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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XIX.

In my last paper I glanced at the military and maritime qualities which are united in the Anglo-Saxon race, by the exercise of which they have asserted and maintained their high position amongst the nations of the earth. Notwithstanding the comparatively small extent of their home-territory, and the inferiority of their military strength and appliances, they have achieved those conquests and hold those possessions which have already been described. What they have lacked in the numerical strength of their armies, they have made up in their wonderful pluck and endurance. They are brave in fight, and heroic in suffering. No privations or discomforts have sufficed to make them succumb in the face of an enemy, however numerous and powerful, or advantageously circumstanced he might be. They have "supreme endurance in war and in labour;" and their kindred in Germany and in America exhibit the same invincible strength and heroism, and the same self-sustaining qualities. One of the most ardent desires of the first Napoleon was to secure the alliance of England, believing that France and England united might rule the world. But it was not to be. The pre-eminence was reserved for the Saxon, and England, Germany, and America—one race—now rule the world. To England it has been given to occupy the more prominent part in diffusing the truth, for the preservation and promulgation of which Israel was selected, and for the accomplishment of which, power and independence were indispensable. Accordingly, the Anglo-Saxon history is a continuous record of triumphs over difficulties, and of conquests over the opposing powers of darkness and oppression. On this I must be permitted to quote the testimony of one of a rival race, the Abbé Milot, a French Roman Catholic and professor, to whom I have before referred. In the preface to his "Elements of the History of England," he thus writes, and although his sketch is tinged by the bias which we might expect in one so far removed from us in race and religion, his admiration for our character and achievements was not overcome by his predilections and prejudices:—

"No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We

see here a people free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and the despotism of the ambitious William, Duke of Normandy; gloriously governed by Henry the Second, the most powerful monarch of Europe, though embroiled with the Church; they groaned afterwards under the tyranny of King John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then imposed their crown on France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, called forth its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and to revenge itself had only to leave its enemy a prey to dissensions still more cruel. Two rival, but kindred, houses, impelled to arms by rage and ambition, snatched from each other's brow a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master, and England became a theatre of anarchy and carnage. Under the Tudors we see tranquility restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers over religion itself; and Rome, for having opposed him, loses, at one blow, a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship which, having truth for its basis, ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she renders for ever detestable herself and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people an immense career of commerce, and fixes in the ocean the foundations of the English Dominion. Continually surrounded by enemies, foreign or domestic, she defeats conspiracies by her prudence, and triumphs over the forces of Philip the Second by her courage. Happy had she known how to conquer her own heart, and to spare a rival, whose blood, alone, tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold, on which his mother received the stroke of death, serves him as a step to mount the throne of England, from which his son is destined to be precipitated, to expire also on a scaffold. It is at this period we see multiplying before our eyes those celebrated scenes of which the universe furnishes no example: an absurd fanaticism forming profound systems of policy, at the same time that it signalises itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power; subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded, as a rebel. The hypocritical author of all this, reigning with as much glory as power: making himself the arbiter of crowns, and enjoying, even to his tomb, the fruits of his tyranny: the Parliament—the slave of the

Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures—that of making laws, and maintaining their execution. At length, from this chaos of horrors, comes forth a government which excites the admiration of Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiment of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt; they call in a deliverer; the Stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destinies of nations, makes France tremble, humbles Louis the Fourteenth, and covers herself with immortal glory, by giving him peace, in spite of the clamours of an ambitious cabal. Anne, with less talent and more virtues than Elizabeth, has merited one of the first places among great monarchs. The sceptre passes again into foreign hands, complicated interests embarrass the government, and the British Constitution seems declining from its original principles."

The averment with which the Abbé concludes is true. Upon the death of Anne, George, Elector of Hanover, was proclaimed king. The Whigs having thus secured their object, the Tories opened a correspondence with "the Pretender." The West of England and Scotland, rising, proclaimed Charles Stuart king, and a day was fixed for his coronation. But the Whigs again triumphed. The Pretender and many of his distinguished adherents escaped to France, and the Hanoverian family was established on the throne. The party contests of the Whigs and Tories, however, waxed fiercer and fiercer; and in the time of George the Second, bribery and intimidation were unscrupulously employed by one party to put down the other, so that Parliament became a hotbed of corruption, and the instrument of aristocratic misrule and violence. The electoral system was an impudent sham, employed for the purpose of maintaining and strengthening the power of which the aristocracy had possessed themselves. As Sidney Smith wrote, "The country belongs to the Duke of Rutland, Lord Lonsdale, the Duke of Newcastle, and about twenty other holders of boroughs. They are our masters." So far was the House of Commons from being a representation of the people, that when Pitt informed the king that the House of Commons desired his mercy to be exercised in favour of Admiral Byng, his Majesty replied, "You have taught me, sir, to seek for the popular opinion elsewhere than in the House of Commons." In the few boroughs that were not absolutely ruled by the aristocracy, bribery and intimidation formed the "constitutional" power. Foote, in one of his comedies, makes an elector say, "When I first became an elector, I got only thirty guineas for a pair of knight's boots, whereas my neighbour, for just the same affair, had the luck to receive a fifty-pound note for a pair of wash-leather breeches." This was only a fair representation of parliamentary corruption. In 1790, a gooseberry-bush was sold, during an election, for £800. The polling, in case of a contested county election, lasted forty days, during which time the public-houses were thrown open, and the candidates paid for all that was therein eaten or drank. In 1767, Lord Chesterfield

wrote to his son, that rotten boroughs were to be had for from £3000 to £5000; but they soon rose to £9000, and then very much higher, for, at the election of 1794, Gatton fetched £70,000, and Lord Monson is said to have given as much as £180,000 for it. To bribery was added coercion; and Court influence made itself felt by the withdrawal of custom, or the dismissal of functionaries. What was done in the Palace was done elsewhere, and wherever intimidation or coercion could be substituted for bribery, it was unsparingly used. And all this was openly defended in Parliament itself, as necessary for the well-being of the country. "According to the theory of the Constitution," said the Earl of Chatham, "there should be a constant connection between the representatives and the electors. Will any man say that this connection now exists?" Speaking of the close boroughs, he said, "They are the rotten parts of the Constitution, but, like the evils of the body, we must bear them patiently—we must carry them about with us; the limb may be mortified, but amputation would be death." And Burke declared that the Parliament was still, and ever had been, exactly what it should be; and that whoever wished to reform it would be attempting to overthrow the Constitution. It needs hardly be said, that the result of this state of the parliamentary "representation," as it is called, was to place the lower ten thousand at the mercy of the upper ten thousand. This was described by Lord Erskine, in alluding to the trial of Hardy for high treason, he having been his counsel. Referring to the pressure against which he had to contend, he said, "Under all this I could have looked up for protection, in other circumstances; I could, as defending one of the people in a fearful extremity, have looked up to the Commons of England, to hold a shield before the subject, against the Crown; but in this case, I found that shield of the subject a sharp and destroying sword, in the hands of the enemy—the protecting House of Commons was itself, by corruption and infatuation, the accuser, instead of the defender, of the subject: it acted as an Old Bailey solicitor, to prepare briefs for the Crown, and that in a case which the judges declared to be so new that they were obliged to try experiments in the legal constitution, to find a way of trying it."

The power of the aristocracy, as exercised through their landowning, and their control over the legislature, was such as can now scarcely be conceived of. As Emerson remarks, "The Selwyn correspondence, in the reign of George the Third, discloses a rottenness in the aristocracy which threatened to decompose the State. The sycophancy and the sale of votes and honour, for place and title; lewdness, gaming, smuggling, bribery, and cheating; the sneer at the childish indiscretion of quarrelling with £10,000 a year; the want of ideas; the splendour of the titles, and the apathy of the nation are instructive, and make the reader pause, and explore the firm bounds which confine these vices to a handful of rich men. In the reign of the Fourth George, things do not seem to have mended, and the rotten debauchee let down from a window, by an inclined plane, into his coach, to take the air, was a scandal to Europe."

This might seem to be enough to sink the nation into a slough of despond; but, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness" (Isa. xli. 10). Through all insurrections, and intrigues, and political and religious corruption, through wars and con-

spiracies, the nation has been borne, and we have lived to see the day in which the butresses which were raised to preserve aristocratic rule and misrule, and all the exclusive privileges which they had taken to themselves—monopolising not only the seat of power, with all its appendages and emoluments, but the great seats of learning also—colleges and universities—are being thrown down, one after another, and all classes are taking their proper places within the portals of the Constitution, while the foundations of that glorious edifice are being so enlarged and strengthened that we may foresee the time when it shall be said of the race, "Behold, I will lay thy stones with fair colours, and thy foundations with sapphires: and I will make thy battlements of rubies, and thy gates of carbuncles: and the whole circuit of thy walls shall be of precious stones; and all thy children shall be taught by Jehovah; and great shall be the prosperity of thy children. In righteousness shalt thou be established. Be thou far from oppression; yea, thou shalt not fear it; and from terror, for it shall not approach thee. . . . Whosoever is leagued against thee shall come over to thy side. . . . Whatsoever weapon is formed against thee it shall not prosper; and against every tongue that contendeth against thee thou shalt obtain thy cause. This is the heritage of Jehovah's servants, and their justification from me, saith Jehovah" (Isa. liv. 11-17).

#### TRADING on MASONIC REPUTATION.

A practice—to call it by its mildest name—has found its way among us. I allude to that of bartering and trading upon Masonic reputation. This practice, pernicious in every way, can not wholly have escaped your observation. It spreads, like every other evil, and in the West seems to have passed unrebuked. I desire to point to it as *immasonic*, and brand it as infamous. What would we not be justified in saying of that man who, to obtain special favour or credit, or to sell his merchandise, pledges his sacred honour as a man and a Mason, but when his end is attained or his business accomplished, scruples not to bid open defiance to him by whom he has been so kindly favoured. Such men are suffered to pass through the door of the Mystic Temple. Shame, shame upon such! they no longer deserve the name of Mason, for they have long since forfeited all claims they may have had by such practices, so closely akin to swindling, and professions full of falsehood. Figure to yourselves, I pray you, one who, having put on our sacred and time-honoured emblems, goes out into the world, and in the full blaze of day unblushingly prostitutes them for mercenary purposes. Scorn is the sole reward due to all such pretenders. May stern contempt meet them at every turn, until they reform or for ever abandon our temples and avoid our ranks on public and private occasions. I trust this Grand Lodge will, at this time, put its mark of condemnation upon all such vices, and thus reaffirm a right as old as our Institution, to correct such as threaten its prosperity. The integrity of Masonry depends upon the purity of its members. There is no purity in wrong—no sanctity in vice. Whoever, then, would be an upright man and a Mason, must eschew the one and avoid the other. A stand must be taken! The time is propitious! Let us, then, do what both law and reason dictates, and find our recompense in a continuance of order, harmony, and peace; and, while we rejoice in personal progress, no less so may we in the unsullied beauty of our ancient Order. Time tries all things and tests all reputations. We, too, must pass the ordeal. May the Supreme Architect grant us the power to do somewhat as Craftsmen to which our successors can point with joyous pride and receive with glad emotions.—*Jno. H. Brown, G.M. Kansas.*

#### PROVINCIAL GRAND LODGE OF CHESHIRE.

On Thursday, the 21st instant, the Right Honourable Lord de Tabley, R.W.P. Grand Master, held his annual Provincial Grand Lodge of the province of Chester at the Castle Hall School, Staleybridge, which was more largely and influentially attended than any that have yet been held. His lordship's popularity as the Masonic head of the province has never been doubted, and the gathering on Thursday, as well as the hearty reception given to him by all the brethren assembled, gave still further evidence of the high place he occupies in the affection and esteem of all classes of Masons within his jurisdiction. The Staleybridgers made their rather uninviting town as pleasant and lively as possible by a profuse display of bunting in the principal streets, and crowds of open-mouthed spectators lined the principal thoroughfares when the brethren of the mystic tie turned out as a body to attend church, The Birkenhead contingent, about thirty strong, started from Lime-street about eleven o'clock, and arrived at Staleybridge shortly after twelve, where a large body of Masons from the other parts of the province had already assembled. With one exception, the whole of the thirty-five lodges in the province were represented, there being about 270 brethren present, exclusive of visitors.

Amongst the principals in Masonry present were Bros. H. Bulley, P.P.J.G.W.; S. E. Ibbs, P.G.S.B.; J. P. Platt, P.P.J.G.W.; J. F. Jones, W.M. 1276; Thomas Platt, P.P.J.G.D.; E. Friend, P.M. 1013, W.M. 1289; F. K. Stevenson, P.M. 537 and 1289; J. H. Johnston, P.P.G.S., S.W. 477, W.M. 1350; J. B. Mackenzie, 349; T. K. Hughes, P.M. 477, W.M. 1013; W. Little, Sec. 477; E. Harbord, P.M. and W.M. 477; Thomas Dixon, S.D. 477; John Griffiths, J.W. 477; J. Sillitoe, W.M. 605; John Horbury, P.M. 605 and W.M. 1325; R. Ridyard, 477; J. Buckley, S.W. 1322; J. Lancashire, W.M. 1354; W. Davies, W.M. 1218; James D. Buerley, P.M. 1088; W. Emmett, W.M. 1088; J. D. Kennedy, P.P.G. Treas. E.L.; F. Gaskell, W.M. 267; J. H. Hartley, S.W. 1126; R. Gracie, P.M. 477; John Clayton, W.M. 89; G. Seddon, P.M. 830; J. R. France, W.M. 830; J. Drinkwater, W.M. 361; C. Hadfield, P.M. 830; J. Ashton, P.M. 320; S. Warhurst, P.M. 89; J. Bowden, W.M. 336; T. H. Fleming, W.M. 1088; J. McEvoy, W.M. 721; P. Wills, P.M. 1088; W. S. Astle, P.M. 267; S. Drury, P.M. 89; J. E. Williams, W.M. 425; J. Howard, P.M. 1030; W. Bradley, P.M. 89; C. H. Hill, P.M. 1276 and 321; James M. Radcliffe, S.D. 605; C. Staley, J.D. 605; C. Dutton, P.G.S.B.; S. W. Wilkinson, Past P.J.G.D.; T. Smith, P.P.J.G.D.; J. Brattan, P.G. Supt. of Works; E. J. Willoughby, P.P.J.G.W.; and R. Beales, P.P.J.G.W.

About an hour after the specified time (12 o'clock), the R.W.P.G.M. and the other Grand Officers entered the lodge room, and were received in a truly Masonic manner. The lodge was then opened in a due form, after which the roll was called. The P.G. Secretary read the minutes of the last annual and special Provincial Grand Lodge meetings, which were confirmed unanimously. The minutes of a meeting of the committee of the Fund of Benevolence on the 29th March last were also read and confirmed without comment. The R.W.P.G.M. read a letter from the P.G. Treasurer apologising for and regretting his absence from ill-health, and afterwards expressed a hope that he would soon be restored. When it was considered that only 18 years had elapsed since they had merely £300 invested, and contrasting that with the present financial position of the Fund of Bene-

volence, he thought they ought to congratulate themselves on the progress which had been made in the cause of charity.

The Deputy Treasurer read the statement of accounts of the Fund of Benevolence, from which it appeared there were £1200 invested, and £70 6s. 4d. in hand, and the Provincial Grand Lodge Fund now amounted to £145 14s. 1d.

The R.W.P.G.M. said he doubtless expressed the cordial feeling of that numerous and influential meeting when he rose to propose that Bro. Bland be re-elected P.G. Treasurer for the next twelve months. This re-election was fully warranted by the healthy state of the funds. He again expressed a hope that Bro. Bland might soon be restored to health.

Bro. Cope said he had much pleasure in seconding the nomination, especially as it was now made for the eighteenth time.

The proposal for the re-election of Bro. Bland was then carried amid loud cheers.

The R.W.P.G.M. then invested the following Grand Officers, each of whom was cordially applauded, the investiture by his lordship being made with that suavity and kindness of manner which have made him so popular in his province:—Charles Dutton, P.G.S.W.; Captain Fearnly, P.G.J.W.; Rev. R. Hodgson, P.G. Chaplain; J. Wood, P.G. Reg.; G. H. Griffiths, P.G. Secretary; T. Wainwright, P.G.S.D.; W. I. Bates, P.G.J.D.; J. T. Lea, P.G. Sup. of Works; F. Jackson, P.G.D.C.; T. Bowers, A.P.G.D.C.; F. K. Stevenson, P.G.S.B.; Barlow, P.G.O.; B. Cooper, P.G. Pur.; J. Swindell, P.G. Tyler; Fenton, Hill, Howard, Jackson, Ingham, and A. Wallace, P.G. Stewards.

The R.W.P.G.M. then said he could not do better than re-appoint Bro. Cope as Chairman of the Committee of the Fund of Benevolence for the ensuing year, feeling that in doing so he was only consulting the feelings of every Brother in the province. (Loud cheers.)

The R.W.P.G.M. said he would now address a few words to the brethren, and he was happy to be able to say they would be words of good omen and congratulation—congratulation on the state of Masonry in that province. He could not help expressing satisfaction at the harmonious working of all the lodges throughout that large district, and the complete good feeling which prevailed generally amongst the brethren of their Order. (Cheers.) He hoped and trusted that the spirit of Masonry would spread—and it would spread—and that brotherly love and harmony would increase. The past year had not been characterised by any remarkable event, but the progress of Freemasonry had been slow and steady, which was, perhaps, more satisfactory than any sudden outburst of new lodges. He had the satisfaction of consecrating a new lodge in that province on Monday last, which promised to take a high place, bearing the name of one whom they all respected—the Cope Lodge. (Applause.) The Fund of Benevolence was in a most flourishing state, and during the past year £50 had been voted for the relief of the sick and wounded in the war, and £30 for the relief of two deserving brethren. His lordship also referred to the success which had attended their efforts in obtaining the admission of one boy to the London Freemasons' School, which was entirely owing to the exertions of the committee. He also congratulated the brethren in the province in having three boys in the school, five old Masons on the Annuitants' Fund, and two widows on the charity—a fact which was highly satisfactory. He trusted the brethren would pull together in the future, so that they might always carry their candidates. He also expressed great satisfaction at the cordial reception the Provincial Grand Lodge had received from the brethren in Staleybridge, as shown by their large muster, and concluded by announcing his intention of holding the next Provincial Grand Lodge at Crewe. (Applause.)

After a vote of thanks had been proposed to the Rev. Thomas Floyd, incumbent of Holy Trinity Church, for the use of that building for the service, the lodge was closed in due form and with solemn prayer.

Headed by the band of the 13th C.R.V., a procession was formed, and the brethren pro-

ceeded to Holy Trinity Church, where full cathedral service was performed under the direction of the P.G.O. (Bro. G. Barlow). A sermon was preached by the P.G. Chaplain (Bro. R. Hodgson), who gave a discourse peculiarly suitable to the occasion. A collection amounting to £20 10s., was made at the close of the service, which will be divided between the Fund of Benevolence and the district infirmary of Staleybridge.

On their return from church, nearly 300 brethren sat down to dinner in the Mechanics' Hall, under the presidency of the R.W.P.G.M., who was supported right and left by the Prov. Grand Officers, past and present. The repast was anything but satisfactory, and complaints were very general as to the insufficient supply of provisions, there being something like a scramble to get anything in the shape of creature comforts. The excuse for shortcomings was that the number who sat down greatly exceeded what was anticipated, and it was also stated that the purveyor had made the provision at very short notice, in consequence of the person entrusted with the arrangements having given them notice only on the previous evening. As all the brethren paid the full figure, however, and as many had only a half-dinner and no dessert, the complaints were not without good foundation. The gallery was fully occupied by a brilliant and fashionable assembly of ladies, to whom cake and wine were supplied during the evening. The large hall was decorated with great taste by a profuse display of flags, parti-coloured cloth, flowers, &c., giving the interior of the hall a peculiarly striking and attractive appearance.

After dinner, the R.W.P.G.M. proposed the toast of "The Queen," referring to her Majesty's recent illness, and expressing a fervent hope—a hope which must be cordially cherished by every Mason—that she might be speedily restored to health, and be long spared to reign over them. (The toast was honoured with great cordiality.)

In proposing the toast, "M.W. Patron of the Order, H.R.H. The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family," his lordship said he had great pleasure in being present recently at the installation of the Prince of Wales as W.M. of a private lodge—the Royal Arthur. By taking this position, H.R.H. had shown his interest in the Craft, and proved that he was a true and enthusiastic Mason. He had also given his countenance to all the dinners connected with their Charities, and was, therefore, with the Countess of Chester (the Princess of Wales), worthy of their cordiality in honouring that toast. (Drunk with the greatest enthusiasm.)

Lord de Tabley then gave "The Health of the M.W.G.M., the Marquis of Ripon," a Masonic sovereign of whom they had just cause to be proud, and he was certain the brethren would drink the toast with all the enthusiasm which it deserved. (Loud cheers.) He considered the Craft was particularly fortunate in having a man of Lord Ripon's position and ability to preside over them—(hear, hear)—and doubly fortunate, when they found he could devote so much time to the performance of his duties. He was not only distinguished as a statesman, but equally so as a Mason. His mission to their English-speaking cousins in America had been carried out in the true spirit of Masonry—(hear, hear)—and with all the ability of a statesman. (The toast was received with great cordiality, and "three times three.")

Lord de Tabley next gave "The D.G.M., the Earl of Carnarvon, and the officers of the Grand Lodge, Past and Present," and said he was proud to have had several of their number present at the meeting that day. In referring particularly to Lord Carnarvon, he said his lordship was above party politics in connection with the Craft, in which he was only guided by brotherly love. (The brethren received the toast with the greatest cordiality.)

Bro. Latham, Past G. Reg., whose name, along with Bro. Cope's, was coupled with the toast, returned his most hearty thanks for the manner in which the brethren had honoured the toast.

He could assure them that all connected with the Grand Lodge were most anxious to do their duty and attend to the interests of all the lodges; and although the charge was sometimes brought that provincial interests were overlooked, it was not because the officers of Grand Lodge willingly neglected them, but because the different lodges in the country did not send up their Masters and Wardens to attend the Grand Lodge. (Hear, hear.) Apart from this subject, however, he had a charge to bring against some one—and particularly against those who had had the arrangements in hand in connection with the proceedings of that day—for degrading the sacred cause of Masonry into mere processions through the streets. Whereas, the procession of Masons was only allowed for a particular object, where something was to be done, that day they had been taken, at great trouble and inconvenience, through street after street, where nothing was to be seen and nothing to be done. Therefore, in the names of Masonry and the Grand Officers, he must strongly protest against such proceedings, which would bring Freemasonry into the same category with Oddfellows, Druids, and other bodies of a like nature. The objects of Masonry were much higher, and not like those of mere benefit societies, which get up their processions with the view of attracting members and securing contributions. The objects of Freemasonry were charity and benevolence—not to benefit themselves, but to do good to the whole world. He, therefore, thought Masons should act differently from those societies, whose principal object in these processions was to raise funds to support their members in old age. As a proof that Masonic objects were not to be limited to their own lodges, he (Bro. Latham) might adduce that precedent when that Great Master—one of the greatest Masons who ever lived on this earth—was asked on the holy mountain whether there should not be three lodges—one to celebrate the Christian dispensation, one the Masonic dispensation, and one the prophetic dispensation—made no answer but went down to the world to suffer persecution and do good to the whole world. If Masons acted in this way, instead of considering the Craft a mere gathering for their own purposes, it would then be respected all over the world as one of the links in the grand chain of human sympathy.

Bro. Cope, who was received with long and continued applause, also responded to the toast, and before sitting down proposed "The R.W.P.G.M.," passing a glowing eulogium upon him as a Freemason, a statesman, peer, landlord, and neighbour, and expressing an earnest hope that he might long be spared to reign over the province of Cheshire. (The toast was received with the utmost enthusiasm.)

Lord de Tabley, on rising to respond, was again cheered to the echo. He remarked that he had never seen a more numerous or influential gathering of that lodge than there had been that day, only one lodge out of the province being unrepresented. Bro. Latham had referred to a most difficult and delicate subject, and one with which he also felt a little puzzled, but one in which he felt bound to submit to the feelings of the province, and those particular towns and localities which he visited. ("Hear, hear," and cheers.) Strictly speaking, they had no right to go to church, but they did so in accordance with ancient custom, irrespective of creeds or sects, and as one great community. He must speak with great respect of Foresters, Oddfellows, and other societies of a like nature, which were all excellent in their way; but the brethren ought to remember that, as Freemasons, they were bound together for the sacred cause of charity. While thinking their processions ought to be curtailed, that which had taken place that day had brought out the evidence of a hearty welcome by the inhabitants of Staleybridge. If they asked him as a Mason, he would say, "Don't have any processions;" but if they asked him as a P.G.M., he felt it his duty to concur in the arrangements made by those who managed them. (Applause.)

The toast of "Bro. George Cornwall Legh, M.P., R.W.D.P.G.M., and the P.G. Officers," was responded to by Bro. Dutton, P.S.G.W.,

Mayor of Chester, who remarked that he felt the responsibility of that office more than those in connection with his native city, because he followed one (Bro. Cope) who had long and ably performed the functions devolving upon him.

The P.G.M. then proposed the toast of "The W.M.'s of the Moira and Royal Edward Lodges," and, in reply, Bro. Davies, D.C. 324 and W.M. 1218 (who spoke on behalf of the brethren referred to), said he deeply regretted to hear the remarks which had been made upon other orders, which fulfilled their duties as sincerely as Freemasonry itself. (Hear, hear.) He regretted this all the more because he felt bound to say that four-fifths of the brethren present belonged to other orders. (Cries of "No," and "Yes.") They ought to give the members of those orders credit for honesty; but he quite agreed with Bro. Latham in thinking that there ought to be no Masonic processions through the streets, and therefore he hoped that brother would not carry away with him the impression that they were fond of parade.

After the toast of "The Visiting P.G. Officers of the neighbouring Provinces" had been responded to by Bro. Kennedy, P.P.G.T. E.L., Lord De Tabley gave "The charities within the Province," referring especially to the Cheshire Masonic Educational Institution.

Bro. J. P. Platt acknowledged the toast, remarking that in their educational institution they had 24 children who were receiving its benefits. That institution had great claims upon the brethren within the province, and he trusted they would continue their efforts for its prosperity.

"The London Charities" (proposed by Bro. J. P. Platt, and acknowledged by Bro. Cope), "The Visiting Brethren," and, "All Poor and Distressed Masons," were amongst the other toasts on the list. During the evening an excellent selection of music was sung at intervals by Bros. Edmondson, Stafford, Andrew, Ball, Vaudrey, and Moss, under the direction of Bro. Barlow, P.G.O., who presided at the pianoforte.

#### PROVINCIAL GRAND LODGE OF WARWICKSHIRE.

The annual meeting of the Provincial Grand Lodge of Warwickshire was held at Kenilworth. The brethren assembled at the King's Arms Hotel, where proceedings were opened in the Stoneleigh Lodge, of which Bro. Bushell is Worshipful Master. Lord Leigh, as Prov. G.M., assumed the chair. There were also present: Lieutenant-Colonel Machen, Deputy Provincial Grand Master. Officers of the Stoneleigh Lodge: F. Bushell, W.M.; J. D. Whitty, P.M.; H. E. Barton, S.W.; B. Hicks, J.W.; H. Bursell, J.W.; F. Stonhouse, Chaplain; J. Overton, Secretary; G. Godfrey, S.D.; W. Manton, J.D.; J. Owen, I.G.; W. Turner, Tyler; D. R. Wynter, Senior Steward. Members: Flinn, Stockwell, Hammond, Owen, Adams, Hicks Eaves, Corbett, and Masters. Visitors: J. R. Chirm, P.M. 473; J. Darwen, P.M. 473; M. Baker, W.M. 1016; C. H. Williams, W.M. 43; W. Ketley, W.M. 739; E. Worrall, P.P.G.D.C.; H. Harding, 587; Henry Watts, Athol Lodge; S. Wood, S.W. 1163; J. Walker, W.M. 254; W. Hall, W.M. 1031; J. Goffe, 1246; J. Hutton, W.M. 473; G. Rogers, 1246; H. Swinson, J. Kennedy, J.D., 1031; F. Cohen, W.M. 1333; J. Somers 1153; H. Holemshaw, W.M. 138; W. Walters, P.M. 74; M. Suffield, P.M. 925; J. W. Taverner, P.M. 432; W. M. Cooper, 1180; W. H. Powell, W.M. Leigh Lodge; J. W. Vivian, J. G. Biermas, J.W. Temperance 739; J. Beech, P.G. Secretary; H. Smith, W.M. Holte Lodge; R. Redman, 892; W. D. Fairfax, P.M. 43; Edward Bushell, 254; Thomas Jackson, Old Globe Secretary; G. P. Dunn, P.M. 301; P. Packwood, P.M. 1014; T. Clarke, 284; T. H. S.

Cundall, 284; R. D. Vaughton, W.M. 567; G. S. Walton, 567; W. Hawkins, 1180; C. A. Horton, 1180; W. H. Hayward, S.W. 887; W. Shakespeare 887; C. F. Crich, J.W. 395; J. Pursall, P.G.S.W.; T. Griffiths, 395; T. Bragg, P.M. 74; J. P. Salt, P.G.S.B., 887; C. Lee, P.G.S.D.; J. Bragg, P.M. 473; T. Clarke, P.P.G., S.W. 254; V. Taylor, 925, P.G.P.; G. W. Dickenson, P.P.G. Supt. Works, 502; H. Swete, P.G.O. 1222; J. W. Hance, 395; J. B. Hall, 1031; E. Burfield, 395; W. Walby, 395; H. Slantey, 393; W. Green, 395; and many others.

After the opening of the lodge in the customary form, the various lodges were called. After which the roll of P.G. officers was submitted. The minutes of the P.G. Lodge, holden at the Grosvenor Lodge, Birmingham, on April 19, 1871, were then confirmed. The reports of the Audit Committee and the Benevolent and Annuity Fund Committee were next laid before the meeting and approved.

P.G.S.B. Salt presented the lifeboat report, which stated that the first meeting of the committee was held at the Masonic Hall on May 3rd, at which the following officers were appointed:—Bro. Lord Leigh, P.G.M., president; Bro. Colonel Machen, D.P.G.M., chairman; Bro. Capt. Salt, P.G.S.E., treasurer. At a meeting of the committee, held on 7th September, additional subscriptions, amounting to £100 11s., were announced, making a total of £263 18s. 6d., leaving to be collected £216 18s. 6d. The committee had issued 1,000 circulars to brethren in the provinces, and it was hoped that when the lodges resumed labour, the amount required to complete the subscription list would be speedily forthcoming. The committee was of opinion that the time had arrived when a vigorous effort should be made to close the list, and urged upon the brethren the desirability of taking steps to accomplish that object.

D.P.G.M. Machen, in moving the adoption of the report, remarked that the lodges of the province were deeply indebted to Bro. Salt for the kind interest he had taken in, and great labour he had bestowed upon, the scheme for purchasing a Warwickshire Masonic Lifeboat. He hoped that before the lodge met again, the whole of the money required would be subscribed. He was gratified to announce that the Provincial Grand Master (Lord Leigh) had authorised the Hon. Secretary to double his subscription of ten guineas. He trusted that the liberal act of his lordship would be an incentive to those who had not yet contributed to the fund.

The adoption of the report having been duly seconded,

Bro. Salt announced that the committee had arranged to hold their next meeting in November, for the reason that by that time all the lodges in the provinces would have met for business. It required only the small sum of £10 from each lodge to complete the subscription list. If it were possible to launch the boat before winter, the Freemasons of Warwickshire would have the satisfaction of feeling, when they ate their Christian dinner, that something had been done by them for those whose dangerous business it was to go down into the deep waters, and brave the tempest, for a livelihood. Looking to the temper of the lodge, and the Freemasons generally, upon the subject, he had no doubt that before the next meeting the balance required to purchase the lifeboat would be subscribed.

Bro. Quilter (Holte Lodge) rose to present to the P.G.M. a cheque for 20 guineas, the proceeds of a garden party held the other day at the Aston Lower Grounds in

aid of the Masonic Lifeboat scheme. Bro. Quilter said he had hoped the contribution would have been double the sum; but there was the satisfaction of knowing that the introduction of ladies into the gathering had resulted in the collection from them, after tea, of a sum of nearly seven guineas.

The P.G.M., on behalf of the Grand Lodge, thanked Bro. Quilter for his kindness, and for his handsome subscription. He added that the brethren must be deeply indebted to Bro. Salt, for the warmth and energy he had displayed in the movement.

The report was then adopted, and notice of motion was given that at the next meeting a vote of twenty guineas towards the lifeboat, from the funds of the Prov. Grand Lodge, would be proposed.

The only Warwickshire candidate for the Masonic Charities was a girl named Jennings, whom it was unanimously resolved to support. Her father was an old and a deserving member of a Birmingham Lodge.

After the lodge meeting, the brethren proceeded to church, where a sermon was preached by the Rev. Bro. Harris, Provincial Grand Chaplain. He selected for his text the 6th verse of the 133rd Psalm, "Behold, how good and how joyful a thing it is for brethren to dwell together in unity." After speaking generally on the blessings of peace and concord among men, and the horrors of warfare, such as had been witnessed recently on the Continent, he proceeded to remind his brother members of the peaceful principles on which their order was based. They called themselves, and were proved to be so, an ancient and honourable fraternity, and without question that appellation was strictly true and appropriate. Ancient they were, and honourable they must be, if they only carried out in their daily lives their professed principles. In proof of antiquity, they could point to a countless number of stately edifices, the foundations of which were laid by members of their Craft, in remote ages gone by, and were by them erected for purposes of worship, defence, or beauty. Even in the neighbourhood of the church in which they were now assembled, stood the ruins of a proud castle which once over-awed the nation with its towers and battlements, among the walls of which were stones speaking to the initiated of the labours of their ancient operative brethren. As to their being an honourable body, he need scarcely remind them that for many a century past, the best and noblest in the land had regarded it as a high honour to have their names enrolled as members of their order. But that was not all, there was still another and a higher sense in which they might claim to be regarded as honourable—namely, those glorious principles to which they had given in their adhesion, and to carry out which was their solemn profession. These were faith, hope, charity, brotherly love, relief, truth, loyalty, justice, and virtue—a trial of three-fold cords, which neither the malignity nor subtlety of their foes could rend asunder. Here were to be found true "liberty, equality, and fraternity," words much abused by the world, and but slightly comprehended by many; but they represented principles really ancient, which lay at the bottom of all true religion, of all civilisation, of all that constituted a man's duty to his God and his neighbour.

At the conclusion of the service, a collection was made in aid of the benevolent fund of the Order. The brethren then marched back to the King's Head, where a first-class dinner was provided by Mr. Dempster, the landlord. Lord Leigh presided.

PROV. GRAND LODGE of JERSEY.

The annual meeting of the Provincial Grand Lodge for the Island of Jersey was held on the 18th instant, at the Masonic Temple. The R.W. Bro. Colonel Edward C. Malet de Carteret, Prov. G.M., occupied the throne, assisted by W. Bros. Dr. J. Le Cronier, D.P.G.M.; A. Schmitt, S.W.; J. O. Le Sucur, as J.W.; Edward D. Le Couteur, P.P.G.S.W., as Secretary; P. W. Benham, Treas.; A. Viel, S.D.; H. E. Tinckam, Dir. of Cers.; Ed. M. Lott, Organist; General Lane, C.B., Sword-bearer; Fred. Cooke, Purst.; John Thomas du Jardin, P.P.G.S.W.; W. Adams, P.P.S.G.W.; Ph. Binet, P.P.G. Reg.; C. Kingsworth, P.P.J.G.W.; John Durell, P.P.G. Treas.; John Blampied, P.P. Dir. of Cers.; Henry L. Manuel, P.P.G.D.C.; Col. Kelly, the Prov. G. Stewards, Masters, Past Masters, and Wardens of the several lodges in the province, and about 40 other brethren.

The Prov. Grand Lodge was opened in due form, when the minutes of the last Prov. Grand Lodge were read by the Secretary and confirmed. The report of the Committee of the Local Fund of Benevolence was also read, approved, and received.

The Treasurer read a financial statement, duly audited, for the past year, and an abstract of the accounts to the present time, which were unanimously adopted.

The report of the Committee for General Purposes was next presented, stating that the following lodges had made their returns, viz., Mechanics (245), Royal Sussex (491), La Césarée (590), Royal Alfred (877), St. Aubin's (958), and Prince of Wales (1003). This report was also adopted, and ordered to be entered on the minutes.

Before presenting to Bro. John Durell, a vote of thanks, artistically inscribed on vellum, in accordance with the resolution adopted at the last meeting of Prov. Grand Lodge, the Prov. Grand Master expressed his pleasure in being called upon to remit him this mark of high esteem and appreciation by the Prov. G.L. of his continuous and zealous efforts to promote the advancement of Masonry, and the interests of the Craft in this province particularly, as the most effective means the brethren had of conveying to him their fraternal regard, and in recognition of his faithful and devoted services to the Fraternity. The Prov. G.M. then read the inscription, which is as follows:—

"At a meeting of the Prov. Grand Lodge held at the Masonic Temple, on Tuesday, the 13th October, 1870, it was unanimously resolved, on the proposition of the R.W. Bro. Col. E. C. Malet de Carteret, Prov. G.M., seconded by the V.W. Bro. Dr. J. Le Cronier, D.P.G.M.:

"That the most cordial thanks of this Provincial Grand Lodge be due, and are hereby given, to W. Brother John Durell, P.M., P.Z., 590, for the admirable, honourable, and satisfactory manner in which under difficulties of no ordinary character, he has faithfully, and with credit to the Craft, filled the high and responsible office of Provincial Grand Treasurer during four consecutive years, viz., 1866, 1867, 1868, and 1869; and that a copy thereof, inscribed on vellum, be presented to that worthy brother."

The tableau, neatly framed, containing the vote was then handed to Bro. Durell, and full Masonic honours were paid to the deserving recipient.

W. Bro. John Durell, on rising to respond, was received with repeated rounds of applause. He set forth, in a few feeling words, the lively gratification which had come to him in the presentation of the testimonial he had just received. He felt assured his efforts, humble as they had been, were at least directed to one great point—the advancement of Masonry and the promotion of fraternal concord and affection; and in thanking cordially the Prov. G. Master and the brethren for this token of their approbation of his services, he concluded by wishing all prosperity and happiness to those who had thus kindly marked their approbation of his Masonic conduct.

Bro. P. W. Benham was unanimously re-elected Prov. Grand Treasurer, and the following brethren were appointed and invested by the R.W. Prov. G.M. as Provincial Grand Officers:—

John Durell, P.M. 590	...	S.W.
Edwin M. Lott, P.M. 245	...	J.W.
P. W. Benham, P.M. 244	...	Treasurer.
W. T. Pugsley, P.M. 245	...	Registrar.
J. O. Le Sucur, P.M. 491	...	Secretary.
O. Dodge, W.M. 245	...	S.D.
Frederick Cooke, W.M. 877	...	J.D.
Abraham Viel, P.M. 590	...	Supt. of Works.
Henry L. Manuel, P.M. 590	...	Dir. of Cers.
De Le Geyt, 877	...	Asst. D. of C.
H. E. Tinckam	...	Sword-bearer.
G. Walden, P.M. 1003	...	Pursuivant.
R. Barrow, W.M. 491	...	Steward.
G. J. Renouf, P.M. 590	...	"
Ph. Blampied, 245	...	"
J. R. Dawe, P.M. 245	...	"
Bennett, S.W. 244	...	"
Gilley, S.D. 491	...	"
W. Toms	...	Tyler.

The question concerning the inanimate existence of Somares Lodge (559) being placed on the agenda paper, was taken up by Bros. Schmitt, Benham, Du Jardin, and others, and an unanimous sentiment was elicited thereon, "That its warrant should be delivered to the M.W.G.M., were it only for the sake of sparing the G.S. the trouble of transmitting it summons and other circulars which remain in and adorn the ante-room of the Temple."

Six members were elected by ballot to serve on the Committee of General Purposes, and the Prov. G.M. appointed Bro. C. Kingsworth its president.

The labours of the Prov. Grand Lodge were brought to a close in due form about 6 p.m., and between fifty and sixty of the brethren adjourned from labour to a banquet.

The Prov. G.M. occupied the chair, and was supported on his right and left by his principal officers. The usual loyal and Masonic toasts having been given from the chair and heartily honoured,

Bro. Benham, in a neat speech, dwelt upon the services rendered to the province by the Prov. Grand Master, Bro. Col. Malet de Carteret, and concluded by proposing the R.W. Brother's health. (The toast was received with a perfect explosion of applause, which was again and again renewed and continued for several minutes.)

The Prov. G.M. feelingly acknowledged the compliment so kindly and enthusiastically paid to him.

The health of Bro. Dr. John Le Cronier, Dep. Prov. G.M., was next proposed, and was received with hearty demonstrations of Masonic feeling.

Other toasts followed, interspersed with some capital songs and recitations, and the brethren separated at an early hour, highly delighted with the proceedings of the day.

WEST KENT MASONIC CHARITABLE ASSOCIATION.

A number of brethren in the Greenwich district have started an Association, under the above name, the object of which is to enable any member of the Craft to gain a Life Governorship, or a Life Subscription, in one of the Masonic Charities. The Association has arisen in connection with the Pythagorean Lodge of Instruction (75), and on Wednesday evening last week, when the officers of the new society were appointed, nearly forty brethren were enrolled as members.

SCOTLAND.

LINLITHGOW.

VISIT OF ST. MUNGO'S LODGE (GLASGOW).

On Tuesday week a large deputation of No. 27, St. Mungo's Lodge, Glasgow, visited Linlithgow, and, after inspecting the ruins of the old Palace, St. Michael's Church (founded by the same "sair saunt for the Crown" as their own cathedral), the spot where Regent Murray was assassinated, and other local historical places which make Linlithgow so interesting to strangers, adjourned to the Star and Garter Hotel, where a most excellent dinner was awaiting them. By previous invitation the R.W. Master, the Senior and Junior Wardens, and other brethren of No. 17, Ancient Brazen, were kindly invited to be present. After the cloth had been removed, some most excellent speeches were delivered, and about half-past 7 the deputation in a body visited the Ancient Brazen Lodge, in their lodge-room in the Town-hall. The lodge having

been previously opened in the Apprentice degree, the deputation were tested by Bro. J. S. Saunders, and admitted with all the honours by the White and Blue Rods, to the tune of "The Merry Masons." After the deputation had been seated, Right Worshipful Master, D. B. Buglass, of No. 17, delivered the following address of welcome:—Right Worshipful Sir, in rising to welcome yourself and the other brethren of St. Mungo Lodge, who have honoured us with their presence this evening, I beg to express the great pleasure which the brethren of the Ancient Brazen feel in meeting you on this occasion. The interchange of thought of kindred spirits seem to me to contribute not a little to the higher enjoyment of that higher phase of life which we are all, may I not humbly hope, striving to attain to. As a Brotherhood we profess to be actuated in our dealings with each other by motives in which bigotry and sectarianism have no place; and it says something for our Craft, I think, that it has for its foundation those broad principles of Christian charity which the good of all times have loved to cherish. True we must often be mortified on finding how miserably we fall short of living those principles, as it were, in our everyday intercourse with those around us; still, the very consciousness of our shortcomings in this respect indicates a struggling activity within our souls towards the good, which, if encouraged and fostered, will eventually raise us above and beyond those little party jealousies which so frequently lead us to deviate from reason and from truth. Towards attaining to such a standard as this, the mutual intercourse of the brethren is calculated, I think, to play no unimportant part—indeed, it enables us to compare our own particular views of life and its relations with those of other minds, and will it be doubted that from such a comparison our own must needs be enlarged and improved. For this, and other reasons which I might adduce, I assure you, that the brethren of our Ancient Lodge feel very great pleasure indeed in meeting you all this evening.

The R.W.M. of No. 17 next gave the toast of "Prosperity to the Lodge of St. Mungo, coupled with the name of the R.W.M., Bro. G. Sinclair," who responded with great cordiality, expressing the pleasure it gave them in having visited the ancient and historical town of Linlithgow, and his appreciation of the Brotherly and enthusiastic manner in which they had been received by this ancient lodge. He hoped that the new-made friendship which had to-day been formed would long be continued, and that, at no distant day, No. 27 would have the pleasure of receiving No. 17 in their lodge in Glasgow.

The "P.M. of St. Mungo" was next given by the Junior Warden, Bro. W. Park; "The S.W. and J.W. of St. Mungo," by Senior Warden, Bro. Dr. Gilmour; "The Provincial Grand Lodge of Glasgow," by Bro. Andrew Little, coupled with the name of Bro. M'Taggart, the P.G. Secretary, who, in responding, spoke at some length on the subject of proxymasters, which is at present agitating the Grand Lodge of Scotland. He referred to the fact that, by appointing proxymasters from so many Edinburgh lodges, the brethren of Edinburgh had the whole power and say in the Grand Lodge, to the serious detriment of outlying provincial lodges; and stated that in three lodges in Edinburgh, viz., No. 8, 3, and the "Rifle," there were no fewer than 300 votes, which were always used for Edinburgh purposes, and often to the injury of the lodges which they were supposed to represent. He hoped that the brethren of the Ancient Brazen Linlithgow would take up this matter, and lend such assistance to the brethren of the west as will put all lodges on an equal footing. He also alluded to the fact that this same clique had repeatedly refused to allow the financial books to be put into the hands of a public accountant, and that it was well known that the state of the finances was far from being in a satisfactory position. When he informed them that in the Glasgow district alone last year no fewer than 700 members were passed and raised, a large proportion of whose entry money found its way into the Grand Lodge coffers, no one need wonder that the brethren of the west felt some reason for being dissatisfied. He thanked them for the honour done him in proposing his health.

After some most excellent singing by the brethren of St. Mungo, and one of the most enjoyable and happy meetings, the deputation took its departure by the 9.30 p.m. train for the west, mutually congratulating themselves on the pleasant day spent in old Linlithgow. The deputation numbered 25 members.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan, 1869.—To P. D. & Son,"

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BRO. J. YARKER.—We do not consider it advisable to publish the correspondence you have sent.

We shall be glad to receive votes for the Girls' and Boys' Schools, on behalf of two very deserving cases.

**The Freemason,**

SATURDAY, SEPTEMBER 30, 1871.

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**THE MASONIC SEASON.**

**THE** season of Masonic work again approaches, when the almost unbroken silence which has prevailed in our lodge-rooms during the summer months will give place to the stirring realities of renewed labour. Although but a brief period has elapsed since the close of the Masonic season, it will be found that the membership of the Craft has not been unaffected by the usual chances and changes that chequer this mortal life. Some of the fraternal band have passed away in the interval—their voices never more to be heard in the solemn utterances of our secret rites

—their ears never more to listen to the sublime exhortations of our sages—their hands never more to clasp a brother's in the living circle of the mystic tie. For them our words have now no echo—no significance—the dread secret which they have solved can be attained only by passing through the portals of death; they have leaped the barriers which separate the corporeal from the spiritual, the finite from the infinite, the ephemeral from the eternal. But it cannot be said that their good works have perished with them; treasured up in many a kindred breast, they will yet bear abundant fruit, and inspire, let us hope, future generations of Freemasons with a noble emulation of their dead forefathers' fame. In Freemasonry, we boast no high Valhalla for departed greatness—neither "storied urn nor animated bust" are required to perpetuate to all time the honoured names of our Prestons and Ruspinis. Still it should be our pride to recall the deeds of those worthies of the past, who have striven so zealously and so gloriously in the cause of benevolence and fraternity.

The approaching season beckons us once more to tread the mosaic pavement, and to play our parts in that mimic world—a "lodge of free and accepted Masons." In what spirit do we again return to the scene of Masonic labour? Is it with the firm determination to be "brothers of the Craft" in more than the mere name—to be intelligent workers for good, instead of routine attendants at ceremonies, which, however solemn and impressive, lose much of their import, and all their elevating tendencies, unless the duties they enjoin are practised *out* of the lodge? It is incumbent upon every man who wears the badge of Masonry to endeavour, at all times and at all seasons, to harmonise his conduct with the principles of the Craft. Yet, although this dictum will be generally accepted as true by the brethren, how frequently do we find instances in which the influence of Freemasonry appears to count for nought—when the choicest precepts of the Order are practically contemned—when, instead of generous encouragement in the trials of life, we witness the baneful presence of envious malice to retard our course—when, instead of the hand to help and the outstretched arm to succour, we seem to view the gleaming eyes and the uplifted weapon of a Cain-like assassin. How repugnant such actions are to the very genius of Freemasonry few will deny, and yet the tide of hatred and uncharitableness rolls on unchecked, bearing with it to the boundaries of existence many bitter thoughts and sad reflections upon the frailty of all human ties. Can nothing be done to awaken those erring brethren to a sense of their own peril and misery? Are all the solemn vows, the oft-repeated covenants of the various grades of Freemasonry, merely tinkling cymbals and sounds that vex the air? Forbid it, Faith in humanity! forbid it, Hope in the Brotherhood! forbid it,

Charity that crowns, and glorifies, and sustains the whole! We do not toil in vain, and though distant may be the day when none shall be admitted to our mysteries but those who can abide the Ithuriel touch of truth, yet even now we can labour in the goodly work of elevating and purifying the minds of such unhappy brethren as may fall into evil because they cannot comprehend the beauty of good.

Let us, then, all with one accord, return to Masonic work with a due sense of our responsibility as Masons; the old and the experienced to act the part of shepherds to the flock—to restrain the wayward, reprove the inconstant, and reward the diligent. But it must not be forgotten that the youngest Mason, the most juvenile Apprentice, has also his appointed station and allotted task, and no man can desert his post or betray his watchword without exposing the whole Body to danger. If the Craft were merely a convivial society, its progress or decay would be of little moment to mankind; but we, the proselytes within its gates, know that it is more—ininitely more—than a bibulous club of joyous spirits. Even if the antiquity of Freemasonry and all the quaint traditions which seem to link it with a remote, but splendid past, be indeed but pleasant myths, like the fabled deities of Olympus—even if all its claims to Temple-glory be scattered to the winds—the framework of the Order—fraternity and charity, unity, peace, and goodwill to all—would still remain enthroned upon the pinnacle of honour, within the human heart. We have, therefore, a standard of excellence before us—a goal which should be reached by all who profess to be Masons; and it will not do to fold our arms and let the few perform the work of the many. Unhappily, so much apathy prevails amongst the bulk of the Craft, that many well-meaning and intelligent efforts to achieve the purpose of Masonry are viewed in certain quarters with suspicion and dislike, simply because brethren will not take the trouble to study the bearings of the questions involved. We are glad to say, however, that the claims of charity are not unheeded; but we want also more of that charity of spirit—that temperance in word and deeds which is the wise man's coronal. Let us simplify the maxims of Freemasonry by doing to others as we would be done by—a fitter interpretation of Masonic truth than all the homilies ever written or spoken. For be it remembered, Masonry does not deal in abstractions—it is a living force; it offers no vague code of morals, no Utopian system of philanthropy, to the earnest student, but rather points to solid principles and great realities.

The sooner this is understood by the Fraternity, the better it will be for mankind, and it is to be hoped that English Masons will not be the last to comprehend or to apply the lesson to their lives.

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.]

Multum in Parbo, or Masonic Notes and Queries.

RESULTS OF NONCONFORMANCE WITH THE LAWS OF THE LAND.

The constitution of any Grand Lodge not complying with the laws of the land would be vitiated, and members holding under its jurisdiction would be entitled to protest and withdraw. Lodges holding of it would also be released from their obligation to it; for there is a mutual obligation, and the obedience of these lodges to the Grand Lodge can only be required whilst the Grand Lodge itself maintains and acts in accordance with the principles and laws of Freemasonry, one of the first of which is compliance with the laws of the land.

A disruption of the Masonic Order would thus take place, and a new Grand Lodge would be constituted—or, rather, a Grand Lodge claiming to represent the Grand Lodge which had hitherto existed, but which by violation of the laws of Freemasonry in transgressing the law of the land, and by the vitiation of its own constitution in the admission of brethren having no right to take their places amongst its members, would be held to have destroyed, and to be no longer worthy of the name to which it would probably continue to lay claim, or of the obedience from lodges and members of the brotherhood which it would probably still demand. Such a result would be much to be deplored, but the blame would rest with those who refused to conform to the law, and not with those who showed themselves desirous to uphold it in its integrity,

CHALMERS I. PATON.

FREEMASONRY AND JUDAISM.

Bro. "J. W. C., 228" (p. 587) is rather angry at the propositions I advanced in a late number, but he has not attempted to disprove them. I can feel for "J. W. C.," for I have experienced the same agitation in my mind on the same subjects; but I did not "forbear, however, to enter upon the discussion of the important subject," but went into it with fear and trembling certainly, yet with a determination to canvass well the subject and to be resolved, and I am perfectly satisfied with the result. "J. W. C." says, "I venture to believe that if he does so"—that is, running while you read—"the result will be that he will discover the Garden of Eden and the fall of man to be no allegory;" and he says, "The doctrine of the Trinity has been taught, with more or less distinctness, from the earliest times." This I have disproved from orthodox history, and he has not even attempted to answer my proofs. Has he attempted to give any proof that the Garden of Eden and the fall of man was not taught as an allegory during the earliest time of the Church? Has he even read Church history? If so, I will refer him to the time of "Origen," who flourished full a century before the Nicene squabbles were commenced. He is described as being a most learned, pious, and industrious member of the Church, and died, I think, about A.D. 237. He did more to disseminate the truths of Christianity than any man of his time, and the body of Christians named Quakers owe some of their doctrines to the learned and pious Origen. Celsus, the learned Pagan author, attacked Christianity, ridiculing the account of Eve and the serpent. Origen replied to him, and it is acknowledged that he succeeded in refuting him. Origen said, "Celsus has not been honest in his attack, for he knew that the Christian Church only put that forth as an

allegory, leading to Divine and spiritual teaching, and not as a literal fact. I will also refer our brother to Ezekiel xxviii., verse 13, and will he please to tell me where the King of Tyrus had been, as well as the date of his visit? He again says that "St. Paul had gloried in the cross of our Lord;" but what did he mean? The whole of his writings prove that he understood it in the precise manner that Our Lord and Master has commanded all: "Take up thy cross," and bear that cross as I am bearing mine, with patience and meekness; bear your own cross, and if ye endure unto the end, ye shall be saved. "Take up thy cross, and follow me;" but Christ nowhere said: Leave your own cross, your own "battle of life," and lean upon mine, but follow me as your exemplar.

W. B., 742.

A SCOTTISH CHARTER.

Many lodges in Scotland work most prosperously under the following charter.

OBSERVER.

CHARTER OF THE IMPERIAL SCOTCH MASONIC SUPREME GRAND LODGE, &c.

*Freemasonry Constituted by Royal Authority since Time Immemorial according to the Laws, Customs and Ordinances, Rights, Ceremonies, and Mysteries of Free and Accepted Masonry.*

To all whom this doth or may concern:

WHEREAS, we, the Most Worshipful the Grand Master, the Right Worshipful the Deputy Grand Master, Substitute Grand Master, Wardens and Remnant Office-bearers and Members of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, in full Grand Lodge assembled, in due and ancient form, in the city of Glasgow, county of Lanark, and kingdom of Scotland, do hereby solemnly sanction, empower, and authorise the Brethren belonging to this Charter of Constitution and Erection, to meet as a Regular Lodge of Master Masons, and likewise to hold meetings solely for Masonic purposes, at . . . . ., under the name and title of the . . . . ., and there to discharge the duties of Masonry in a Constitutional manner, according to the forms of the Order and laws of Grand Lodge; as we do not practise nor recognise no Degrees of Masonry but those of Apprentice, Fellow-Craft, and Master Mason, denominated Blue or St. John's Masonry.

Given under our hands and seal, at the Supreme Grand League of Scotland, in the city of Glasgow, this . . . day of . . . . ., in the year of our Lord 18 . . ., and of Masonry 58 . . ., No. . . on the G.L. Register.

- .....Senior Grand Warden.
- .....Junior Grand Warden.
- .....Grand Secretary.
- .....Supreme Grand Master Mason.
- .....Depute Grand Master.
- .....Substitute Grand Master.
- .....Grand Clerk.

WE have authority for stating that no successor has yet been appointed to the late Bro. Colonel Bowyer, in the office of Provincial Grand Master for Oxfordshire. For the present, as is usually the case under similar circumstances, the province has been placed in charge of the Grand Registrar of the Order, Brother Aeneas J. McIntyre, and notice thereof has been officially communicated by the Grand Secretary to the Master of each lodge in the province. We may state that he has notified to Bro. Alderman R. J. Spiers, of Oxford, his desire that that gentleman should continue in the office of Deputy Provincial Grand Master. He has also desired him to inform the officers appointed at the Provincial Grand Lodge meeting, in May last, that they are requested to retain their respective offices until another Provincial Grand Lodge meeting be held.

THE Fifteen Sections will be worked in the Fidelity Lodge of Instruction, held at the "Goat and Compasses," Euston-road, on Thursday evening next, October 5th, at seven o'clock. Bro. T. A. Adams, P.M., P.Z., and P.G.P., in the chair.

Original Correspondence.

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

"FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

SIR,—According to annual custom at this season of the year, I ceased from labour and went to refreshment, and on resuming labour I found in a back number of THE FREEMASON two letters touching myself—one from Bro. Carpenter, and another from a "R.A. Comp., 30° K.H." I do not know what the last title means, not finding it in the "Book of Constitutions." P.Z. I lay claim to, which is the *ne plus ultra* of English Freemasonry, nothing beyond that being acknowledged by the Grand Lodge of England.

Bro. Carpenter begins by "greatly respecting my motives and appreciating my intentions," but how he can respect motives and appreciate intentions which he immediately afterwards condemns, requires a process of ratiocination which my limited reasoning powers cannot cope with. He then says: "He has exhibited a great lack of judgment in publishing it in THE FREEMASON." Well, be it so; but why did he begin it? He is the aggressor; for, if he supposes that the pre-Messiah history of the Jews is nothing more than a part of profane history, I think he is ignorant of his subject, though I admit that he has written with much neatness and painstaking upon the posterior history of the Jews.

Subsequent to the destruction of Jerusalem by Titus, A.D. 70, just suppose an individual fresh from reviewing the excavations of "Layard," and forming his own theory from what he saw, he would say: "Why, the Assyrians of old were a wonderful people; what a pity that they are not alive now. They not only had wings themselves, but they had bulls with wings, and the men actually had faces like the face of an eagle, with other monstrosities!" But he is told that these figures not real but representative—that these monstrosities, as you suppose and term them, correspond to the attributes of their gods, their heroes, their religious and social polity. Just imagine that individual replying with contempt, "No such thing; they are literally what they are made to be. But, for certain reasons, I have made up my mind not to discuss subjects of religion, or I would soon convince you how wrong you are; but, I have no time to do so." Such is the logic of our Bro. Carpenter. Not to attempt infallibility, but to rest my assertions upon infallible proof, I will refer you to the 78th Psalm, which opens thus: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable, I will utter dark sayings of old, &c., &c., &c." And after this sublime exordium, what follows? The history of the children of Israel, from Moses down to the time of David, the facts of which are known to almost every Sunday school scholar better than the history of his own race, or the times in which he lives; but these Jewish episodes are declared by the Almighty to be His law uttered in a parable in dark sayings. Your space and my time will not allow me to allude to more than one of these dark sayings, and that is contained in the 25th verse: "Man did eat angels' food." This evidently alludes to the supply of manna in the wilderness; but that could not have been "angels' food," but only a correspondence to it. Our Lord said: "Your fathers did eat manna in the wilderness and are dead," but "I am the bread of life," and going on to explain in what way and many, said, "This is a hard saying, who can hear it?"

But Bro. Carpenter says further: "I know of no writer who has more strangely mistaken the facts of history than "W. B." has done, and he makes his perverted facts the ground upon which he runs a-muck against all forms of religious belief." Let me tell Bro. Carpenter that there is no body of men calling themselves Swedenborgians; there are thousands of men, both in the old world and the new, who read and study his works who would scorn to use his name as a party cry, but would glory in proclaiming the great truths which he endeavoured

to enforce, "Peace on earth, and goodwill towards men." His grand motto was, "All religion has relation to life, and the life of religion is to do good." He strictly enjoined every one to adhere strictly to the command of our Lord in Matt. xxiii., 10: "Neither be ye called Masters, for one is your Master, even Christ." And if the question be put, "Can any good thing come out of Nazareth?" the answer can only be, "Come and see."

But to return to the charge made by Bro. Carpenter, that I have "perverted facts." I cannot allow this to be passed over without an attempt on the part of Bro. Carpenter "to point out my errors and false teachings." In each case I have given authority for my opinions, save one—the Council of Nice—and I will now give you that authority, or, rather, authorities. In Dr. Mosheim's "Ecclesiastical History" (which is a standard work, and to be found in every theological library, and the orthodoxy of which I have never heard questioned) he gives a lamentable account of the Christian Church, owing to the prevalent heresies during the third century, which appear to have culminated in the beginning of the fourth century by "The rise of the controversy with the Donatists," *vide* Mosheim Cent. iv., chap. 5, sec. 11. To trail through this controversy would be to show that, under the sacred name of Christianity, men could act against each other in a manner that would scarcely have been tolerated by Pagan nations. It was the opening of the dark ages. Constantine—who, beyond all human expectation, had made his way to the imperial throne—had done so by the assistance of the Christians in obtaining his victory over Maxentius. Constantine had hitherto discovered no religious principles of any kind, but he embraced Christianity as a means of obtaining empire, with all its splendour. From this time he became patron and protector of Christianity, as then understood; he entered into all their disputes, and presided at their great meetings. Eusebius, Bishop of Nicomedia, was his personal friend and historian. I will now quote Mosheim, sec. ix.: "The faction of the Donatists was not the only one that troubled the Church during this century. Soon after its commencement, even in the year 317, a new contention arose in Egypt upon a subject of much higher importance and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead—a doctrine which, in the preceding centuries, had happily escaped the vain curiosities of human researches, and had been left undefined and undetermined by any particular set of ideas." And, in section 12, he says: "The Council assembled by Constantine at Nice, is one of the most famous and interesting events that are presented to us in ecclesiastical history, and yet, what is more surprising, there is no part of the history of the Church that has been unfolded with such negligence, or, rather, passed over with such rapidity. The ancient writers are neither agreed concerning the time nor place in which it was assembled, the number of those who sat in council, nor the bishop who presided in it. No authentic acts of its famous sentence have been committed to writing, or, at least, have been transmitted to our times." Such is the record as given by Mosheim. I will now quote another orthodox author, Dr. Jortin, who says ("Ecclesiastical History," book iii.): "Constantine viewed the whole question as trifling and utterly unimportant—he regretted that the peace of the Church should be so vainly disturbed." And, further on, he says: "Let us consider by what various motives these various men might be influenced: by reverence to the Emperor, to his counsellors and favourites, his slaves and eunuchs; by the fear of offending some great prelate, who had it in his power to insult, vex, and plague all the bishops within and without his jurisdiction; by the dread of passing for heretics, and of being calumniated, reviled, hated, anathematized, excommunicated, imprisoned, banished, fined, beggared, starved, if they refused to submit, &c., &c., &c." These are the orthodox authorities upon which I rely. I have not quoted the

authority of Gibbon, as being not acceptable to the High Church party; but from what I have quoted, I call upon Bro. Carpenter to make good his assertion "that I have perverted facts," or hereafter to hold his peace.

I am afraid that I have affrighted the mind of "W. L. A., R.A. Comp. and 30° K.H." (whatever the latter may mean), from its propriety. I can't help it, and I feel no contrition for having done so. George Waddington, of Trinity College, Cambridge, in remarking upon Dr. Jortin's history, says: "The decision has now been followed by the great majority of Christians for fifteen centuries." But I submit that the establishment of Christianity must date from the time when the disciples returned from the mount called Olivet, and met in an upper room belonging to Peter, James, and John, which was A.D. 33. There is therefore about 300 years intervening between this assembly and the Council of Nice. What is to be done with the hiatus? who will supply it? Will our friend "W. L. A." attempt it? He says, "It would be easy to refute the errors into which 'W. B.' has fallen in this and other particulars;" but he has not done so. Will he assay it? He says "it is easy," and surely it ought to be a labour of love to give a reason for the hope that is in us; but until that hiatus is satisfactorily filled in, the history of the New Church down to the time of the third or fourth century will remain as much a myth as the names of the founders of Rome or the games of Olympia.

I have now replied to the two letters, and so far my task is done. Your insertion of my former attempts, you, only, had a right to decide; but I submit my claim to have this inserted, as it is a reply, and, if it be your will, I will here finish. Bro. Carpenter has, I think, made a great mistake in thinking that an external history of the Jews is a final one. As well give a nutshell with the kernel extracted, and call it a perfect nut. Bro. Carpenter has been standing upon holy ground, and has not taken off his shoes. The ground upon which he is now standing, I think, he may wear his shoes, if he pleases. The facts which he will select will be, I have no doubt, made with care and impartiality; but the results which he will draw from them, apparently, will be wild and extravagant, as forming no unison in the workings of Divine providence.

Fraternally yours,  
W. B. 742.

#### THE ROYAL ORDER OF SCOTLAND. (To the Editor of The Freemason.)

SIR AND BROTHER,—I take the liberty of entering the arena of debate, which at present owns as its denizens "X. Y. Z." and "An Edinburgh Member of the Royal Order." I sign my name in honour of the latter's scruples, and I admit myself to be a Freemason of many degrees and of years' standing.

In an age when Reason, after wringing the nose off the face of Faith, kicks her further off the threshold of history, *certainly*, it is refreshing to find some salt of the dethroned deity extant in the human heart. Age and experience rub off the gilding from many a youthful fancy, but until a very late period we were not doomed to find, not only the fabric of Freemasonry attacked, but even the very foundations of the Institution erased. I look around, and behold the Malcolm Canmore Charter is a forgery; the Templars are denied a niche in the Masonic edifice; and, to crown all, "X. Y. Z." seems to be about to annihilate the Royal Order. It is refreshing, I say, to find that Faith still holds her reign supreme in one bosom, and to vindicate the Royal Order from the new asperser's calumnies, I present my right hand to "An Edinburgh Member."

"X. Y. Z." demands proof of the antiquity of the Order. I admit that it is difficult to produce these, and I think the Edinburgh Member is perfectly justified in declining to comply with "the stand-and-deliver" demand of "X. Y. Z." As Jack Falstaff says, and a good deal of sound practical common sense had the knight-corpulent, "What! upon compulsion? No. Were I at the strappado, or all the racks in the world,

I would not tell you on compulsion. Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion. I!" Now, sir, what is the real history of the Royal Order? It is as follows:—

Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the wars of the Maccabees, certain Jews, fleeing from their native country, took refuge first in Spain and afterwards in Britain, and amongst them was one Aholiab, the then possessor of the document necessary to find the hidden treasure. As is well known, build-ings were then in progress in Edinburgh, or Dun Edwyn, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realising the dream of his life, which was to fetch the portrait from Jerusalem, and bestow it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity, under the bond of secrecy, and these formed a class known as "The Order of the King," or "The Royal Order." Time sped on, the Romans invaded Britain, and previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his "Memoirs of Edinburgh" (2 vols., published by Hugh Paton), in a note to Masonic lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade, as "The Blue Blanket." From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Praetorians. Now, these are facts well known to many Edinburghers still alive. Let "X. Y. Z." go to Edinburgh, and inquire for himself.

The brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots' line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus, the Order states justly that it was revived—that is, a profounder spirit of devotion infused into it—by King Robert, by whose directions the Abbot reorganised it.

I may have something else to add at a future time, should "X. Y. Z." still persevere in his blind state of carp. How many affairs of antiquity do we take blindly upon trust, more unworthy of credence than this? Has he never found that there are many things which he cannot prove, and yet believes; many things which he can prove, and yet disbelieves? *Quid est veritas?* asked Pilate. Have we yet the answer to "What is truth?"

Fraternally yours,  
RANDOLF HAY.

37, Main-street, Govan, near Glasgow.

In 1880, the Templar secrets hid in Sweden.

will be, in accordance with instructions, made public to the world. The King has the key.

R. H.

**BRO. BUCHAN AGAIN!**

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read Bro Buchan's characteristic reply, and could not fail to be amused, as many of your readers will be, at his very modest and appropriate comparison of himself to "Wellington and Moltke"! But I must beg on my side, and having regard to my own Masonic character, to withdraw at once from a controversy which is conducted by Bro. Buchan neither in the ordinary language of gentlemen, nor in the true spirit of Freemasonry.

Like a good many other foolish people at the present day, Bro. Buchan apparently hopes to obtain notoriety by reckless assertions, violent language, and personal vituperation of all those who venture to differ from him. My time is too valuable, and my avocations are too important, to allow me to continue such an unprofitable discussion, and in a manner so painful to all true Freemasons. For the course which Bro. Buchan has thought well so regularly and deliberately to pursue, is the same which, followed by other Masonic writers, in times past, in utter forgetfulness of the most sacred principles of our Order, has served only to render all attempts at fair Masonic discussion useless and hopeless, and has even made our Masonic professions of brotherly love and consideration for others a standing joke among those who are non-Masons.

For myself, I can only say, as is well known to many of my brethren, as an old Mason of thirty years' standing, I have sedulously endeavoured, for many years now, to study our Masonic history, to search for and collect all the undoubted evidences and archaeological facts which bear on the remarkable and interesting annals of our venerable and valuable Brotherhood. I am not likely now to be deterred from my efforts to illustrate the true history of the Craft, or to do it otherwise than at my own time and in my own way, by vulgar taunts or ill-merited observations. In all that I have hitherto submitted to the notice and consideration of my brethren, I have never claimed any superior knowledge or information on the subject—any infallibility as regards my own views or theories—but have simply put them forward, as "a Masonic Student," striving with many others for a common end, as opinions and arguments, fairly deducible from certain facts and authentic evidence, and such as might fairly be commended to the thoughtful approval of intelligent Masons and reasonable men. I mean to continue the same course for the future, and shall never again, under any circumstances, after Bro. Buchan's last personal and offensive letter, take the slightest notice of any of his communications, or participate in any controversy in which he is mixed up.

I am, dear Sir and Brother,

Yours fraternally,

A MASONIC STUDENT.

23rd September, 1871.

P.S.—As it may interest some of my brethren, I beg to inform them that, in consequence of this recent controversy, and with the consent of Bro. Kenning, I purpose to reprint in THE FREEMASON of Oct. 7th, No 1, of the "Illustrations of the History of the Craft," and continue my "Illustrations" fortnightly, until (D.V.) they are concluded.

A M. S.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I have been a subscriber to your valuable paper almost from its first number, and I am indebted to its pages for many pieces of useful information in regard to Masonic work, and have read many of the papers on the various subjects of Masonic lore with great benefit and instruction; but I regret to find that your correspondence columns are open to those whose sole object seems to be to break a lance, and that in by no means a knightly manner, with some degree, or some member of a degree, with which the writer does not agree. *Cui bono?* It is more than possible that your paper may (and

it does) fall into the hands of outsiders, as occurred to me, a few days since. A gentleman, waiting my return home, met me with the remark, "I thought you Freemasons were all unity and concord; it does not appear so, however, from this paper."

It appears to me that we have one common bond of union, having all been obligated in the same manner in Craft Masonry; as Masons, then, let us, to outsiders at any rate, show a front of unity, and not allow ourselves to be squabbling about the antiquity of various ornamental orders, the possession of which neither adds to nor takes from our duties and privileges as Masons—when we might devote the talents, now used in senseless wrangling about trifles, to some work more worthy of our noble Order of Masons.

Hoping you will find room for these few words, and that they will be taken as meant, I subscribe myself,

Fraternally yours,

JOHN MACKENZIE.

P.S.—I have signed my name, because I am not ashamed of what I have written, and because I consider it both ungenerous and, *most certainly unmasonic*, to attack a brother under the shelter of an alias.

J. M.

**PROVINCIAL GRAND CHAPTER OF YORKSHIRE.**

A Provincial Grand Chapter of Royal Arch Masons of the North and East Ridings of Yorkshire was held, by special appointment, in the Humber Chapter, Kingston-upon-Hull, on Thursday, 31st ult. Present: M.E. Comp. John Pearson Bell, M.D., Gd. Supt., Z.; E. Comps. G. Waugh, P.P.G.S.B., as H.; W. B. Hay, M.D., P.P.G.P. Soj., as J.; M. Chas. Peck, Scribe E.; Thos. Hewson, P.P.G. Soj., as Scribe N.; Geo. Hardy, P.P.G.N., P.S.; S. H. Armitage, M.D., P.P. G.D.C., 1st Asst. Soj.; J. Marshall, 2nd Asst. Soj.; R. W. Hollon, Treas.; W. D. Keyworth, P.P.G. Soj., as Registrar; J. H. Emes, Sword-bearer; J. N. Scherling, P.P. G.S.B., Standard-bearer; J. Walker, P.P. G.N., Dir. of Cers.; Comps. J. Ward, I.J.; Wm. Johnson, O.J.; John Hudson, H. C. Martin, H. E. Voight, W. Petchell, Stewards; also the Principals and Past Principals of the various chapters in the province.

The Prov. Grand Chapter having been opened in antient and solemn form, the minutes of the last Prov. G.C. were read and confirmed.

Letters of apology for absence were received from Comps. Chr. Foster, Prov. G. H.; W. F. Rooke, M.D., Prov. G. J.; Jas. C. Miller, Prov. G. N.; Mark L. Simpson, Prov. G. P.S.; W. Lawton, Prov. G. Reg.; and Thos. Turnbull, Prov. G. D.C.

The Prov. Grand Treasurer then read his annual balance-sheet, which, having been audited and found correct, was unanimously adopted.

The various chapters then made their returns; the Dundas Chapter was, however, not represented, and the Prov. Grand Scribe E. was requested to communicate with its Principals.

The Prov. Grand Treasurer then, in accordance with notice given, moved, "That one guinea be annually subscribed by the Prov. Grand Chapter to the Palestine Exploration Fund," and stated that after the handsome donation to the Fund which had been voted (in 1869), by the Prov. Grand Chapter, he hoped the companions would not think him exacting in asking for an annual subscription. He considered that by the reports of the works which had been issued, we had received ample value, and that the object of the exploration commended itself more particularly to Freemasons.

The motion was seconded by Comp. Keyworth, and carried unanimously.

The Prov. G. Treasurer was unanimously re-elected.

The M.E. Grand Superintendent then appointed the following Provincial Grand Officers:—

John Wilson, 57	...	...	Prov. G. H.
Theophilus Smith, 250	...	...	J.
M. C. Peck, 250...	...	...	Scribe E.
Ll. W. Longstaff, 1010	...	...	Scribe N.
Augustus Fricour, 1248	...	...	P. Soj.
Wright Petchell, 602	...	...	1st Asst. do.
Henry Preston, 57	...	...	2nd do. do.
C. James Todd, 1010	...	...	Registrar.
R. W. Hollon, 236	...	...	Treasurer.
Henry Grover, 200	...	...	Sword-br.
John Marshall, 660	...	...	Standard-br.
Thomas Cooper, 236	...	...	Dir. of Cers.
Robt. Sloman, Mus. Doc., 1248	...	...	Organist.
John Ward, 236	...	...	I. Janitor.
Wm. Johnson, 57	...	...	O. Janitor.

The M.E. Grand Superintendent directed that each chapter in the province should nominate a Prov. Grand Steward.

The M.E. Grand Superintendent then addressed the Prov. Grand Chapter, giving an account of the various events which had taken place during the past year in Grand Chapter and in this province. He observed that only 16 warrants for new chapters had been issued by Grand Chapter—two of these were in this province, and both of which it had been his privilege to consecrate. He called attention to an important decision of Grand Chapter, that to be eligible as a Principal of an English chapter a companion must have served the office of W. Master in an English lodge; companions who had been W. Masters under other constitutions were not eligible. After alluding to the law enforcing the more regular furnishing of returns, he stated that he had, for the instruction of the companions, drawn up an explanation of the Royal Arch tracing-board, which he should be happy to lend to those Principals who might desire to introduce it in their chapters. He then explained the symbolism of the double equilateral triangle, and requested the companions to notice that no degrees purporting to be higher than the Royal Arch could be deemed strictly Masonic, as in them the universality of the Craft is lost. He concluded by thanking the Principals and companions of the Humber Chapter for the use of their handsome Hall for this meeting, and stated that he had received an invitation to hold the next Prov. Grand Chapter in the Zetland Chapter, at York, which he had much pleasure in accepting.

The Prov. Grand Treasurer said that although he had no desire to interfere with the prerogative of the M.E., Grand Supt., yet, in compliance with the wishes of several friends, he ventured to submit that it would tend to the great convenience of companions desiring to attend Provincial Grand Chapter, if a certain time was fixed for the meeting of the Chapter, and that it be held in the various chapters in the province according to seniority.

The M.E. Grand Superintendent, in reply, said that although he received every suggestion of the companions with consideration, the one now introduced could not be entertained without an entire alteration in the laws of the Order, and was of such a nature that it would be impossible for him to accede to. Not only was it an interference with the prerogative of his office, but, if adopted, would bind his successor to a definite course which would be not only illegal, but might become highly inconvenient.

The Provincial Grand Chapter was then closed in antient form and with solemn prayer.

A collation was subsequently held in the Banqueting-hall, at which the M.E. Grand Superintendent presided. The usual loyal and Masonic toasts were duly honoured, and a most agreeable evening passed.

### CONSECRATION OF A CHAPTER AT KIDDERMINSTER.

Friday, Sept. 8th, was a red-letter day in the annals of Freemasonry in Kidderminster, owing to the consecration of a Royal Arch Chapter attached to Lodge Hope and Charity, No. 377. A warrant having been obtained, the M.E. Prov. Grand Superintendent, Comp. A. H. Royds, and several companion Grand Officers attended.

The chapter having been opened by E. Comps. W. Bristow, P.Z. 252, as Z.; E. M. Warmington, Z. 498, as H.; and W. H. Jones, P.Z. 498, as J. The Prov. Grand Supt. and his Grand Officers entered the chapter-room in procession, and took the chairs as follows: the M.E. Prov. G. Supt. as Z., E. Comp. J. Barber as H., and E. Comp. W. Maxfield as J.

E. Comp. C. C. W. Griffiths, acting D. of C., having called upon the companions to salute the Prov. G. Supt. and Grand Officers in due form. E. Comp. W. Bristow, acting Scribe E., read the warrant, and the M.E. Prov. G. Supt. then proceeded with the impressive consecration service, during which the anthem, "Let there be light," the ode, "Hail, universal Lord!" and the 122nd Psalm were sung, and most effectively accompanied on the harmonium by Comp. T. Troman, Prov. G. Organist.

At the conclusion of the consecration service, the Prov. G. Supt. called upon Comp. W. Bristow to instal the Principals as follows:—Comps. A. J. Hancock, Z.; James Fitzgerald, H.; W. L. Faucett, J.; after which the following companions were nominated to fill the respective offices in the chapter, viz., G. W. Grosvenor, S.E.; P. Bellitzay, N.; A. T. Hancock, P.S.

Four companions were proposed as joining members, and eight candidates for exaltation.

On Monday, 11th inst., the first regular meeting of the chapter was held, when three candidates were exalted.

"For thy brethren and companions' sake, we will wish thee prosperity."

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*City of London Lodge, No. 901.*—The regular meeting was held on Monday, the 18th instant, at the Guildhall Tavern, City. Bro. J. Child, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. The candidate for raising was out of town, and a letter of condolence was voted to be sent to Bro. W. E. Haycock, I.P.M., who was absent through illness, when the lodge was closed. There were present: Bros. E. Develin, S.W.; A. Griffiths, J.W.; G. Darcy, Treas.; E. Sisson, P.M., Sec.; W. Lewis, S.D.; S. Carey, W.S.; &c. The visitors were Bros. E. J. Brown, D.C. 30; F. Walters, P.M. 73; Dr. Vogel, German Constitution; Vohmann, S.W. 9, Virginia (American Constitution); &c. An excellent cold collation was served, and the usual toasts were given.

*Rose of Denmark Lodge, No. 975.*—This lodge met at the White Hart Tavern, Barnes, on Friday, the 15th instant. Bro. C. A. Smith, W.M., presided, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; J. H. Tyler, as S.D.; Rev. J. S. Darvell, Chaplain; T. Farrell, W.S.; C. Willcox, W. Hamlyn, H. N. Hewitt, T. T. Willcox, J. Ayles, S. Curtis, W. Harris, C. E. Angel, G. Makepeace, W. Palmer, Burton, &c. After the confirmation of the minutes, and the usual preliminaries, the W.M. initiated Messrs. H. O. Hinton and J. W. Jackson, passed Bro. Palmer, and raised Bro. Doerr to the degree of M.M. The lodge having been resumed in the first degree, the elections for the ensuing year were held, and resulted unanimously as follows: Bros. S. W. H. Barnard, S.W., W.M.; G. T. Noyce, P.M., Treas.; and J. Gilbert, Tyler. Auditors: Bros. Tyler, Hewitt, Curtis, and Ayles. The resignations of Bros. G. H. Oliver, P.M., and J. H. Graham were announced, and received with regret. The lodge was then

closed, and the brethren sat down to a splendid banquet, and this being the eighth anniversary of the lodge, which was opened in September, 1863, Bro. Willcox, the host and one of the founders, provided a bountiful allowance of champagne in honour of the occasion, and a very pleasant evening was spent.

#### PROVINCIAL.

*IPSWICH.—Perfect Friendship Lodge, No. 376.*—This lodge met on 20th inst., at the Masonic Hall. Present: Bros. W. A. Smith, W.M.; J. B. Frazer, S.W.; James Franks, P.M., as J.W.; Rev. Chas. Woodward (Chaplain to the Boys' School), Chap.; S. B. King, Sec.; A. Christie, S.D.; N. Tracy, P.M., as J.D.; G. S. Findley, D.C.; G. Godbold, I.G.; G. Spalding, Tyler; James Godball, R. Woodward, G. R. Scopes, G. S. Golding, A. C. Parker, John Gay, and G. R. Mannistre. Visitors: Bros. J. H. Staddon, W. T. Westgate, Henry Juff, J. A. Pettitt, R. Burrows, W. P. Mills, C. Davy (225), P.M.'s; P. Cornell, W.M. 114; L. Jonas, 1024; J. Dunne, 372; and Elliott. In consequence of the agenda paper being heavy, the W.M. ordered the brethren to assemble at 6.30, instead of 8 p.m. The lodge was opened in due form, with solemn prayer, and the minutes of the last lodge meeting were read and confirmed. The ballot was then taken for Mr. John Gay, declared unanimous, and that gentleman was duly initiated. Bros. Mannistre and Woodward were passed to the F.C. degree, the working tools being described by the W.M., and Bro. Parker was raised to the sublime degree of M.M. The working of the three degrees was the admiration of every one—the W.M. through the whole time (four hours) being well up. The lodge retired from labour to refreshment, when a very *recherché* supper was placed on the table by Bro. G. Spalding. The usual loyal and Masonic toasts were given and were well received, the responses to those requiring acknowledgment being hearty. Lodge closed in harmony.

*LEICESTER.—John of Gaunt Lodge, No. 523.*—The first regular meeting of the season was held on Thursday, the 21st inst., when there was a numerous attendance of the brethren of both this and the sister lodge, No. 279. The lodge was opened by Bro. W. Sculthorpe, W.M., and he was supported by the R.W. Bro. William Kelly, P.G.M. and P.M.; Bros. George Toller, jun., P.G. Sec. and P.M.; the Rev. Dr. Haycroft, S.W.; F. J. Baines, J.W.; the Rev. W. T. Fry, Chap.; W. B. Smith, Treas.; S. S. Partridge, Sec.; C. A. Spencer, J.D.; W. T. Rowlett, I.G.; A. Sergeant and J. F. Smith, Stewards; and other brethren. Visitors: Bros. T. Manton, No. 3, Cork; Clement Stretton, the W.M., and several brethren of No. 275. There were three candidates for passing, of whom two, Bros. Young and Taylor, were present. These brethren were duly passed to the second degree by the W.M., the ceremony, which was the first worked by him since his accession to the chair, being performed by him in a most praiseworthy and efficient manner. At the request of the W.M., the S.W., Bro. the Rev. Dr. Haycroft, delivered the lecture on the tracing-board. The lodge was closed in the second degree, and the brethren proceeded to elect a brother for nomination to the P.G.M., to represent the lodge as P.G. Steward. On the ballot being taken, the choice fell on Bro. E. Mace, last year I.G. of the lodge. The Chairman of the Hall Committee read the report of the Committee on the alterations to the building, and requesting subscriptions to defray the expenses thereof. After a joining member and a candidate for initiation had been proposed, the lodge was closed, and the brethren adjourned to refreshment.—The alterations above alluded to have been made during the recess, and have greatly increased the utility and comfort of the building. The hall itself has been entirely repainted and decorated, and the arrangements for lighting it have been much improved. A new sleeping-room for the Tyler has been added to the building, from the adjoining house, which is the property of the trustees of the hall, and another, and more commodious, kitchen has been formed, and fitted with a large patent cooking range. The alterations have been carried on under the superintendence of Bro. J. Malcolm M'Allister, who has gratuitously prepared and furnished the plans, specifications, &c., and devoted a considerable amount of time and attention to the supervision of the work. Bro. Widdowson also rendered valuable assistance. The total cost is about £250, which has to be defrayed by subscriptions of the brethren. About £60 was subscribed during the evening.

*HAMPTON, MIDDLESEX.—Lebanon Lodge, No. 1326.*—This prosperous lodge held its regular meeting on Friday, the 15th instant, at the Red Lion Hotel, Hampton. In the unavoidable absence of the W.M., Bro. S. Wickens, which was caused by his having met with a severe accident, Bro. Frederick Walters, P.M. and Secretary, presided as W.M., and was well supported by Bros. J. C. Woodrow, P.M., as S.W.; J. Truelove, P.M., as J.W.; W. Hammond, P.M., J.D.; H. Potter, P.M., W.S.;

J. Hammond, P.M.; C. S. Simpson, J. McRitchie, H. Stevens, C. W. Fox, J. C. Sinclair, &c. There were present as visitors: Bros. F. B. Davage, P.M. 167; J. Truelove, P.M. 871; J. Hayward, 946; C. Saunders, 1275; E. Townshend, 1275; and W. Bell, 1275. The ballots, taken separately, proved unanimous in favour of the admission of Bros. J. C. Woodrow, P.M. 15; C. W. Fox, 15; J. Catchpole, 1306; and Jackson, 1306. The ballot was unanimous in favour of Mr. James McRitchie, and he being in attendance was initiated into Freemasonry. Bros. C. S. Simpson, H. Stevens, and E. Townshend (1275) were introduced separately and passed to the second degree. Bro. C. Saunders was raised to the third degree. All the officers assisting in the work being Past Masters, the ceremonies were rendered in an efficient manner. The presiding W.M. was warmly congratulated by all present for the admirable manner in which he had performed his part. Bro. J. Hayward, 946, was proposed as a joining member, and several candidates were proposed for initiation. The lodge was then closed, refreshment following labour.

#### ROYAL ARCH.

*GIBRALTAR.—Calpean Chapter, No. 278.*—The regular meeting of this chapter was held in the rooms of the Friendship Lodge, on the 13th inst. In the unavoidable absence of the M.E.Z., Comp. Henry, P.Z., Comp. Cornwell presided, supported by Comps. Ellison and Beal as H. and J. respectively. The business of the evening, in addition to the exaltation of Bro. Beck, of Adam's Lodge, Sheerness, included the election of officers for the ensuing year. From a long list of candidates, Comp. Balfour Cockburn was almost unanimously elected 1st Principal, only one vote being recorded against him. We heartily congratulate Comp. Balfour Cockburn on his success, a success the more gratifying as it is mainly due to the untiring energy and attention he has bestowed on the chapter, having for the last two years acted as Principal Sojourner and Scribe E. with the utmost assiduity and ability. Comp. Dantz, a staunch and tried supporter of the chapter, was elected to the second chair, and Comp. Hector Cavairna, a most warm and zealous Mason, to the third chair. Comp. Richardson, who, during the past year, performed the duties of Principal Sojourner in a most effective and able manner, was elected Scribe N.; Comp. Heppe, Scribe E.; and Comp. Andrews, Principal Sojourner. Comp. Marin, who has so frequently merited and elicited from the chapter its highest encomiums, was unanimously re-elected Treasurer. The Janitor Peleskie was re-elected by show of hands. The labours of the evening being ended, the chapter was duly closed, when the companions retired to refreshment, and the remainder of the evening was spent in social intercourse and harmony, P.Z. Cornwell making a very telling speech in welcoming the newly-exalted companion, Bro. Beck, within the chapter.

#### MARK MASONRY.

*IPSWICH.—Albert Victor Lodge, No. 70.*—This lodge met on Sept. 16th, at the Masonic Hall. Present: Bros. the Rev. R. N. Sanderson, W.M.; W. Cuckow, S.W.; E. Holmes, 31<sup>o</sup>, J.W.; J. Chinnock, M.O.; C. Robertson, S.O.; C. Davy, J.O.; G. S. Golding, Treas.; C. T. Townsend, Sec.; J. Townsend, Reg. of M.; G. Cresswell, S.D.; G. Spalding, Tyler; Bros. W. Parsons, W. P. Lewis, A. R. Staines, G. R. Beaumont, Sergeant Colthorpe, and W. T. Westgate. Visitor: Bros. R. W. Beaumont, Colthorpe, Lewis, and others, were duly balloted for and declared unanimously elected. Six brethren were then advanced to the degree of M.M. in the usual efficient manner of the W.M., ably assisted by his officers, the charge and explanation being given by the W.M. This being the evening of election for W.M. for the ensuing year, the ballot, as such, fell on Bro. E. Holmes, who was declared duly elected. The Treasurer, Bro. G. S. Golding, having signified his intention to withdraw from his office, the ballot was declared in favour of Bro. W. Cuckow. Bro. G. Spalding was elected Tyler. The brethren then adjourned to the banquet-hall, where a pleasing evening was spent in harmony.

We have great pleasure in announcing that Brother Hughan has been elected unanimously a Life Member of Lafayette Chapter of Royal Arch Masons, Washington, at its stated convocation on the 2nd instant, "as a token of the fraternal regard entertained for him among Royal Arch Masons in the capital of the United States."

Foreign Masonic Intelligence.

CANADA.

[From the *Northern Light*, Orillia, August 25.]

SECOND ANNUAL VISIT OF THE GRAND PRIOR OF CANADA, COL. MACLEOD MOORE, TO ORILLIA.

As Orillia has been termed "The Masonic Village of Canada," we may be pardoned for giving a brief account of the visit of the Grand Prior to this somewhat out-of-the-way place.

On Saturday week, Col. Moore, accompanied by the heads of the several Masonic bodies in this place on their return from Grand Chapter, arrived here per "Emily May," and during his stay was the guest of V.E. Frater R. Ramsay.

On Thursday evening, the subordinate degrees were worked with much impressiveness in Signet Chapter, No. 34. The Mark by R.E. Comp. R. Ramsay, and Past and Most Excellent by E. Comp. Atkinson. Col. Moore, as Past Grand H. of the Grand Chapter of Canada, highly complimented the companions upon the regularity and precision with which all was conducted.

On Friday afternoon, at about four o'clock, the fratres of Mount Calvary Encampment met at the Masonic Hall to do honour to the head of this knightly order in Canada, E. Frater C. S. Elliot presiding, supported by Fratres Ostrander and Bridgland. The several grades of the Temple were conferred upon three candidates with great solemnity, and Col. Moore at the close of the evening expressed himself highly gratified with the same.

After the encampment was closed, Sir. Kt. G. M. Wilson opened Gethsemane Conclave, of the Red Cross of Constantine, assisted by Frater Ostrander as V.R., and Frater Corbett as Prelate. The novitiate cross of this beautiful rite was given by these brethren, assisted by the others, in a manner that brought forth the highest encomiums from the Chief Intendent-General, and which must have proved very gratifying to those who conferred the degrees.

At the conclusion of the ceremonies the fratres adjourned to the refreshment-room, accompanied by some thirty brethren of other grades, who had accepted the invitation of Mount Calvary Encampment.

E. Frater Elliott occupied the chair, supported on his right by the guest of the evening, V.E. Frater Col. W. J. B. MacLeod Moore, 33°, Grand Prior, &c.; the Rev. Canon Ramsay, Past Grand Chaplain G.L. of Canada; Col. Thorne; W. Bro. N. A. Gamble; W. Bro. F. Kean, W.M. of Orillia Lodge, No. 192; and Rev. Harris. On his left by V.E. Frater Robert Ramsay, 32°, M.W.S. of Immanuel Rose Croix Chapter; Sir William Colles; E. Frater G. M. Wilson, M.P.S. Gethsemane Conclave; E. Comp. T. S. Atkinson, 1st Principal Z. Signet Chapter, No. 34; W. Bro. J. A. Ardagh, Com. of Olive Branch Lodge. Fratres Ostrander and Corbett acted as Vice-Chairmen, W. Bro. Summers, Bros. Carpenter, Densmore, Empey, Rawson, and other visitors, were also present.

A blessing having been asked by the Rev. Canon Ramsay, all set to with a will at the cold turkey, chickens, ham, and other viands that fairly loaded the table. Coffee, tea, iced water, and bottled ale were in abundance, and if we may judge from the rapidity with which the edibles disappeared, we must admit that "mine host," Frater Robert Ross, is no mean caterer on these occasions. After ample justice had been done to the inner man, dishes, &c., were removed, and toasts and songs became the order of the day.

E. Frater Elliot gave first "The Queen and the Craft," which was followed by "God Save the Queen," by Frater Bridgland.

The Chairman then proposed "The Grand Master and Grand Lodge of Canada," remarking as he did so, that under the guidance of the present head of Craft Masonry he trusted the clouds of the eastern horizon would soon be dispelled. (The toast was received with Masonic honours.)

He next gave "The Grand Lodge and Grand Chapter of Canada," and alluded in highly eulogistic terms to M.E. Comp. Harington, 33°, as

one who had during a most difficult crisis in Canadian Masonry steered the bark of the Capital Branch safely through the breakers that at one time threatened to overwhelm the ship.

The Chairman then proposed "The Grand Master and Grand Council of Royal and Select Masters of Ontario." Ill. Comp. J. H. G. Neidgemier, of Toronto, responded, followed by the Grand Recorder, Rt. Ill. Comp. R. Ramsay.

E. Frater Robert Ramsay then gave the toast of the evening. Frater Ramsay, in doing so, alluded to the many acts of kindness and courtesy that the brethren of Orillia had on several occasions received from the guest who had on the present occasion honoured them with his presence, and concluded by calling upon all to drink bumpers to "The Long Life, Health, and Prosperity of Col. W. J. B. Macleod Moore, 33°, Grand Prior of Canada, and Chief Intendent-General of the Constantinian Order for the Dominion."

The toast was received with the greatest enthusiasm, and after the Masonic honours, the brethren insisted upon singing "For he's a jolly good fellow," with three times three.

The Grand Prior, in responding, after complimenting the fratres, companions, and brethren upon the thorough manner in which they had conducted their impressive ceremonies both yesterday and to-day, reminded them that there was something higher and grander in Masonry and Templarism than mere ceremonial, and that was principle and honour. After expressing the pleasure he felt at seeing so many true men and brothers, he resumed his seat amidst great applause.

E. Comp. Corbett then proposed "Our Visiting Brethren," to which R.W. Bro. Canon Ramsay, Sir William Colles, and the W. Bros. Gamble and Summers briefly responded.

Song and volunteer toasts followed in quick succession, including some very appropriate lines, composed and sung by that venerable Mason, Col. Thorne, which elicited great applause. At a little before "low twelve" the brethren separated, all expressing the pleasure they had experienced in meeting one who may be looked upon as the connecting link between English and Canadian Masonry, and the words "God bless our beloved Chief" were on that occasion uttered with hearts full of deep reverence, respect, and love for one who has so long upheld the true interests of Templarism on British soil.

On the following morning the fratres again assembled at the Hall to confer the grade of Malta, E. Frater Ramsay presiding, after which Olive Branch Lodge of Royal Ark Mariners was opened by the Com. N., W. Bro. J. Ardagh. Col. Moore, as representative and Inspector-General of the Order, communicated the secrets of C.N., and conferred the honorary rank of Commander N. upon the heads of the different bodies in Orillia, viz.: Bros. F. Kean, T. S. Atkinson, G. M. Wilson, C. S. Ostrander, and C. S. Elliot, also upon R.W. Bro. Canon Ramsay and Sir William Colles. He likewise created W. Bro. J. A. Ardagh an Honorary Sovereign of the Constantinian Order, and Ill. Sir Kt. Elliott a K.H.S. He also afterwards appointed the Rev. Canon Ramsay, M.A., a Past Deputy Grand Commander of the Grand Priory of Canada, and thus terminated one of the most interesting Masonic proceedings that ever have taken place in "The Masonic Village of Canada," and we feel sure we only express the sentiments of all when we can say that every brother, from the youngest Entered Apprentice up, look forward to these annual visitations of the Grand Prior as one of the events of his life.

TURKEY.

The following letter appeared in the *Levant Times* of 18th inst. :—

(To the Editor of the *Levant Times and Shipping Gazette*.)

Dear Sir and Brother,—The report that it has been submitted to his Highness Malmoud Pasha, Grand Vizier, to withdraw the favour of the Ottoman Government from any of its subjects who may belong to our Masonic Brother-

hood, I can with difficulty believe. Indeed, I am sure that his Highness is too well informed as to the principles of our Order, especially those of loyalty of the brethren to their Sovereign and Government and of patriotic devotion to the welfare of their country, to permit personal malice, or, rather, profound ignorance, to influence him against us. His Highness, also, must be well aware that, at the present moment, there is scarcely a sovereign, an hereditary prince, or an eminent statesman in Europe who does not belong to our world-wide Fraternity and take a warm interest in the promotion of its welfare and prosperity. His illustrious predecessor, whose decease we all mourn, though a strict Mussulman, and whose patriotism was beyond all doubt, and though not, like his friend and colleague, Fuad Pasha, a Freemason, was of too noble and generous a character and too warm an advocate of strict justice, ever to allow such a prejudice to enter his mind, and his memory will ever be dear to us, though he did not belong to our Order.

Perhaps, the ill-feeling which has prevailed for many years past against the Order of the *Bektas* is to be revived; but this will not, I am certain, find any response in the heart of his Highness Malmoud Pasha. I allude especially to this *Tarik*, or Order, because there are many very excellent persons here who fully believe in a similarity between it and Freemasonry.

Should, however, such a report, unfortunately, have any foundation, I need not more than add that it will find small sympathy—perhaps, it will cause great surprise—all over Europe and in the United States of America, as well as in all other parts of the world, throughout which are distributed millions of Freemasons. Certainly, no Masonic act can have given rise to such a want of favour towards the Order, and common justice between man and man requires that no one should ever be condemned without a hearing.

In conclusion, I can safely say that his Imperial Majesty has no more devoted and faithful subjects, in high or low positions, than those whom we call "our brethren."

I remain, dear Sir and Brother,  
Yours fraternally,  
JOHN P. BROWN,  
District Grand Master for Turkey.  
Constantinople, Sept. 16, 1871.

P o e t r y .

SONNET.

[From the *American Freemason*.]

THE WEST.

Down, down the clouded vault with changing mien!  
Moves slowly on the gold-crowned king of day;  
Robed now in light less dazzling, in serene  
And placid grandeur on he makes his way;  
With evening's veil his glittering brow he shades—  
His soft, sweet rays stream through bright sylvan  
glades,  
To close the scene he seeks the distant WEST,  
When on his downy couch he sinks to rest.  
So in the WEST the SENIOR WARDEN stands,  
To assist the Master as he may propose,  
To aid in opening Lodge and help to close,  
To pay the wages due the labouring bands,  
And then we, the PILLAR OF STRENGTH may see,  
A third supporter of Freemasonry.

Florence, Laurens Co., Georgia.

EMMETT.

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## METROPOLITAN MASONIC MEETINGS

For the Week ending October 7, 1871.

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

## MONDAY, OCT. 2.

Lodge 25, Robert Burns, Freemasons' Hall.  
 " 69, Unity, London Tavern, Bishopsgate-street.  
 " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 " 144, St. Luke's Pier Hotel, Chelsea.  
 " 188, Joppa, Albion Tav., Aldersgate-street.  
 " 1319, Asaph, Freemasons' Hall.  
 Chap. 28, Old King's Arms, Freemasons' Hall.  
 " 1056, Victoria, Masons' Hall, Mason's Avenue, Basinghall-street.  
 Kent Mark Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 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.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, OCT. 3.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 " 9, Albion, Freemasons' Hall.  
 " 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 " 167, St. John's, Holly Bush Tavern, Hampstead.  
 " 172, Old Concord, Freemasons' Hall.  
 " 217, Stability, Anderton's Hotel, Fleet-street.  
 " 765, St. James's, Market Tavern, New Weston-street, Bermondsey.  
 " 1257, Grosvenor, Victoria Railway Station.  
 " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 " 1261, Golden Rule, Great Western Htl., Paddington.  
 " 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 169, Temperance, White Swan, Deptford.  
 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.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

## WEDNESDAY, OCT. 4.

Lodge 511, Zetland, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 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.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, OCT. 5.

Lodge 27, Egyptian, Anderton's Hotel, Fleet-street.  
 " 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
 " 136, Good Report, Terminus Hotel, Cannon-street.  
 " 192, Lion and Lamb, Terminus Hotel, Cannon-st.  
 " 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
 " 538, La Tolerance, Freemasons' Hall.  
 " 554, Yarborough, Green Dragon, Stepney.  
 " 742, Crystal Palace, Crystal Palace, Sydenham.  
 " 822, Victoria Rifles, Freemasons' Hall.  
 " 1155, Excelsior, Sydney Arms, Lewisham-road.  
 " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.  
 Chap. 174, Sincerity, Cheshire Cheese, Crutched Friars.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, read By-laws, elect officers, &c., &c.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

## FRIDAY, OCT. 6.

Lodge 706, Florence Nightingale, Masonic Hall, William-street, Woolwich.  
 " 890, Hornsey, Anderton's Hotel, Fleet-street.  
 " 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 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.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggidge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SATURDAY, OCT. 7.

General Committee Boys' School, Freemasons' Hall, at 4.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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