prussian war, and the Committee, believing that this appeal will meet with sympathy and a cordial response from the Brethren throughout the country, invite the Lodges severally to collect from their members subscriptions for this object. I have therefore to request that you will be so good as to bring this matter immediately under the notice of your Lodge, and open a subscription list for its members, sending me, as early as possible, the amount subscribed, in order that the aggregate sum may be forwarded to its destination without delay.

"I remain, yours fraternally,

"WM. A. LAURIE, G. Sec."

ON Wednesday, the 14th inst., an entertainment was given by the Freeman Lodge, No. 105, in the Assembly Rooms, Stowmarket, Suffolk, in aid of the funds for aiding the sick and wounded in the present war. The programme, arranged by Bros. Frederick Long, W.M., and G. S. Golding, S.W., was very attractive, and long before the time for commencing every available place was filled, and had the room been double the size doubtless it would have been crammed. The great feature of the evening was the singing and readings of Bro. Emra Holmes, 31°, who was greeted with frequent applause and hearty encores to both his songs. Bro. W. A. Smith also sang very capitally. The chair was filled by Bro. Spencer Freeman, and the result of the entertainment, after paying all expenses, was a profit of about £10 to be paid over to the fund for the sick and wounded. The entertainment is to be repeated, in aid of the same good cause, in one of the neighbouring villages.

THE Percy M.M. Lodge, No. 114, Guilford, intend having a concert in the county and borough halls, on the 18th October, in aid of the sick and wounded.

THE Consecration of the King Harold Lodge, No. 1327, will take place on Tuesday next, the 27th inst., at the Britannia Hotel, Waltham New Town, at 2 p.m. Bro. James Terry, P.G.S.B. Herts. will be the consecrating officer, and doubtless a large number of the provincial brethren will attend.

FREEMASONRY AND RELIGION.—I liken Freemasonry to a friend; I liken Religion to a wife. With his wife a man may go into the depths of the vastest wilderness, and there they two alone may exercise and fulfil their religious duties, and perhaps lay the foundation of a future kingdom. A man alone with God can exercise his religion. A man with his fellow-man can exercise his Freemasonry. —W. P. B.

TIC DOLOREUX, Neuralgia, Rheumatism, Lumbago, and all singular complaints, cured by Dr. Gee's Anodyne (embrocation). Price, 2s. 9d., or sent for 3s. It has never yet failed. Read testimonials and judge for yourselves. Agents, T. Barton and Co., 269, Strand, W.C.—[Advt.]

CHAPTER WORK.

By JOHN P. LITTLE, Grand High Priest Grand Chapter, Va.

(Continued from page 453.)

THE JEWISH HALF-SHEKEL.

The ancient Hebrews had but one coin. It was the half-shekel of silver, and was called sacred, because by the law of Moses every Hebrew was required once a year to deposit this sum and in this coin in the Treasury of the Temple for the service of the sanctuary. He could not put in an equivalent sum in foreign money; he must put in this very coin, and hence it was that in later times, when the Roman coinage was alone used in trade and business, and this ancient coin was now obsolete, that money changers sat in the outer courts of the Temple, and made a regular trade in exchanging half-shekels for Roman coins. This was done by the connivance of the priest, who shared in the profits of the transaction.

There was no shekel coined; it was a weight, not a coin, although used in business. When Abraham purchased the cave of Machpelah he weighed out the price in shekels; it was not counted. The half-shekel was in value equal to the fourth part of an American dollar. On one side of the coin was a representation of the pot of manna; on the other the rod of Aaron, with three buds.

The penny was a Roman coin—the denarius—that had come into use in later times. It was in value about equal to one-half of the half-shekel, and was considered a good day's wages for a good day's work.

THE MEASURES OF TIME.

By our ancient brethren the day was divided into twelve hours, commencing at sunrise and ending at sunset. Thus the length of the hours was determined by the length of this interval, and, consequently, the summer hours were longer than those of a winter day. The sixth hour corresponded to our twelve o'clock; it was mid-day or noon.

All the ancient nations counted the day from sunset to sunset; the day began at sundown and not as with us (derived from the Romans) at midnight. The evening and the morning constituted and divided the day; thus we have it in Genesis: "The evening and the morning made the first day." The Hebrews still count their days from the preceding sunset.

There was another division of time into watches of three hours each; this was a military division introduced by the Romans in their camps. We do not hear anywhere in ancient times anything of high or low twelve as dividing marks of time.

The Hebrew Sabbath, when all work must cease, was the seventh day, our Saturday. On Friday, the sixth day, the labour of the week was over, and on the sixth hour of this day, that is, at noon, work was suspended, and the remainder of the day employed in paying off the workmen and receiving the week's supply of food, &c., all work being first inspected and approved or rejected, as it deserved.

MARKS.

The form of the ancient keystone was different from that now in use; it was cone-like in shape, with the point cut off, and was esteemed the sacred portion of the arch. Upon the top of this—inasmuch as the remainder was invisible, being buried in the arch itself—was placed the name or mark of the builder.

There is nothing more universal and at the same time more curious to the student than the prevalence of these Masonic marks on the stones of buildings. They may be met with in every part of the earth where the science of architecture has been cultivated and where man has erected noble works for his own gratification or for the service of God. We find them graven on the stones of many cathedrals scattered over Europe; we meet with them in the great works of ancient art upon Roman, Greek, Assyrian, and Egyptian temples; we find them in the gigantic structures of Judea; and even among those singular and nameless ruins that are hidden in the forests of Yucatan. We find them everywhere and of every form and character, as varied and as numerous as the individuals who wrought on the buildings. They preceded the era of letters and were a language to the illiterate; men who could not write their names could make their mark, and by the mark the man was known as well and as widely as though his name was written. I have no doubt that by collecting and comparing those marks a history of the various cathedrals and other great buildings erected during the middle ages might be gathered. At present their history is unknown; here and there the name of some king or bishop, with perhaps that of a chief architect, is heard of. All that we do know is that they were put up by wandering builders, who assembled for work and wages, dwelt together in collections of huts called lodges, were governed by their own laws, lived separate from all

the natives of the place, and when their work was done passed away into other countries to work on other buildings. We know that they kept the secrets of their art hidden among themselves, were under a strict oversight from their chosen superiors, accepted apprentices with great care and with a difficult choice, worked always in bands, were free to work or not, as they chose, could only be assembled and set to work by their officers, were men of all nations, yet closely bound together by a common tie of brotherhood, and were, in fact, a people apart from every other people among whom they dwelt for a time. Such were the builders of the great cathedrals of Europe. On their work they placed their marks. Similar, also, were the Dyonisiac artificers of ancient Greece and Rome, who built the mighty temples of ancient times. They were a class of skilled workmen who lived apart and kept closely the valuable secrets of their art and transmitted them only to those adopted into the fraternity. They are known to have been an organised body 1000 years before our era. Much of the ornamental work on the ancient Greek temples is believed to be merely an arranged collection of private marks of the chief workmen. Flowers, fruit, leaves, and animals, beautifully placed and proportioned, thus expressed in mystic language the names of the architects and carried them down to posterity. We see that tendency to be known by a mark in the coat of arms adopted by the illiterate nobles of Europe; we see it on the banners of the Israelitish tribes, and in the totem or tattoo mark of various savage tribes. It is the symbol by which the man and his clan are recognised.

Some of these Mason marks are very peculiar; that, for instance, found on the best carved stones of the mightiest temples in Yucatan is singular indeed. It is a red right hand. The master architect would seem to have put his mark of approval on the work by dipping his hand in red paint and then pressing it thus covered upon the stone, leaving distinctly visible not only the outline, but every line of the palm and fingers traced fully out. It was a mark that could not be imitated or in any manner forged. He put his sign manual of approbation upon worthy work.

We find the phrase to set a mark upon the forehead of certain persons spoken of in the Scriptures. In the original it is to set a Tau (our letter T), the end of the Hebrew alphabet (Toph). This Tau mark is also found on ancient monuments; as it was the final letter, it is supposed that its use indicated completion, ending, and therefore perfection. It is still in use among the modern Hindoos; they often mark on their foreheads with red clay this Tau mark.

(To be continued.)

PROV. GRAND LODGE OF LEICESTERSHIRE AND RUTLAND.

ANNUAL MEETING & CONSECRATION OF A NEW LODGE AT MARKET HARBOROUGH.

The members of the Provincial Grand Lodge of Leicestershire and Rutland held their first annual meeting since the installation of Bro. Kelly as the successor of the lamented Earl Howe in the Provincial Grand Mastership, at Market Harborough, on Friday week. The chief object of the meeting was to inaugurate a new lodge, called St. Peter's Lodge, No. 1330, just established in that town, and of which the Right Hon. the Earl of Shrewsbury, Sir Henry St. John Halford, Bart., Albert Pell, Esq., M.P., Rowland Hunt, Esq. (Kibworth Hall), the Revs. John F. Halford, A. A. O'Neill, and other brethren are members. The members of the Order met in the Assembly Room, Three Swans Hotel, at half-past ten o'clock in the morning, and soon afterwards the Prov. Grand Lodge was opened by the R.W.P.G. Master in due form, assisted by Bros. the Rev. John Denton, as Acting Deputy Grand Master, L. A. Clarke, Senior Grand Warden; Rev. W. Langley, as Junior Grand Warden; the Revs. John Spittal and Dr. Haycroft, Grand Chaplains; and the other Grand Officers. Among the other brethren present were Sir H. St. J. Halford, Bart., S. Inns, Esq., D.P.G.M. for Norths and Hunts; the Revs. John Halford, A. A. O'Neill, R. P. Bent, P.G. Chaplain Bedfordshire; Captains Goodchild, Bailey, and Millican; S. P. Ekin (Thrapstone), E. W. Chapman, J. R. Dobson, S. Jacob (Kettering), J. Tunnard (Towcester), H. Carson (P.P.G.W. Derbyshire), T. Garner (S.W. 890, Hornsey), T. Campion (Thrapstone), J. Mason (P.P.G.J.W. Huntingdon), J. C. Duncomb (Peterborough), in addition to many of the Grand Officers, Past Masters, and other brethren of the province, about sixty being present.

On the Grand Lodge being opened, and the minutes of the meeting on the 10th February last, for the installation of the Prov. G. Master, and of a Grand Lodge of Emergency held on the 18th May last, to assist in laying the foundation-stones of the churches of St. Paul and St. Mark at Leicester, having been read and confirmed, a letter was read from the present Earl Howe thanking the P.G. Lodge on behalf of himself and the family for the address of condolence on the decease of the late lamented Earl, for so many years Grand Master of the Order in the province.

After some further routine business, the P.G.M. proceeded, with the assistance of his officers to dedicate the

St. Peter's Lodge in ancient form, the musical portion of the ceremony being conducted by the Prov. G. Organist, Bro. Crow, Fellow of the College of Organists. The effect of the whole ceremony was highly impressive.

In the course of the ceremony the Rev. Dr. Haycroft, one of the P.G. Chaplains, delivered, as is customary, an oration on Masonry, which was a truly eloquent disquisition on the great principles of the Order, which was received with loud applause, and which it is hoped will hereafter appear in print for the benefit of the Craft at large.

The Prov. Grand Master, having accepted the office of Master of the new lodge, then entered upon its duties, the ceremony of installation, being unnecessary in his case, was dispensed with; and he immediately invested the following brethren as the officers of the new lodge:—Sir Henry Halford, Bart., Senior Warden; Rev. John F. Halford, M.A., Junior Warden; Rev. A. A. O'Neill, M.A. (P.P.G.C. W. Lancashire), Chaplain; Robert Waite (P.M. 442 and P.P.G. Reg.), Treasurer; W. H. Marris (P.M. 279 and P.P.G.S.D.), Secretary; Francis Kemp (469 Spalding), Senior Deacon. The other offices were for the present left open. Twelve gentlemen having been proposed as candidates for initiation, and two brethren as joining members, the lodge was closed and the business of the province proceeded with. Reports were received from the Masters of the different lodges, all of which were stated to be in an efficient condition, and a considerable accession of members (greater than in any previous year) had taken place in the province, which now has eight lodges in lieu of two, as formerly.

A report was read from the Committee of the Provincial Grand Lodge, which, after referring to the audit of the Treasurer's accounts, and some matters of detail, stated that the committee had had briefly before them the subject of the proposed public memorial, in Leicester, to the late lamented P.G.M. Earl Howe, but they were not prepared to make any recommendation to the P.G. Lodge respecting it, thinking it better to leave it an entirely open question for the consideration and decision of the brethren then assembled. Freemasonry being entirely unsectarian and non-political, it had been hoped that a convalescent hospital, or some similar object, in which brethren of all shades of religious or political opinion might unite, would have been selected, but that having been found impracticable, and the erection of a memorial church having been determined on, it has been suggested that, should the brethren determine, as a body, to co-operate in the movement (as doubtless every one would feel it a privilege to do, as a tribute of respect to the memory of their late beloved chief, could he do so consistently), a separate fund should be raised among the Freemasons, to be appropriated to the erection of one or more memorial windows of stained glass in the church—as many brethren, not members of the Established Church, might unite in this scheme, who would have conscientious scruples against subscribing for the erection of the church itself. This suggestion of the committee appeared to be received favourably, but time not permitting the discussion of the subject, it was referred to a special meeting of the P.G. Lodge to determine the course to be pursued.

The Prov. Grand Master then appointed and invested the following brethren as the officers of the Grand Lodge for the ensuing year: W. Grimes Palmer, P.M. 1007, Senior Grand Warden; Right Hon. Earl Ferrers, W.M. 779, Junior Grand Warden; Rev. Dr. Haycroft, J.W. 523, and Rev. John F. Halford, J.W. 1330, Grand Chaplains; S. S. Partridge, S.D. 523, Grand Registrar; W. Beaumont Smith, P.M. 523, Grand Treasurer; Geo. Toller, jun., P.M. 523, Grand Secretary; Sir Henry J. St. Halford, Bart., S.W. 1330, Senior Grand Deacon; John Wilson, W.M. 1007, Junior Grand Deacon; Thos. Harrold, P.M. 50, Grand Superintendent of Works; Thomas Markham, J.W. 1265, and John H. Garnar, S.W., 779, Grand Directors of Ceremonies; Capt. John Bailey, No. 1265, Grand Sword-bearer; Edwin J. Crow, J.W. 279, Grand Organist; John E. Bright, J.W. 1265, Grand Pursuivant; Dr. George Pearce, Sec. 279, Assistant Pursuivant; John Woosey, J.W. 50, R. W. Widowson, I.G. 279, F. J. Baines, Sec. 523, Henry Blood, jun., S.D. 779, W. Grimes Palmer, jun., 1007, and Samuel Weaver, S.D. 1130, Grand Stewards; Chas. Bembridge, 279, Grand Tyler.

On the business in lodge being completed, at half-past one o'clock, the brethren went in procession to church, to attend divine service. Prayers were said by the curate, and the lessons were read by the Revs. A. A. O'Neill and John F. Halford, after which the sermon (which as its ground work took the three grand epochs in Royal Ark Masonry for illustration) was preached by the Rev. John Spittal, Past Grand Chaplain, and Vicar of St. Andrew's, Leicester. A collection, amounting to ten guineas, was then made on behalf of the National Society for Aid to the Sick and Wounded in War. On returning to the lodge, votes of thanks were passed to the vicar for the use of his church, to the Rev. Dr. Haycroft for his oration, and the Rev. Bro. Spittal for his sermon, and a hope was expressed that they would be printed. The brethren to the number of fifty sat down to an elegant banquet in the Assembly-room, after which the usual loyal and Masonic toasts were duly honoured, and several eloquent addresses were delivered, especially by the Rev. Dr. Haycroft, in responding as the Senior Grand Chaplain to the toast of "The Right Rev. Bro. the Lord Bishop of the Diocese, and the Ministers of Religion of the Province," and by the Rev. R. P. Bent, (Bedfordshire,) in proposing "The Army, Navy, Militia and Volunteers," in responding to which Colonel Sir Henry Halford, alluded to the unprepared state in which our military forces are at the present time. "The health of the Right Worshipful Prov. Grand Master," was most heartily received, and was proposed by the Wor. Bro. Inns, Deputy Prov. G.M. of Norths. and Hunts. At an early hour the brethren broke up, after a most pleasant and gratifying anniversary festival.

ROYAL ARCH.

PROVINCIAL.

IPSWICH.—*The Royal Sussex Chapter, No. 376.*—At the Quarterly Convocation of the above chapter at the Masonic Hall, Ipswich, Bros. W. A. Smith and A. Christie, were ballotted for and exalted to the sublime degree, Comps. Spencer Freeman, S. B. King, and J. Franks efficiently filling the three Principals' chairs, and Comp. Fred. Long, as P.S. At the conclusion of the ceremony, a ballot was taken for the officers for the ensuing year, when the choice fell on Comps. S. H. Wright, as Z.; F. B. Marriott, as H.; Frederick Long, as J.; Warner, as P.S.; P. Cornell, as N.; and Franks, E. The other business being concluded, the chapter was closed, and the Companions adjourned to the banquetting-room. Comps. Emra Holmes and Joseph Williams, of the Alexandra Chapter, were amongst the visitors.

MARK MASONRY.

METROPOLITAN.

Southwark Mark Lodge, No. 22.—This excellent working lodge held its quarterly meeting at the Bridge House Hotel, Southwark, on the 17th inst. Bro. H. Massey, W.M. After the minutes of the former lodge had been confirmed, three candidates were ballotted for, and unanimously accepted, but only one (Bro. J. H. Wilkins, of the Mount Lebanon Lodge, No. 73) was in attendance. Bro. A. D. Loewenstark was installed Master for the ensuing year. The Master stated that M. W. Grand Mark Master, Bro. the Rev. G. R. Portal, had signified his intention of visiting all the London Mark lodges during the ensuing season, and he hoped when that took place all the brethren of his lodge would rally round him, so as to give the G.M. a hearty welcome, both in lodge and at the banquet. Bro. S. M. Lazarus P.G.O., was a visitor, and also a brother from Lodge No. 6, Glasgow.

PROVINCIAL.

GUILDFORD.—*Percy Mark Lodge, No. 114.*—A meeting of the above flourishing lodge was held at the Angel Hotel, Guildford, on Thursday week, the chair being taken by the Rev. G. R. Portal, M.W.G.M., in the unavoidable absence of Earl Percy, the W.M. Bros. Smallpiece, Wells, Harrison and Vickers, were advanced, the ceremony being impressively performed by Bro. F. Binckes, Grand Mark Secretary. A banquet afterwards took place, and a most pleasant evening was spent.

ROYAL ARK MASONRY.

METROPOLITAN.

Royal Clarence Lodge.—A meeting of this lodge was held at Masons' Hall, Mason's-avenue, Basinghall-street, on Tuesday, Sept. 20th. Present: Bros. M. Edwards, P.G.C. and Insp.-General, as Commander N.; A. Harris, G.A., as J.; A. D. Loewenstark, P.T., as S.; W. H. Warr, S.A., Scribe; E. Hart, G.O., Organist; W. Lowder, Guardian; J. Gilbert, Warden; G. Kenning, S.A.; and S. M. Lazarus (an Ark Mariner of 45 years' standing). The lodge was opened in due form and with solemn prayer. Bro. T. J. Woodstock, being a candidate for elevation to this honourable degree, was properly prepared, introduced, and duly elevated as a Royal Ark Mariner. The brethren below the rank of Commander then retired, and a Board of Installed Commanders was formed. Bro. A. Harris being placed in the chair of N., according to ancient custom and saluted accordingly, the officers were appointed, the lodge closed, and the brethren adjourned to refreshment. As this degree is now incorporated with the Mark degree, Mark Masters only are eligible for elevation as Royal Ark Mariners.

INSTRUCTION.

LEICESTER.—The Lodge of Instruction in connection with the St. John's and John of Gaunt Lodges met, for the first time this season, at the Freemasons' Hall, on Friday, the 9th inst., under the Mastership, for the night, of Bro. the Rev. Dr. Haycroft, J.W. of the John of Gaunt Lodge, who most efficiently and impressively worked the whole of the ceremonies of the three degrees, the brethren being called off for a short time for the usual light refreshments. The Treasurer's accounts were passed, and some other business transacted.

Signor I. Frapolli, Grand Master of the Italian Freemasons, has sent a letter to the Italian lodges, in which he says that orders have been given for the removal of the Grand Orient from Florence to Rome, the definitive capital of the nation.

The Robert Burns Lodge of Instruction, No. 25, commenced its session on Friday se'nnight, at 7.30, in the comfortable rooms at Bro. Smith's, Union Tavern, Air-street, Regent-street, where it has been held for so many years past. The attendance, though not numerous, was for a first night satisfactory, the veteran Preceptor, Bro. William Watson, having the support of Bro. John Boyd, W.M., P.Z., &c., and other distinguished brethren. The meetings will continue every Friday evening at 7.30 until the end of May next.

FEELING.—Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, such as hardness and softness, heat and cold, roughness and smoothness, figure, solidity, motion, and extension; all of which, by means of corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them invariably connected with these corresponding sensations by an original principle of nature, which far transcends our inquiry.—*Old Lectures.*

P o e t r y .

THE RUSTY MASON.

BY BRO. P. H. TAYLOR.

Once on a time I sought to know
The mysteries of Masonry, and seeking
Knocked, and knocking, found the door wide open
for me.

And when I looked within
I saw a band of men all clothed in white
Around an altar, and on the altar
Lay the Word of God with square and compass.

Of that band of men,
I saw one more kingly than the rest,
For on a throne he sat, and gave to each,
And all, lessons of wisdom,

He came and gave to me
A lamb-skin, pure and white, and
Told its meaning.

He told me, too, that kings and princes
Long had worn it, and how free it was
From stain, or spot, or blemish.

He gave me tools to work with,
A gauge, a gavel, level, plumb, and square,
And last of all, a trowel that had no spot
Of rust upon it, for earth's noblest sons
Had used it ages long upon the Mystic Temple.
He told me, too, I stood an upright Mason—
He spoke to me of Temperance, Fortitude,
Of Prudence, and of Justice.

I listened still with wondering ears
To learn a Mason's tenets,
And when they sang of Faith, of Hope,
And Charity, the true steps that lead
From the level of time to the Grand Lodge on
high.

I pledged myself then, that the tools to me given,
Should never find rest, till the cap stone was laid;
And my lamb-skin, if spotted, should know but the
stain

Of Masonic cement, while on life's rugged road.
This pledge was freely given,
For I meant to act as Masons act;

And if my memory serves me right,
I started for the work, but found the world
All cold and selfish, and then I feared
To make the effort.

I never used my tools one hour,
And all are lost, save this, this rusty trowel,
It seemed to me it might have kept its brightness,
If never used, but as I laid it by
The rust began to gather, and now
It has no affinity for any save
Untempered mortar.

I hope some Craftsman true has found
My gauge, my gavel, level, plumb and square,
And laid them by for better workmen.

Inactive as I was
My lamb-skin gathered dust,
And with gathering dust,
It lost its whiteness, and now that, too, is gone.

If I remember rightly, they gave me
Passes, signs, and grips, whereby
To know my brethren.

Though they were truly given,
They were not safely lodged.

And now to tell the summing
Of this matter, this much I know,
I once was made a Mason.

Ionia, Mich.

MASONIC ALPHABET.

Written for Lodge 402, Abbeyleix, Ireland, by Bro.
JOHN HARRISON, P.M. 402, 646.

A is the *Azure Arch*, under which the Mason
stands;

B is for Bro. *Boate*, who sailed to foreign lands;
Also for Bro. *Brandon*, who in Masonry is bright,
Punctual in attendance, he's with us every night.

C is the *Compass*, within bounds our course to
steer;

D indicates Bro. *Stanley Dobbs*, that Civil Engineer.

E is the *East*, where, in the Oriental chair,
Sits Bro. *Betts*, at high twelve we placed him there.
F for Bro. *Finnegan*, who wears the silver keys,
And as our trusted *Treasurer* endeavours all to
please.

G is the *Gavel* our angularities to define;

H for Bro. *Harrison*, who often strings a rhyme.

I is our *Inner Guard*, with heart so true and warm;

J represents the *Jewels*, which our officers adorn.

K, we honour the *King*, or Governor of every
State—

Freemasons respect the laws, where e'er they con-
gregate.

L stands for Bro. *Legate*, first Master of our lodge
was he,

M for Past Master *Maxwell*, of the Surrey In-
fantry;

Also for Bro. *Maurice*, who lives convenient to the
Nore,

A large-hearted brother, and Masonic to the core.
N, may the muses *Nine* inspire our willing pen
To chant in flowing verse the merits of such men.
O is our ancient *Order*, so honourable and true;
P stands for Bro. *Porter*, well up in Masonry that's
blue.

Q is the *Quadrant*, to measure height and distance;
R the *Masonic Rule*, which to merit grants assis-
ance.

S is our worthy *Secretary*, may his shadow not
decline;

T stands for the *Temple* of Freemasonry sublime.

U for our *Universal* Family, wherever they may
dwell,

V for the *Virtues* in which that Brotherhood excel.

W for Bro. *Waldron*, a builder of much skill,
Who all his undertakings is punctual to fulfil;

Also for Bro. *Wills*, he of the flowing beard,
By the members of our lodge such Masons are
revered.

X is for the *EXcellence* of our by-laws and our
rules,

Y is the *Yew*an timber in many of our tools;

Z, noble name of *Zeland*, which to the end of time
High on Masonic roll of Fame conspicuous shall
shine.

Notings from Masonic Journals.

WE have received the *Keystone*, of Philadelphia,
for August 20th and 27th. From the first we extract the
following, which coincides with our own views on the
subject—only, if we cannot have union amongst our many
conflicting rites, let us have at least unity, fraternity, and
peace:—"It is a very serious question if a 'Grand
Lodge of Free and Accepted Masons' ought not to
possess all Masonic authority. We know such a doctrine
is not now very popular, but that which is popular is not
always wise or stable. Rather than divide the symbolic,
capitular, and 'High Degrees,' with separate authorities,
we would prefer to consolidate them under the supreme
jurisdiction of a Grand Lodge of Free and Accepted Masons.
The old fable of the 'Bundle of Sticks' has wisdom in it,
and wisdom, strength, fraternity, are not obtained in
separating the sticks, so that one by one can more easily
be broken than when they are firmly united." In the
number for August 27th, the editor quotes our article on
'Masonic Reform,' under the heading "Sound and
Just," with the following remarks:—"We cannot too
highly commend the Masonic spirit which dictated the
following extract from a leading article in 'The Free-
mason' (London). It rejoices us to know that the inno-
vators, reformers, infidels, the *isimists* and the restless
ignorance of modern days are receiving such a rebuke
from our brother of 'The Freemason.' The *Keystone*
has devoted much labour to prevent these destructives
from making a beginning of their evil designs among the
brethren. We hope to stand on the eternal principles,
and immutable and unalterable landmarks of Freemasonry,
and there to defend the stability, the unity, and the har-
mony of the Order against all enemies. We are glad to
have such aid as 'The Freemason' can so well give." We
can assure our brother editor that we value his com-
ments, and although we may not always agree with his
conclusions, we cheerfully acknowledge the zeal and
ability with which he labours to promote the truest and
best interests of the Craft.

The *Chaine d'Union* of Paris, for September 1st
and 15th, has also reached us, but we purpose making
some extracts from it; and it is with regret we note that
Bro. Hubert, the editor, fears that he has issued its last
number for the present.

Le Libau Lodge, recently authorised at Beyrout,
are allowed to work in Arabic, but the minutes have to
be kept in French as well as Arabic, as it hails from the
Grand Orient of France.

There is an old tradition among Masons, that the
banks of the river Joppa were so steep as to render it
necessary for the workmen to assist each other up by a
peculiar locking of the right hand, which is still preserved
in the Mark Master's degree.

In the dome of Wortsberg, in front of the entrance
to the chamber of the dead, we see on one side, on the
chapter of a column, the inscription Jachin; and at
the opposite side, the word Boaz, on the shaft of a
pillar. And the figure of Christ which occupies the top
of the portal of the church of St. Denis, has his hand
placed in a position well known to all existing Freemasons.
—*Clarel*.

WAR AND ITS EFFECT UPON OUR GRAIN SUP-
PLIES.—Altogether our prospects for the supply of bread
are by no means unsatisfactory, especially when we learn
that the United States, Russia, and other countries, have
been blessed with an abundant harvest. What we have
really to deplore are our prospects as regards barley and
oats, which are decidedly scarce at home, and are
usually imported in large quantities from the north of
Europe. But the ports of Russia, Denmark, and Sweden
are likely to continue open, and much of the Prussian
produce may come to us through those channels. Should,
then, our requirements not prove extravagant, and the
supplies continue to flow in from neutral countries almost
uninterruptedly, we cannot expect prices to rule very high.
Let it not be imagined that war must of necessity have a
considerable influence on prices, from the fact that a con-
siderable amount of money is expended in food and other
purposes. Money has no such power.—*Food Journal*.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 1, 1870.

MONDAY, SEPT. 26.

Lodge 79, Pythagorean, Ship Hotel, Greenwich.
,, 831, British Oak, Bank of Friendship Tavern,
Mile-end-road.
,, 902, Burgoyne, Anderton's Hotel, Fleet-street.
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. 27.

Audit Committee Girls' School, at 2.30
Lodge 141, Faith, Anderton's Hotel, Fleet-street.
,, 186, Industry, Freemasons' Hall.
,, 1158, Southern Star, Montpelier Tav., Walworth.
Metropolitan Chapter of Instruction, Portugal Hotel,
Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-
park, Camberwell, at 7.30.
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. 28.

Lodge 507, United Pilgrims, Horns Tavern, Kennington.
,, 753, Prince Frederick William, Knights of St.
John Tavern, St. John's Wood.
,, 754, High Cross, White Hart, Tottenham.
,, 898, Temperance in the East, 6, Newby-place,
Poplar.
Chap. 820, Lily of Richmond, Greyhound, Richmond.
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. 29.

General Committee Girls' School, Freemasons' Hall, at 4.
Mark Lodge, Keystone, Ship and Turtle, Leadenhall-st.
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. 30.

Robert Burns Lodge of Instruction, Union Tavern, Air-
street, Regent-street, at 7.30; Bro. W. Watson,
Preceptor.
Stability Lodge of Instruction, Guildhall Tavern, 33,
Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
Unions Emulation Lodge of Improvement for M.M.'s,
Freemasons' Hall, at 7.
Domestic 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 Htl., Fleet-
street, at 7; Bro. Brett, Preceptor.
United Pilgrims' Lodge of Instruction, Duke of Edin-
burgh, Shepherd's-lane, Brixton.
Belgrave Lodge of Instruction, Duke of Wellington Htl.,
Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-
end-road, at 8; Bro. Isaac Saqui, Preceptor.
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, OCT. 1.

General Committee Boys' School, Freemasons' Hall, at 4.
Star Lodge of Instruction (1275), Marquis of Granby,
New Cross-road, at 7.

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.

EQUALITY.—In no society is this more practised than in the Order of Freemasons, for we are all brethren, and it is said that amongst brethren there must be the most perfect equality. But this word may be misunderstood: we are not all equal in the lodge, inasmuch as some are appointed to rule and govern, so it is the duty of others cheerfully and promptly to obey, and all are equally eligible to be elected to those offices, having first duly performed our duties as private members, and thus enabled to fill them with credit to ourselves and satisfaction to the Craft. We are not all equal by creation with respect to our mental faculties, and more especially we are not all equal in the labour which we have, or ought to have, bestowed upon cultivating those mental faculties to the utmost possible extent. But we ought all of us to be equally zealous in the discharge of our duties as men and Masons, and should all prove ourselves to be perfectly equal in the zeal of our fraternal affection for each other. To be equal to each other in brotherly love is the principal thing which ought to be understood in our equality. We dare not for one moment lose sight of the rank or station which each individual brother fills in society, yet there may be at the same time a perfect equality amongst men of the most opposite social ranks in the desire to promote every useful work; and this equality will produce the most beneficial effect upon the human heart. Any Mason who would dare to attempt among the brethren to claim the precedence which his conventional position in society would give him, would disgrace the philosophy of the Order, and by so doing lay a sacrilegious hand upon that sacred bond by which we are indissolubly united to each other.—*Gadick.*

At our introduction into Masonry, we seek for an able guide to conduct us from this dark state of human life into light, and when arrived at that desired point, we are struck with the symbolic representations before us; and under promise of fidelity we begin our career in this secret society of Free and Accepted Masons. We emerge gradually from the lowest vale, and by study arrive at the highest degree of the occult science, or to the greatest mental perfection.—*Insenbeth.*

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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