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"ORIGIN OF FREEMASONRY," &c.

No. 2.

(Continued from page 485.)

Bro. W. P. Buchan has favoured the readers of THE FREEMASON with the second of a series of three articles in support of the *negative* side of the question of the "Revival" (or non-revival) of Freemasonry A.D. 1717, and in his communication wishes me to "enter into the matter as fully and pointedly in my answer as I possibly can, so that he may have a chance of replying to my statements." Surely, Bro. Buchan has mistaken the object of the discussion, which was entered on by me in the belief that something was to be advanced in favour of the *negative*, which would prove the following words of mine to be wrong: "That the true history of Freemasonry in this country is the history of an *operative* body;" and substantiate that "what took place in 1717 was not the *revival* of *operative* Freemasonry, or of any other Freemasonry, nor is the Institution known as 'speculative' Freemasonry' a lineal descendant of either operative masonry or operative Freemasonry."

At page 393 of THE FREEMASON, Bro. Buchan challenged my statement of the question, and, at page 442, undertook to prove exactly what we have quoted above. For what he has offered as proof, the readers of THE FREEMASON are respectfully referred to pages 442 and 600, and I think they will agree with me in believing that Bro. Buchan has utterly failed to produce one iota of evidence that militates against the transactions of 1717 being, in every legitimate sense, a "Revival of Freemasonry."

My first communication (which would have been a lengthy answer to Bro. Buchan's first article, if there had been anything in it requiring a detailed and explicit examination) was mainly to show that the point in dispute was *not whether* there were *three* degrees in operation before 1717, because it is known that the parties to this discussion believe there were *not three* degrees in Masonry anterior to the last century. In concluding my reply, I also mentioned at least five distinct propositions with respect to the "Revival of Freemasonry," which it was in my power to substantiate, and thought, naturally, that Bro. Buchan would object to one or more of these, seeing that if their truth was admitted, the position advocated by me would be abundantly verified. The contrary,

however, has been the case, for these separate and distinct propositions have been ignored; and in the second letter on the *negative*, Bro. Buchan again returns to the antiquity of Masonic degrees, although he must know they have nothing whatever to do with the question at issue *between him and me*. It is absurd to complain of the paucity of my first communication. It was the necessary effect of his barren article (*barren* so far as evidence against my position is concerned). The challenger should certainly be prepared with facts in support of his right to challenge, and while I am quite ready and willing to have all my observations with respect to the Fraternity challenged, I must certainly reserve to myself the right to expect that whenever any statement is disputed, the objector should be prepared with something like *prima facie* grounds to justify his opposition. It is easy enough to challenge, and the work of a lifetime may be treated as though it were *nothing*, by some; but, surely, the Craft would not sanction such a treatment unless proof were forthcoming. It is not my province to furnish any fresh matter for Bro. Buchan to write upon during this discussion. *To justify him in challenging, he must be in possession of facts to disprove* my statements in reference to the origin of Freemasonry; and therefore it is for him to make them known through the medium of this paper, especially as I have written often on this subject before, and there is, consequently, the less need for me to reiterate what has already been said and re-said many times within the last few years.

The second letter by Bro. Buchan is now before me, and the following is my answer to it, and, as he has done, I have written it, without any attempt to beg the question, and with a strong desire to promote truth and elicit information of value to the Craft:—

(a) The first point to examine in Bro. Buchan's defence of his position is, "It is well known that *our* system is one of *degrees*; it follows that if neither these degrees, nor any *degrees* at all, existed before 1716, then our system could not have existed before then either." It is quite true our *present* system of Freemasonry is one of "degrees," but it is not clear that *at* the "Revival" it was so, and for several years afterwards it certainly was not so in England generally. The majority of the lodges were not in possession of the secrets of the Third Degree, especially, for some years after the "Revival," and many were quite content at being Apprentices or Fellow-Crafts, in proof of which may be adduced the early minutes of lodges wherein Fellow-Crafts were registered as such, and even appointed as deputations to open new lodges, so late as A.D. 1751, and also the vote of Grand Lodge permitting ordinary lodges to confer the Third Degree a few years after its institution. Now, although it is hereby admitted that there was no series of degrees anterior to 1717 such as we have had since, yet it is my firm conviction that the main secrets known to Masons before the "Revival" were incorporated into the ceremonies of Freemasonry about A.D. 1717 and since. My belief is based upon a number of floating proofs which should be carefully consulted, and which decidedly point us to the conclusion mentioned. The question is, what were the peculiar secrets of Masons, known to the Craft as such before the last century, and have these been retained? In Scotland, the ancient documents still preserved appear only to refer to the "Mason-word," and so long as

this word is contained in connection with the present ritual, and the manners and customs of the ancient Fraternity are preserved, their traditions kept, and their charges delivered in lodges (which we firmly believe to be the case), *then*, as the Craft did revive in Scotland A.D. 1736, the proceedings may fairly be termed a "Revival" of the ancient Order. *But if so in Scotland*, how much more so in England? There is plenty of evidence in print to satisfy the most exacting that there were signs (not only a sign, but *signs*) used by Freemasons in their chapters years before the "Revival." In the "Natural History of Staffordshire," by Robert Plot, LL.D., printed at Oxford in the year 1686, we find, on perusal, the following relating to Freemasons: "They proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signs*, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel; for if any man appear, though altogether unknown, that can show any of these *signs* to a *Fellow* of the *Society*, whom they otherwise call an Accepted Mason, he is obliged presently to come to him." After alluding to certain laws which are found in a "schrole or parchment volume they have amongst them," Dr. Plot goes on to observe: "But some others they have (to which they are *sworn* after their fashion) that none know but themselves" . . . , I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*." Other printed evidence of the customs of the Freemasons as to their having "signs," &c., before the "Revival" are in existence; but this will suffice for the present. In MSS. there are two of importance, one of which all judges, so far, have admitted it to be about A.D. 1650, and the other, the date of which has been questioned, and, in fact, is just now in process of elucidation by "A Masonic Student," and others. The *first* MS. is No. 2054, f. 33 (Harleian MS. British Museum). For the benefit of all concerned I present a copy of it from my "Masonic Sketches and Reprints," p. 46, part 2, wherein it was printed for the first time:—

"There is Several words and signes of a freemason to be reveiled to yu. wch. as yu. will answ. before God at the Great & terrible day of Judgmt. yu. keep secret & not to revaile the same in the heares of any person or to any but to the Mrs. & fellows of the said Society of free masons so helpe me God, &c."

The second document is the Sloane MS., No. 3329, f. 142, of which I have a certified copy, but which I do not see my way clear at present to publish. Bro. Buchan devotes a considerable portion of his letter to the consideration of the probable date of this MS., and fixes it according to what appears to him the nearest approximation, viz., "not any older than 1717." At first sight I was inclined to think it belonged to the *early* part of the last century, but after a careful examination of it, in connection with the foregoing work by Dr. Plot, it seems to me to be difficult to decide, and at present we prefer waiting the result of "A Masonic Student's" investigation. Bro. J. G. Findel, the Masonic historian of Germany, believes Dr. Plot knew of it when writing his history in 1686, and, certainly, it is a fact that we find in his work of A.D. 1686, and in the MS., what we can find nowhere else. Bro. the Rev. A. F. A. Woodford (an excellent authority on the subject) believes it was written *before the middle* of the 17th century, and the late Mr. J. R. Wallbran (a gentleman well versed in

ancient manuscripts, and considered by many to have been the first authority in England as to their antiquity, and who was accepted as a most competent judge on the subject by the authorities of the British Museum) dates it "before the middle of the 17th century," just as Bro. Woodford does. There is no better judge at present mentioned among the several who have expressed their opinion. However, the question as to the words and signs may safely be trusted to the evidence in print of A.D. 1686, and the Harleian MS. No. 2054. Should this not prove sufficient, we can produce other, if required. Now, as it is evident signs were known and used by Masons before the "Revival," and a number of the Fraternity met A.D. 1716 (belonging to the ancient Institution), and restored and revived the lodges that were drooping, and, subsequently, other old lodges and members were received into the *new organization or arrangement* of the ancient Society, *what more natural than to conclude that the signs and words formed part of the new Ritual?* Some of these brethren declare such to have been the case, and as they were men of position and influence, we surely must not doubt them without having evidence to the contrary. Remembering this, it should not be forgotten that other lodges who did not participate in the Revival continued to work apart for some years, and their minutes read just as those of the other party. These have since joined the Grand Lodge, and no word has at any time been heard of any material differences in their mode of work. Indeed, with some lodges, it is absolutely impossible from the records to decide *when* such a union was consummated, so little did it affect the general conduct and arrangement of the lodge. It is also a fact that members of the Grand Lodge visited lodges which had not recognised them, and after being *tested* were admitted duly, *thereby showing some basis on which they agreed*, and about which there could be no mistake as to their actually being the *secrets of operative* as well as *speculative* Freemasonry, *the secrets not simply of the last century, but, most probably, for centuries.* It should also be remembered that there are records of lodges prior to A.D. 1717 the members of which were gentlemen, and in no sense, at the time we speak of, was it an operative society, excepting as a preserver of the secrets of Freemasonry. One of this class subsequently established a Grand Lodge of its own in England, and chartered lodges, and although it has now ceased to exist, *when it was first started it met with great success*; and as a keen rivalry and jealousy existed between it and the Grand Lodge of 1717, for certain they would soon have exposed any attempt to foist on the Craft, *degrees* which were in no sense a continuation of the *operative* secrets of former years. No complaint, however, is made by either Grand Lodge from A.D. 1725 to 1790 of such an occurrence, although at times their hostility was bitter and most personal, and, hence, this circumstance is of importance. I could multiply such instances if time permitted, but must rest contented with enunciating a principle for guiding inquirers as to the Revival, and the presentation of sufficient evidence to prove the assertions made. It follows, then, from the foregoing facts and premises, that *our system of Freemasonry*, although not *in full* the same as was wrought before the Revival, at all events, "by legitimate succession and continuation of the old operative Assembly," and by having (as its promoters profess to have done, and facts warrant our believing them) "carefully

guarded the secrets and traditions of the operative sodalities in England," *is the only representative of ancient Freemasonry as a secret society*, and dates its organisation as a restored Institution from the "Revival of 1717." So that our system, though "now one of degrees," which the ancient Society was not, yet they had throughout the first part of the last century so many points in common, *that their actual similarity as to some of the secrets* is rendered almost absolutely certain from the evidence of the Records and published works which have been preserved to the present time; and, therefore, Bro. Buchan cannot be justified in so flatly denying any continuation or representation of *ancient* Masonry in the Revived Society of 1717. I say it without any fear of contradiction by those who are familiar with the evidences accumulated on the subject in my library, that were Bro. Buchan and me to sit down quietly for one evening, and submit the whole to a careful analysis, he would rise from their study convinced that the Revival of 1717 was, *in some degree*, a continuation of the operative Freemasonry which its promoters actually belonged to, before that period. I say more. Bro. Buchan would admit it as readily as he did the forgery of St. John's charter, provided he was convinced of his error. *Proof* is what he wants and deserves, but as such has already been presented, although but fragmentary it is true, I still believe we will yet have him supporting the operative origin of Freemasonry.

(b) Bro. Buchan next remarks, "No doubt certain extraordinary transactions in connection with the Masonic Body did take place in 1717, but as these consisted in the *introduction* of something new and extraneous, then it is a mistake to speak of them as a 'Revival of Freemasonry.'" I am astonished any reflecting Mason should make such a statement as the foregoing! We do not know what was introduced A.D. 1717, and all evidence accumulated decidedly points to a continuation of the old ceremonies, secrets, and customs, with a large increase of new ceremonies, and, subsequently, the division into degrees, &c. Hence, for anyone to dogmatically ignore entirely the old secrets, and to state positively the so-called Revival was simply an entirely new organization, is, to say the least, wholly unwarrantable and opposed to the facts already accumulated. I challenge any one to show a justification for such a statement as Bro. Buchan's. If he had kept to saying we do not know what secrets are *old* and what *new*, and that at the "Revival" we cannot be sure as to how many were retained of the old customs, &c., one might easily have understood his position; but, at present, he has decidedly committed himself to a statement which has not one iota of evidence in its support, but, on the contrary, it is virtually demonstrated otherwise. I quite admit, with Bro. Buchan, that "our 1717 Freemasonry, was a construction on a new and different basis." Who does not admit this? but surely it would not follow from this fact that the secrets of the operative fraternity, as also their customs, had no place in the ceremonies of the Revivalists? The basis was different, certainly, because for the first time an actual Grand Lodge was formed (although assemblies had been held before). As respects *speculative* lodges, they had existed prior to this, and there is plenty of evidence to warrant us in believing the "new basis" did not obliterate the traces of the more ancient institution of Free and Accepted Masons of which modern Masonry is the lineal descendant and representative.

(c) Bro. Buchan ventures another dogmatic statement which he cannot prove, and for which he can furnish no reasonable excuse for making. "Masonic lodges in 1717," he says, "were not decaying, nor, in many cases, until long after did what would cause such decay come into force." We beg to remind him that, in England, the operative lodges *were* drooping early in the last century, and in the former century. As a secret operative body, it was gradually dying out, and many lodges had decayed, as their documents which remain abundantly testify, and especially in London and neighbourhood the decaying spirit had been at work. Hence the "Revival" was a necessity, under the exigency of the circumstances, and the appropriateness of the term is at once palpable.

(d) Bro. Buchan wishes to know what "the great majority of Masonic authors *believing* in the Revival of 1716 or 1717," has to do with *proving* it. I did not mention this fact to *prove* the "Revival," but only as collateral evidence, in connection with proofs submitted, why we should not consider it unreasonable to believe in the "Revival," seeing that such a belief has been general until of late. Of course, they may believe in an error, but, on the other hand, when considered with the evidence gathered from all parts of this country respecting the operative body, and its state about 1717, all the *respectable Masonic authors of the past fully accepting the Revival as a fact*, should carry some little weight.

(e) Bro. Buchan says "the question is—Is our Freemasonry either a revival or continuation of the fifteenth and sixteenth century Freemasonry?" Why should the 17th (and early in the 18th) century be omitted? I have shown it was a continuation and revival of Freemasonry as existing early in the 18th and in the 17th centuries, and the Freemasonry of that period was assuredly a continuation of that of the "fifteenth and sixteenth centuries," so what can Bro. Buchan want more? I do not desire to show that "our Freemasonry was a continuation of the fifteenth and sixteenth centuries," *if there were not a continuation of the society during the seventeenth and early part of the eighteenth centuries*, but I am not aware any one *as yet* denies this fact.

(f) Bro. Buchan considers my statement that "These ancient lodges were *speculative* as well as *operative*" is "*highly calculated to mislead*." Really, I doubt if any one but Bro. Buchan has thought so, and should like to hear from brethren on the subject. He says, "If these old pre-eighteenth century lodges *were speculative*, that of course they practised speculative Masonry." That is so much to the point that I cannot do better than draw the attention of Masonic students to the question, "*Of course they practised speculative Masonry*," that is exactly what many of us contend for. As lodges were in existence *before 1717*, and as some of the members met as Masons, and were gentlemen, what else could they practise but *speculative* Masonry? Surely they were not *operatives*? The brethren at York (England) and Haughfoot (Scotland), and elsewhere, who assembled as Masons anterior to the "Revival," it must be conceded, were actually *speculative* Masons; and what is more, it was the gradual introduction of the speculative element which paved the way for the speculative G. Lodge of 1717, but which element at the same time, unless such a "Revival" had taken place, was fast destroying the old operative body, and with it would soon have passed away. The "*secrets*" of Masonry were no longer essential to be known in order to learn the

trade of a mason, and, hence, unless the gentlemen who belonged to the old body had conserved its customs and ceremonies the probability is, that, as a society, it would be now utterly extinct and without a representative. I do not say that *our* Masonry was theirs, but that *their* Masonry is contained in ours.

(g) Bro. Buchan again makes a statement to which all familiar with the English language must object. He says, "The fact is, these ancient lodges were *not* speculative in any such sense as we now use and understand the term." Now, the fact, Bro. Buchan, is this: that they were *speculative* in the sense we now use the term. What could be more *speculative* than for gentlemen to join an operative body, and, in some cases, constitute the majority of the members of lodges? Such speculative Freemason, at the time we refer to, means one who is not an operative Mason being admitted as a member of the operative Masonic Body, and thus made a participator in the *secrets* of the Craft.

(h) Bro. Buchan observes that, "although Masonic societies used to admit non-operatives, just as did the Tailors' Company, yet they, therefore, *no more* practised speculative Masonry *thereby*, than the latter practised speculative tailory." Certainly, "*no more*," but we beg to observe they practised *it quite as much*. A gentleman becoming a member of the Tailors' Company in olden time, if he were made acquainted with peculiar signs and words, and had charges read to him, and antique customs observed on his admission, was, to all intents and purposes, a *speculative* tailor, and so, in like manner, others because speculative Masons.

(i) I am sorry Bro. Buchan is of the opinion, that the operative masons of the second decade of the eighteenth century endeavoured "to deceive the public." How, he does not say; but it is possible to guess his meaning. For that he has but a surmise on his own part, and no proof. These *operative* and *speculative* Masons certainly wove their old traditions into the introduction to the Book of Constitutions of 1723: but there was no deception intended, as many of the charges were well known beforehand, and although in some respects they were erroneous, I have yet to learn that the object of the "Revival" was *deception*. Certainly, the practice of the Craft, from that time to this, would warrant us in believing otherwise, and for my part I am proud to be a humble member of a Fraternity that has so noble a history.

Bro. Buchan will now have an opportunity to reply to my arguments, as in deference to his wishes I have written fully in answer to his second communication; and I believe that as we have both endeavoured to carry on this discussion in a fair and Masonic manner, the third articles in support of *negative* and *affirmative* will be closed in harmony.

W. JAMES HUGHAN.

#### THE ROYAL ARCH CHAPTER OF IMPROVEMENT.

We have great pleasure in reminding our readers that the Royal Arch Chapter of Improvement will now meet regularly throughout the season every Thursday evening at 7 o'clock. The meetings are held at Freemasons' Hall, and when we add that instruction is imparted by Comp. James Brett, G.D.C., we have said all that is needed to induce the attendance of every companion who desires to become proficient in the mystic rites, ceremonies, illustrations, and traditional lore of Royal Arch Masonry.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Lodge of Faith, No. 141.*—The brethren of this ancient and flourishing lodge assembled for their first meeting of the season at Anderton's Hotel, Fleet-street, on Tuesday, the 26th September, 1871. Bro. Joseph Speed, W.M., presided, and was very efficiently assisted in his laborious duties by Bros. C. C. Taylor, S.W.; Green, J.W.; Themans, S.D.; Catmur, J.D.; and Kennett, I.G. There were also present: Bros. William Carter, P.M., Treas.; Thomas Anslow, P.M., Sec.; Hill, I.P.M.; W. Stewart, P.M.; N. Gluckstein, P.M.; A. E. Harris, P.M.; E. Gottheil, P.M.; and a strong gathering of brethren. After the opening formalities were disposed of, the minutes of the last lodge meeting were read and confirmed. A Fellow-Craft lodge was then formed, and Bros. Gluck, Wigel, Berg, Houseman, and Hyman were permitted to pass a step further into the ancient mysteries of the Craft. On the lodge being lowered to the first degree, the ballot was taken for the following gentlemen: Mr. Hyam Nathan, of Hundsworth, near Birmingham; Mr. Alf. Challis, "French Horn," Lambeth; Mr. Jacob Levy, 14, Drury-lane; and Mr. Fred Stokes, 11, Landseer-road-row, which proved in each case to be unanimous in their favour. They were then introduced into the lodge in conformity with ancient custom, and passed through their initiatory probation with admirable decorum, evidently deeply impressed with the beauty of the ceremony, the performance of which they for the first time witnessed. The evening's programme included the choice of officers for the ensuing year. The ballot was taken for the office of W.M., and resulted in the unanimous election of Bro. C. C. Taylor, the S.W., to that dignified post. The brethren were pleased to receive the announcement with great Masonic applause. The confidence of the brethren of the Lodge of Faith, No. 141, in the peculiar fitness of Bro. William Carter, P.M., as their Treasurer, is so great, and his popularity so universal, that to endeavour to supplant him in that office would result in total and unmitigated failure. The moment, therefore, his name was mentioned all hands were up in his favour; and Bro. Longstaff was requested to retain the post of Tyler for the ensuing twelvemonths.—Bro. S. Davis then rose and said: Worshipful Master and brethren, I am sure it will be pleasant to you to learn that the "Freemason" life-boat was launched during the recess, and is now stationed at North Berwick. The movement commenced in this lodge, which subscribed £5 5s., towards the fund, and most of the brethren belonging to it added their mite for the same purpose. It was therefore thought just and proper to identify the boat with the Lodge of Faith; and as this lodge was first on the list of subscribers, I beg to propose that it again occupy the same place, by subscribing £1 1s. per annum towards maintaining the boat.—The proposition was seconded by Bro. N. Gluckstein, and carried without dissent.—The case of the child, Frances Mary Hart, a daughter of the late Bro. S. Hart, P.M., was strongly and eloquently advocated by Bro. William Stewart, P.M.—The lodge was then closed, and the brethren adjourned from labour to refreshment. This was bountifully served in the customary satisfactory manner which always characterises the superintendence of Bro. William Smith. The various toasts were proposed and responded to with most delightful brevity and in the following order: 1st. The usual loyal and Masonic toasts. 2nd. "The Initiates," responded to by Bro. Stokes—song by Bro. Maurice Davis. 3rd. "The Visitors," replied to by Bro. Major Finney, W.M. 1361. 4th. "The W.M.," to which Bro. Joseph Speed responded—song by Bro. Painter; recitation, the quarrel scene between Brutus and Cassius, by Bros. S. Davis and D. Davis. 5th. "The W.M.-elect," most feelingly responded to by Bro. C. C. Taylor—song by Bro. Mallett. 6th. "The P.M.'s," and other toasts were given and received in the usual manner, and the Tyler's toast terminated a very happy and enjoyable evening. The visitors were: Bros. F. H. Thomas, 481; W. H. Sewives, 86; Major Finney, W.M. 1361; C. H. Finney, jun., 1361; E. G. Hably, 87; Wright, W.M. 79; Wingston, 1188; Batty, 741; and Mortlock, P.M. 186.

*St. Luke's Lodge, No. 144.*—On Monday, 2nd instant, at Masons' Hall Tavern, this lodge met. Bro. E. D. N. Walbancke, W.M., passed Bro. Heath to the second degree and installed Bro. W. Mann, W.M., who then initiated Messrs. T. Smith and W. Corby. The officers are: Bros. Patient, S.W.; H. Kirke, J.W.; Birch, P.M., Treas.; J. Todd, P.M., Sec.; Wicks, S.D.; M. Edwards, J.D.; Pullen, I.G.; Kirke, P.M., D.C.; Maples, P.M., W.S.; and Longstaff, Tyler. Banquet was served, after which Bro. Walbancke had a Past Master's jewel presented to him. Visitors: Bros. W. Ough, P.G.P.; J. Brett, P.G.P.; Hughes, P.M. 59; F.

Walters, P.M. 73; Tallent, W.M. 186; Mortlock, P.M. 186; Beck, J.W. 186; &c.

*William Preston Lodge, No. 766.*—On Thursday, the 28th ultimo, at the City Terminus Hotel, this lodge held its installation meeting. Bro. Miller, W.M., presided, and raised Bro. Jones and initiated Mr. Johnson in an able manner. Bro. H. Garrod, P.M., in a correct and impressive style, installed Bro. W. H. Harper, W.M., for which he received a vote of thanks, to be entered on the lodge minute book. The W.M. then appointed his officers as follows: Bros. G. Newman, S.W.; Worrell, J.W.; Kain, P.M., Treas. and Sec.; Braun, S.D.; Pringle, J.D.; Crag, I.G.; Jackson, D.C.; and Spencer, Tyler. A Past Master's jewel was presented to Bro. Miller, and banquet followed. Visitors: Bros. J. Hervey, G.S.; F. Walters, P.M. 73; H. Garrod, P.M. 749; &c.

##### PROVINCIAL.

*HERTFORD.—Hertford Lodge, No. 403.*—The usual meeting of this lodge was held on Tuesday, the 26th September. The brethren present were: Bros. H. B. Hodges, W.M., in the chair; J. D. Medcalf, S.W.; O. H. Wagner, J.W.; T. S. Carter, Sec.; J. R. Cocks, Treas.; W. H. Nicolls, J.D.; C. P. Wyman, I.G. and Org.; S. Neale, M.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. A. Simson, J. Boatwright, H. Campkin, E. Salisbury, W. P. Willson, F. Taylor, W. Warrenner, J. Harrington. P. Page, F. Fountain, J. E. Cussans, A. J. Small. Visitors: Bros. H. C. Heard, 449, and A. H. Bryant, 12. Bro. the Rev. Lewis Deedes was appointed Chaplain, and Bro. Boatwright Senior Deacon. Bro. Harrington was raised to the third degree; Bros. Small, Page, and Fountain were passed to the degree of F.C.; and Abel Smith, Esq., M.P., of Woodhall Park, and Robert Dimsdale, Esq., M.P., of Essendon Place, were initiated into the mysteries of the Masonic art. The whole of the ceremonies were worked by the W.M. in a faultless manner. Bro. J. D. Medcalf, S.W., was unanimously elected W.M. for the ensuing year, and Bro. Cocks was re-elected Treasurer. £7 7s. was voted to purchase a Past Master's jewel for presentation to Bro. Hodges, W.M., for his great zeal and ability during his year of office. Two candidates were proposed for initiation, and two joining members were proposed. The brethren afterwards adjourned to an excellent supper at the Salisbury Arms Hotel.

*WALTHAM NEWTOWN.—King Harold Lodge, No. 1327.*—The above lodge met at the "Britannia," Waltham New-town, on the 19th ult. Bro. West, P.M. 1076, P.G.D. Herts, the W.M., presided, supported by Bro. Terry, P.M. 1327, &c., and P.B.G.S.B. Herts; Bro. Parke, S.W.; and Bro. C. W. Barnes, jun., J.W. The lodge was opened in due form, with solemn prayer, when the W.M. proceeded with the business of the evening. Bros. G. Clements, Mooney, and Smith were raised, Bro. Auber and Tydeman were passed, and Mr. John Crockett was initiated. Bro. W. C. Barnes, jun., the J.W., was elected W.M. for the next year. Bro. Barwick, the Treasurer, was re-elected for the coming year. Bro. Allison was elected Tyler. The sum of ten guineas was voted to purchase a P.M.'s jewel for presentation to Bro. West, the W.M., on his retirement from office, in consideration of the very valuable services rendered by him to the King Harold this, the first, year of its existence. Bro. West returned thanks in suitable terms. This having concluded the business of the evening, the lodge was closed in perfect harmony, with solemn prayer.

##### ROYAL ARCH.

*Victoria Chapter, No. 1056.*—This young, but most prosperous chapter met at Bro. Gosden's, Masons' Hall, Masons'-avenue, E.C., on Monday, the 2nd October. There were present: Comps. E. Clark, Z.; Pendlebury, S.E., as H.; E. Gottheil, J.; Forsyth, N.; James Brett, P.Z., G.D.C., Treas.; Oliver, P.Z.; and a number of other companions. The convocation was opened in the usual form, and the minutes of the last meeting were read and confirmed. The Auditors' report was read and adopted. The following companions were then installed and invested in their respective offices: Long, Z.; Gottheil, H.; Forsyth, J.; Pendlebury, S.E.; Einhaus, N.; James Brett, Treas.; Newman, P.S.; Ferguson, 1st Asst.; J. D. Taylor, 2nd Asst.; and Grant, Janitor. Bros. T. Kingston and Henry Chapman, both of 177, were admitted to the degree in the manner usually observed by Royal Arch Masons. After the closing of the chapter, the companions adjourned to partake of a splendid repast, which gave the utmost satisfaction to all present, Bro. Gosden, the present proprietor, being evidently determined to re-establish the high reputation which the house formerly enjoyed, but had latterly lost through mismanagement of a former host. The usual toasts were given and received, and were interspersed by songs. The principal responses were given by Comps. Patten, Brett, Pendlebury, and Carpenter, and the songs by Comps. S. Davis, Garrod, and Forsyth. The visitors were Comps. E. H. Patten, P.Z., P.G.S.B.; Garrod, P.Z. 507; and Mortlock, J. 186.

## NOTICE TO SUBSCRIBERS.

The Office of THE FREEMASON is now transferred to 198, FLEET STREET, E.C. All communications for the Editor or Publisher should therefore be forwarded to that address.

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

## The Freemason,

SATURDAY, OCTOBER 7, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## The ANCIENT and ACCEPTED RITE.

[FIFTH ARTICLE.]

THE Knight of Kadosh, or the Thirtieth Degree of the Ancient and Accepted Rite, is one of—if not—the most important in the series. The word Kadosh is a Hebrew one, signifying holy, consecrated, or set apart; and it denotes the sacred character formerly attributed to the possessors of this sublime degree. In fact, the Abbé Pluche, in his marvellous work on the Heavens, which we have recently had an opportunity of referring to, unmistakably proves the identity of the appellation "Kadosh" with the "Caduceus" of the Greeks, which, as we all know, was a kind of sceptre borne by heralds and other privileged messengers as a symbol of the immunities and honours to which they laid claim. The ceremonies of the Masonic degree now known as "Kadosh" are of a very solemn and imposing character. Strictly speaking, when a reception takes place, there ought to be five chambers: the first being termed the "Judges' Hall;" the second, "Chamber of Reflection;" the third, "Forum;" the fourth, "Senate Chamber;" and the fifth, "The Road to the Holy Land." The first is hung with black, and is lighted by a single lamp of antique form, suspended from the ceiling. The second presents the appearance of a cavern or grotto, with a mausoleum in the centre, which represents the tomb of Jacques de Molay, the martyred Grand Master of the Knights Templar. The third and fourth apartments are hung with red drapery, or, in some chapters, with white and black curtains, strewed with red crosses. There is a throne in the East, surmounted by a double-headed eagle, crowned, and holding a poniard in his claws. Behind the throne are two banners—the one being white, with a green Teutonic cross embroidered thereon, and the motto, "*Deus vult*," and the second banner being green, with a red cross on one side, and on the other a double-headed eagle, with the motto, in silver letters, "*Aut vincere, aut mori*." The second officer, or Grand Chancellor, presides in the Chamber of Judges,

into which the aspirant is introduced, and afterwards obtains permission to proceed to the Chamber of Reflection. There he is directed to kneel in the midst of the decaying relics of mortality which lie around, and prayers are offered up in his behalf. The Grand Commander then addresses the candidate upon the history of Masonry, alluding more particularly to the building of the Jewish Temple, and the wisdom of King Solomon in selecting a few chosen brethren to oversee the work, and to make themselves perfect in the arts and sciences. The traditionary lore connected with the first Temple is fully unfolded, and the narrative is continued through all the varying incidents attending its progress down to the final destruction of Hiram's masterpiece. Then follows an explanation of the rise of the second Temple, under Zerubabel; the origin of the Knights of the East, or Sword, under Cyrus; the establishment at Jerusalem of the Knights of the East and West; the Rose Croix Degree, and its connection with the building of the third Temple; and, in conclusion, the formation of the Order of Knights Templar, when eleven Grand-elect and Perfect Masons presented themselves before Garinus, Patriarch of Jerusalem, and pronounced their solemn vows between his hands. The candidate is then obligated, and instructed in a portion of the sacred mysteries, which, of course, cannot be revealed here. After having advanced on the road to the Holy Land, he is invested as a Knight Kadosh by the Grand Commander, who thus exhorts him: "Be firm, true, and faithful unto death. I arm you with the sword, Sir Knight, as a defence against your enemies, and the enemies of the Order; you will wield it also for the defence of poor pilgrims, and in defence of innocence and virtue. I also arm you with this dagger, it is the avenging blade, and the dagger of mercy; and I now invest you with these knightly gold spurs. Wisdom is symbolized by gold. Never let wisdom, with temperate zeal and true love, forsake you. You are now, Sir Knight, invested with the knightly spurs, in testimony of the zeal and activity with which you are henceforward and for ever to be goaded on in the performance of your duties and beware lest, through negligence or, unfaithfulness, you shall be deemed unworthy of our confidence, and be ignominiously degraded from our Order. I also present you with the collar and jewel. You will now take your place in the ranks of the Order. You are in the ranks of those who shall be elected to the grand work, and we trust and hope that the delicious perfumes of your good actions will give you the true happiness you desire."

The thirty-first grade bears the title of Grand Inspector Inquisitor Commander, and the assembly is styled a "Supreme Tribunal." In this degree, the candidate is arraigned for supposed offences against Masonic law, in order that, by personal experience, he may be himself enabled to preside in judgment, and decide with impar-

tiality. The wise sayings of sages and law-givers are therefore quoted for his instruction by the Counsellors present. Thus the first, who represents King Alfred, says:

"I was the just King Alfred of Saxon England; I framed wise laws, made upright judges, independent of my will and that of the people, and caused just and speedy judgment to be given. In all my realm justice and right were sold to none; denied to none; delayed to none. I slept little; I wrote much; I studied more. I reigned only to bless those over whom I had dominion. I have vanished into the thin past, and many ages have marched in solemn procession by my grave, yet I still live in the memory of men. They call me great king, wise law-giver, just judge; follow, then, my example, or shudder to sit in judgment on thy fellows.

"I was Socrates, the Athenian; I knew the holy mysteries, and revered God in nature. In the sacred groves of Athens, I taught to young and old that God was one, and the soul of man immortal. I taught obedience to the laws and decrees of the people of Athens, and the council of five hundred. When I sat in the court of Areopagus, I swore by the paternal Apollo, by Ceres, and by Jupiter the King, that I would sentence uprightly and according to law—or, when the law was silent, to the best of my judgment; and that I would not receive gifts, nor should any other for me; nor receive bribes from any passion, prejudice, or affection; nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court. And when, by an unjust judgment, the same court condemned me to death, I refused to flee and escape, lest I should bring the laws into disrepute; holding the good citizen bound to submit to even the unjust judgment of the State. If thou wouldst fain become a judge of others, first prepare thyself by learning to obey the laws.

"I was Confucius, who read and interpreted to the people of ancient China the great laws engraved by the finger of God, in everlasting letters, upon the pages of the many-leaved book of nature. I said to them, desire not for your country any other benefit than justice; the great law of duty is to be looked for in humanity. 'Justice is Equity,' to render to every man that to which he is entitled. He who would stand above the ordinary level of man must be exempt from prejudices and self-conceit and obstinacy, and be governed by the mandates of justice alone. Hear much, reflect much, and say nothing superfluous. Let doubt of guilt be acquitted; and presumption of innocence be solid proof. 'That is the noblest recompense of human virtue.' Do thou strive so to live and act, to obey and govern, and thou, too, mayst live in the good opinion of men, after thou art dead, and thine influences may make thee, too, a king over the minds of men.

"I was Minos, the law-giver of Crete. I taught the Cretans that the laws which I enacted were dictated by Zeus, the Father; for all true and righteous laws, and all human justice, are but developments of that eternal and infinite justice, that is of the essence of the Deity. He who assumes to judge his brethren, clothes himself with the prerogative of God. 'Woe unto thee,' if, being thyself vicious or criminal, thou dost assume to judge others; and still more, if thou givest corrupt judgment; for then will thy memory be execrated, and in all time it shall be the bitterest reproach to an unjust judge to call him by thy name.

"I was Zoroaster, whose words became law to the Persians. I said he was the best servant of God, whose heart is upright, who is liberal, with due regard to what is just to all men; who turns not his eyes towards riches, and whose heart wishes well to everything that lives. He alone is just who is charitable, and merciful in his judgments; and he alone is wise who thinks well, and not evil, of other men. Satisfy thine own conscience, and fear neither the outrages of fortune, nor the injuries of enemies. Crime is not to be measured by the issue of events, but by the bad intentions of the doer. Study, therefore, the dominion of thyself, and quiet thine

own commotions, and hold it the noblest ovation to triumph over thy passions.

"I was Moses, the leader and lawgiver of the Israelites. I was initiated into the mysteries and wisdom of Ancient Egypt; and that wisdom dictated the statutes by which Israel was governed. Thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the mighty. Ye shall hear the small as well as the great. Ye shall not fear the face of man, for judgment is of God."

And the Senior Counsellor sums up thus:

"Thou has heard the words of the great sages, lawgivers, and philosophers of antiquity. Behold! the monogram of the greatest lawgiver that has ever come among men, and listen reverentially to his teachings. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. But if ye forgive men their trespasses, your heavenly Father will also forgive you. With what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again. If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou has gained thy brother. Judge not according to the appearance, but judge righteous judgment. If thy brother trespass against thee, rebuke him, and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven time in a day turn again to thee, saying, 'I repent,' thou shalt forgive him. Blessed are the merciful; for they shall obtain mercy."

After which he invests the new Inquisitor with the white collar and the jewel of the degree, warning him that the purity of the former and the lustre of the latter must never be sullied or dimmed by injustice, inhumanity, or impurity.

In a future article we will conclude with the two highest degrees of this ancient and interesting Rite.

We are requested to state that the Rite of Memphis is not, and never has been, recognised by the Grand Orient of France; and, further, that it is viewed as an imposition by the heads of the Masonic Order in America, who have repeatedly denounced the reputed "Sovereign of Memphis," Bro. Harry J. Seymour, and his colleagues, not only as spurious Masons, but as men unworthy of credit in every respect. We are also informed that the Rite is impious and atheistical in its teachings, and that active measures are on foot to expose the iniquity of the whole proceedings.

On Thursday, 28th ult., the ancient custom of swearing in of the Sheriffs of the City of London and Middlesex took place in presence of the Lord Mayor, aldermen, and the principal officers of the corporation, the members of the Court of Common Council, the livery, &c. Bro. F. W. Truscott, P.G.S., presented himself and was duly sworn in, also Alexander Crossley, Esq., as his Under-Sheriff. Bro. Young, Prov. G.W. Cambridgeshire, who had been elected to the office, was unable to attend on account of severe indisposition (an event that had only occurred twice), but the retiring Sheriff, Bro. Jones, of the Cambrian Lodge, Merthyr Tydvil, who had so ably filled the office during the past year, consented to act until the recovery of Bro. Young. Bro. T. Beard, whom he had appointed his Under-Sheriff, will act in that capacity *pro tem*.

"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."

## ILLUSTRATIONS of the HISTORY of the CRAFT.

By A MASONIC STUDENT.

### PREFACE.

In consequence of a good deal of recent controversy, it has been considered advisable to reprint the first four chapters of these "Illustrations of the History of the Craft," which appeared, some twelve months ago in the columns of the *Freemason's Magazine*, and which much family affliction caused the writer to leave thus imperfect and incomplete.

It is now proposed to carry on the original design, and (D.V.) to continue the "Illustrations" until the Revival in 1717. Whatever may be the value attaching to the views and statements of the writer, he hopes that his brethren will regard the "Illustrations" as a slight and humble effort, on the part of a sincere Freemason, to help forward the attempts of many able and excellent brethren, in America, Germany, and England, to arrive at that great "desideratum," a thoroughly reliable and satisfactory history, of our ancient and world-wide Order.

Sept. 23rd, 1871.

### CHAPTER I.

The object of this and the following papers is, to illustrate, if possible, the true annals of the Craft, and to induce a more careful study of its history and archæology.

They have been written in no controversial spirit, but simply with a desire after truth, that we may accustom ourselves, as Freemasons, more than has hitherto been our wont, to patient study of our evidences, and historical accuracy in our assertions.

Our Masonic writers seem to have accepted far too readily, as regards the records of our Order, the good old adage, "quieta non movere," as they have all more or less adopted, without hesitation and without inquiry, unaccredited statements and dubious assertions, for no other reason, seemingly, than because these statements and assertions had been once given forth to the world.

Not that in so doing they ever meant to impose on the initiated or the profane, to put forward an untrue narrative or a fictitious claim, but that they accepted without doubt or demur statements repeated so often that they came at last to be accepted as true!

Hence there has arisen among modern writers a grave distrust of Masonic history, as generally received, and critical doubts have been expressed as to the validity of our Masonic claims to antiquity; many of our traditional statements are openly assailed, and the accuracy of the dates we give under authority, relating to persons and occurrences in the past, is questioned and challenged, as we know, from day to day.

Mr. Hallam for instance has asserted, that "Masonic calumniators and Masonic paneygerists are all equally mendacious;" while De Quincy has said, "I affirm as a fact, established upon historical research, that before the beginning of the 17th century no traces are to be met with of the Masonic Order, and I challenge any antiquary to contradict me."

Mr. Gilbert Scott talks of the "fables of the Freemasons," and we have lately heard much harsher words used, such as "imposture," and the like.

Now, it is in order to lead others, even more qualified, to remove this unfair and, as I believe, unjust reproach on the Craft that these papers have been put together.

If we are enabled gradually, by reliable evidence and accurate assertions, to remove doubts, to clear away difficulties, to harmonise anachronisms, and to stimulate inquiry, we shall best prepare the way, ere long, for a more authoritative and reliable history of our Order than we at present possess.

My anxiety has been, and still is, simply, in

the cause of Masonic truth, to lay before my brethren the humble results of earnest study and reflection—to give, what is so difficult, "novelty to what is old, and authority to what is new, value to what is obsolete, and light to what is obscure, favour to what is despised, and trust to what is doubtful."\*

May, then, these illustrations of our Craft history be received by my brethren in the spirit in which they have been drawn up—viz., a sincere love for our useful and valuable Order, and a humble but firm belief in the essential truth of its ancient legends and time-honoured traditions.

To trace the early history of any ancient and useful institution is, in almost every case, a matter of deep interest to the archæologist, but how much more must it be to the Masonic student, since the early annals of Freemasonry seem lost in the dimness of ages; and though it is a subject about which much has been written, yet, after all, how very little is really known about it?

And if, then, we may have ourselves, with the world at large, a not unnatural curiosity in respect of the origin and progress of a society, of which so much has been said, whether for good or evil, yet it also seems to be our imperative duty to try and give a straightforward and intelligible account of this world-wide Order, to trace carefully the laws which have controlled its progress, to unfold the causes which have led to its success or failure among men, and to submit to all intelligent readers the evidence and the facts, the historical proofs and the undoubted statements, on which we base the conclusion to which we have legitimately arrived.

What, then, is the true history of Freemasonry? what is Freemasonry itself? are questions which are often asked, and repeated to this day, with an unmistakeable expression of complacent scepticism.

As we know, those of us who have studied the question, the most contradictory and the most absurd theories have been hazarded relative to its origin and progress.

To recapitulate all the different solutions, of what still to some appears an inexplicable enigma, would be also a hopeless task, and certainly an unprofitable waste of time.

We can only notice some of the leading explanations of the rise and continuance of our Order, whether from friendly or hostile writers, and which seem to demand our attention and deserve our notice. There are those who seem willing to trace Freemasonry to the loyal adherents of the Stuarts, as preparatory to the restoration of King Charles II., while others, equally sagacious, would connect it with the hopes and aspirations of the exiled family of King James II.

There are a few who see in Freemasonry a Jesuit Order; there are some who regard it as a purely political body—the School of Illuminés, the centre of revolution.

Probably it is not too much to say, that by far the larger number of writers, it is looked upon as a benevolent association or a convivial club.

In former times it was the wont of many writers, Masonic and otherwise, to connect Freemasonry with the Druids, with the Culdees, and, above all, with the Eleusinian mysteries.

No doubt Freemasonry is connected, and has ever been, with the history of secret initiation and personal probation, the great characteristic of all the early mysteries.

It may be perfectly true moreover, that Freemasonry possesses in its carefully preserved ritual and traditions some traces of the oral teaching of those early mysteries, but it is not safe, it has always appeared to me, to rely simply on an esoteric connection, when we are asked, and naturally asked, to give a reasonable account of our outward organization, the channel by which the secrets and mysteries of Freemasonry have been handed down to ourselves.

There are three other theories of Masonic life and history which we must briefly notice.

There is the view which links our Freemasonry to some early Christian body, whether

\* "Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem."—*Plin. Nat. Hist.*

as successors of the Essenes, or some development of the "*disciplina arcani*," which seems to be the suggestion of Dr. Leeson. A modification of this view is to be found in those who connect Freemasonry with Rosicrucian adepts, with the followers of "Rosenkreutz," if that were really his name.

But it is almost unnecessary to add that there is not the slightest valid or historical evidence to be adduced in behalf of such a theory. It is purely imaginative—the "baseless fabric of a dream."

Neither can I speak more hopefully or encouragingly of that claim, propounded with such confidence, to consider our Freemasonry of to-day as derived from the Knights Templar.

To say nothing of the intense difficulty, historically, of the transmission or preservation of any real Templar secrets, one thing is plain, though I am sorry to say it as it may hurt the feelings of many excellent brethren of mine, the Masonic Knights Templar never had, and have not now, the slightest real connection with the old Knights Templar.

The history of the dispersion and ultimate fate of the majority of the Templars is pretty well known. The accounts we hear of Templars holding meetings at York, or Scotland, and elsewhere, to perpetuate the hidden mysteries of their secret chapters, are so opposed to the real facts of history, as fairly come within the reproach of being "fables of the Freemasons."

Up to the present time not the slightest historical evidence is forthcoming of any prior existence of Masonic Knights Templar before 1740. As I propose to treat in a subsequent chapter of the connection existing between the Knights Templar and Freemasonry, I need not allude further to the subject now than to say, that the Knights Templar borrowed, if they did borrow, their secrets from Freemasonry—not Freemasonry from the Knights Templar.

There is a third view, which has of late been advocated with more zeal than discretion—namely that which would limit Speculative Freemasonry to 1717, and would seek to contend that at that epoch the phraseology and working tools of the operative guilds were adapted and adopted for the purposes of a philanthropic and benevolent association; but that there was no further bond of union or continuity of propose.

So far back as 1733, in the *Gentlemen's Magazine* for February, an anonymous writer, untruly calling himself a brother, says we may as well call ourselves "carpenters or ratcatchers as Freemasons," and he further asserts that the present Order is a "gallimawfry of the restorer of the society."

This is the view, practically, which has been pressed upon us in such a variety of ways and under such different forms, with more zeal than discretion, for some time past—a view, I do not hesitate to say, most mistaken, utterly unsupported by the evidence we already possess, and most opposed to the evidence we shall gradually obtain. This I hope convincingly to show in the progress of these illustrations.

Having thus pointed out what I believe is not and cannot be the true history of Freemasonry, I propose in the next chapter to develop what I believe that true history is, and where it is to be found.

(To be continued.)

**THE UNITED PILGRIMS' AND DORIC LODGES OF INSTRUCTION.**—We recently reported a most interesting visit of the members of the "United Pilgrims' Lodge of Instruction to that of the "Doric," when the Fifteen Sections were worked by the members of the former lodge under the presidency of a brother of the Doric. We are informed that the Secretaries of the respective lodges are now arranging for the return visit, during this month, and anticipate a very successful meeting. Due notice of the date fixed for this meeting will be given in our pages, and meanwhile we recommend to our readers in the South of London a visit to the United Pilgrims, meeting every Thursday evening at the Duke of Edinburgh Tavern, Shepherd's Lane, Brixton, under the able preceptorship of Brother John Thomas.

### Original Correspondence.

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

#### "FREEMASONRY AND JUDAISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I do not believe that Brother W. B. will consider it ill-naturedly said, or interpret it as meaning anything beyond what I intend, if I express a doubt as to whether he had wholly recovered from his long indulgence in "refreshment," when he penned his reply to me, in your last. If one who is generally sensible and acute fails to distinguish between things that differ, we usually attribute it to some temporary hallucination or confusion of mind, a condition, I regret to say, which sometimes exists after "ceasing from labour and going to refreshment." But, whatever the cause, he certainly blunders as much in his opening sentence about my letter, as I stated he had done about church history. His "limited reasoning powers" cannot, he says, "cope with a process of ratiocination which greatly respects another's motives, and appreciates his intentions, but which the writer immediately afterwards condemns." How, either directly or by implication, have I condemned his motives and intentions? I have not done so; but Bro. W. B. fails to discern the difference between condemning motives and intentions, and condemning alleged facts and opinions. His motives and intentions I believe to be good, very good. His alleged facts and opinions I hold to be altogether erroneous. As much does he confound things when he says that I began that for doing which I said he evinced a great lack of judgment. For doing what, did I attribute to him a lack of judgment? For plunging into a sea of Christian controversy, in the columns of *THE FREEMASON*, and condemning all churches and beliefs but one. Did I "begin that?" Have I ever done so? Let W. B. look out for the proof, and when he has it gibbet me upon it. I began it, he says, "for if he supposes that the pre-Messiah history," &c. But I suppose nothing of the kind. I have never written anything that can be so construed; nay, I have more than once declared the contrary, which my brother ought to know, if he has read all my papers; if not, he is as rash in making this statement as he was in most of the statements in his former letter. Surely, I may treat of the *literal* fulfilment of prophecy, without denying its secondary and higher sense. W. B.'s supposititious case of the Assyrian monstrosities rests upon his *if*, and does nothing, therefore, towards damaging "Bro. Carpenter's logic." I quite concur in what Bro. W. B. says relative to Swedenborg's anti-sectarian teaching; and believe it would have been well had those who adopted his theology adopted the example he set them. But they have done quite the contrary. The world has not forgotten the scandal originated in the acrimonious dispute between the "Swedenborgians" and "Bro. White;" nor are we oblivious of the fact, that there are Swedenborgian churches, Swedenborgian books, Swedenborgian Repositories, and many other Swedenborgian things, which the members of the "New Church" have created or adopted, although they sometimes repudiate being called after the name of any man. But this is little more than trifling. If they do no worse than call themselves, and their buildings, and books, and schools, by this distinctive name, they do not do much harm; it is when they pronounce sentence of condemnation upon all other beliefs than their own, and declare that "the theology of the day, or as now made up, was hardly known until the fourth century after Christ;" and say that the history of the new church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia" (?), that they are censurable. I must not permit Bro. W. B. to provoke me to alter the course I have determined upon, and which, I think, should be rigidly observed by all who contribute to *THE FREEMASON*. He calls upon me for proof that he has perverted facts, offering me the alternative, on my refusing

to do so, of perpetual silence. Well, I must submit, for I not only "could," as he does "*like*" to avoid doctrinal discussion" in *THE FREEMASON*, but am determined to do so. I am ready for a friendly controversy with W. B. in any appropriate publication, but not in this. I think, I may, however, without departing from the rule I have laid down for myself, refer Bro. W. B., who alleges that the doctrine of the plurality in the Godhead, and the doctrine of the Atonement, were hardly known until the fourth century after Christ, to the writings of Clement of Rome, whom the voice of antiquity identifies as the contemporary of Peter and Paul, whom he speaks of as belonging to "the present generation," to Cyprian, Origen, Tertullian, Athenagoras, Justin Martyr, and other of the ante-Nicene Fathers, as they are called, who all lived in the first half of the second century, for abundant proof that these doctrines were not only well known in their time, but that they cherished and taught them as the most precious doctrines of the Christian faith. Let me also refer Bro. W. B. to his Eusebius and Jortin, from whom he has quoted, in his last, but whom he totally misreads. They are not speaking deprecatingly of the doctrine of the "Triune God," any more than Constantine did. They deprecated only the vain and mischievous attempt, afterwards made by the Council of Nice, to define the *mode* of His existence—a thing which W. B. confounds with the Divine existence itself!

Yours fraternally,

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

SIR,—I have no intention of breaking a lance again with the brother who signs himself W. B. 742, contenting myself with re-stating my opinion that discussions upon special points in theology are unsuited to the columns of a Masonic journal. W. B. sneeringly alludes to the addition of 30° K.H. to my initials, and affects ignorance of the meaning of such, on the ground of no mention being made thereof in the "Book of Constitutions." I should have thought our brother would be aware that, though nothing beyond Royal Arch is sanctioned by Grand Lodge, yet there is nothing singular in being connected with the A. and A. Rite of 33 degrees, or any other rite which has a legitimate constitution.

I am, Sir, yours fraternally,

W. L. A.,

R.A. Comp., K.T., Mark M., & 30° K.H.

#### AN URGENT APPEAL.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—At the risk of its being thought an unusual intrusion upon your space, I take the liberty of bringing under the notice of your readers, and especially our brethren in the Navy and Engineering interest, the case of Frederick Augustus Furley, No. 20 on the list of candidates for the Royal Masonic Institution for Boys. A more melancholy and deserving case it is almost impossible to imagine.

The father was a man of singular ability and promise; having served with distinction in the Royal Navy as Engineer on board *H.M.S. Firefly* on the west coast of Africa, during the latter days of the suppression of the slave trade, and in other ships. He afterwards left the navy, and carried on the business of an iron ship-builder, being appointed, in 1864, the manager and chief constructor to a large iron ship-building company. After only a few months, during which time his energy and attention to business never flagged, he was struck down by paralysis, which took away his speech and the use of his right hand, leaving him totally helpless. His wife and three little children were thus entirely dependent upon friends for their support; whilst the poor afflicted breadwinner remains a burthen to himself and those about him, although tenderly watched and cared for by his aged mother and a sister, with whom he with two of his children reside, whilst his wife seeks her bread elsewhere by her own industry. Frequent attacks of epilepsy, too, are a cause of misery to him, and constant anxiety to those in charge of him.

In the hope that some of the brethren who peruse these lines, will associate themselves with

the large and important province of Lincolnshire in bringing about the success which, amongst so many deserving cases, is at the ensuing election more than ever difficult,

I remain, Sir and Brother,  
Yours with fraternal regard,  
THOS. H. OLDMAN,  
P.M. 422, P.G.S. Lincolnshire.  
Gainsborough, Sept. 27, 1871.

WILLIAM PHILLIPS BARRETT'S  
CANDIDATURE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Would you kindly give me a corner in your valuable journal to advocate the claims of the above New Zealand candidate for the Boys' School? Having no province to go to in this country—his father belonging to Christchurch, as will be seen from the advertisement in this number—I am obliged to get what publicity I can through your aid, to support this case. I shall be truly thankful for any brother's vote, who is not tied to his province, and I can assure him of the hearty thanks of the widow, as well as,

Dear Sir and Brother,  
Yours faithfully and fraternally,  
THO. L. WELDON.

Proxies sent to me at 3, Belle Vue Terrace, Seven Sisters' Road, or to the Widow, Mrs. Barrett, dressmaker, Henley-on-Thames, will be acknowledged by return of post. T. L. W.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I was astonished to read in your edition of last week, an unauthorised report of a meeting of the Edinburgh Red Cross Conclave No. 4. It is so inaccurate that I cannot allow it to pass without remark.

The M.P.S.'s name is J. B. Mercer; the E.V.E., R. S. Brown. The other office-bearers present that evening were Sir Knights W. Grant, S.G.; J. A. Butti, J.G.; J. Taylor, Prelate; A. M. Bruce, Treas.; F. Law, Prefect; H. E. Jonas, Herald. Bro. Watson is not a P.M. of St. Clair Lodge; Bro. Henry did not receive the hon. grade of Sov. owing to his connection with St. Clair Lodge, but for respect entertained for him as a member of the conclave. The report also omits to state that Sir F. Law was also advanced to the hon. grade of V.E.

J. B. MERCER, M.P.S.  
Edinburgh, Sept. 29, 1871.

THE Fifteen Sections will be worked at the Confidence Lodge of Instruction (193), Railway Tavern, London-street, E.C., by fifteen brethren of the Doric Lodge of Instruction (933), on Wednesday evening, the 25th inst., at 7 o'clock. Bro. Cundick, 742, will preside on the occasion. Those who are desirous of knowing with what perfection Craft Masonry can be illustrated, should attend on that evening, for there is not a doubt their visit will be most gratifying and will well repay the trouble.

THE following lodges and chapters hold their meetings at Anderton's Hotel, Fleet-street:—

Belgrave Lodge.	Jubilee Lodge.
Belgrave Chapter.	Manchester Lodge.
Burgoyne Lodge.	Roman Eagle Red
Lodge of Confidence.	Cross Conclave.
Dalhousie Lodge.	Mt. Sinai Chapter.
Doric Lodge.	Lodge of Stability.
Doric Chapter.	Stability Chapter.
Domatic Lodge.	Star Lodge.
Domatic Chapter.	Victoria Lodge.
Egyptian Lodge.	Whittington Lodge.
Lodge of Faith.	Zetland Lodge.
Hornsey Lodge.	

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each package is labelled—“JAMES EPPS & Co., Homoeopathic Chemists, London.” Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

CONSECRATION OF THE CLAPTON  
LODGE, No. 1365.

A large and highly-respectable body of Masons assembled on Wednesday, the 20th ult., at the White Hart Tavern (Bro. Bryan's), Clapton, to assist at the consecration of the new lodge, but, owing to the sudden and severe illness of the W.M.-designate, Bro. J. D. Taylor (862), to the very great disappointment of all present, the ceremony had to be postponed. The Consecrating Master, Bro. James Terry, P.M. 228, however, rehearsed the consecration, and Bro. Henry Marsh (Henry Marston, the eminent actor), recited a very beautiful ode, written by Bro. Savage, of the Urban Lodge. The furniture and fittings of the new lodge-room are of the most costly and elegant description, nearly all being presentations to the lodge from various brethren, and the decorations were the theme of universal satisfaction, and reflected great credit on the Committee of Taste, consisting of Bros. Lutwyche, Buller, and Bryan.

A most excellent banquet followed, reflecting great credit on Bro. Bryan, the wines being of first-rate brands. The musical arrangements were under the direction of Bro. H. Thomas (1196), assisted by Bros. McDavitt, Hunt, Hubbard, and Limpus, and were perfect, the consecration music being an entirely new arrangement for the occasion. Bro. Terry, the Consecrating Master, most ably presided at the banquet, and proposed the usual toasts, though not the usual Masonic ones. In proposing “The Health of the Founders,” he coupled with it “The Health of the Secretary-designate, Bro. R. Buller, P.M. 9,” and paid that brother a very high compliment for the untiring exertions he had used in forming and founding the lodge, and expressed himself pleased to see that a P.M. of an old lodge had undertaken the duties of Secretary.

Due notice will be given of the date of consecration, and from what we saw, and from what the Secretary stated, we can predict a very bright future, indeed, for the Clapton Lodge.

The officers are: Bros. J. D. Taylor, 862, W.M.-designate; W. Stephens, 87, S.W.; J. Saunders, 1278, J.W.; W. Lutwyche, S.D.; C. R. Miles, J.D.; H. W. Cattlin, I.G.; R. Wyatt, D.C.; H. Smith, Steward; and R. Buller, P.M. 9, Sec. The visitors present were: Bros. R. Empson, P.G.S.B., P.M. 227; Dr. Barringer, P.G.S.W. Herts; R. H. Marsh, P.M. 1196; H. Massey, P.M. 619; H. M. Levy, P.M. 188; H. Lloyd, J.W. 1278; J. Morton, W.M. 907; D. Barrett, 619; W. Laing, Klenck, Batchelor, Room, Herbert, Bernard, &c.

THE AMERICAN K.T. TOURISTS.

The Knights Templar took their departure, according to programme, by the “Oceanic,” and Mr. John M. Cook accompanied them to Queenstown, taking leave of them at the same point he first met them in June last. The two or three final days in England were much appreciated by the Sir Knights, the final route from London being by the Great Western Company's line from Paddington to Stratford-on-Avon; thence to Birmingham, where they stopped for the night at the Great Western Hotel, each one being delighted with the kindness and attention received from the proprietor of that well-appointed first-class Hotel. From Birmingham the Midland Company supplied saloon carriages for the journey to Rousley, where carriages met the party to drive them to Haddon Hall, and thence to Chatsworth. At Chatsworth, Mr. John M. Cook was most courteously received by J. E. Collingham, Esq., (successor to Sir Joseph Paxton), who wished him to inform the Sir Knights that the duke and family being all absent, they were not in a position to dispense the hospitalities of the ducal residence as the noble owner would have wished had he been at home; but instructions had been given for the private apartments to be shown, and for the “Emperor” fountain, with all the cascade accompaniments, to play during the visit of the Sir Knights; and it is scarcely necessary to say that the beauties of the “Palace of the Peak” will

have a lasting impression on the Sir Knights. After viewing Chatsworth they adjourned to the Edensar Inn, and did justice to the dinner provided by Mr. Harrison; in the evening they were driven off to Rousley Station, and took train for Manchester. At Manchester, they had to divide between the Queen's and Trevelyan Hotels, and left at mid-day for Liverpool, where the whole party were accommodated at the new Hotel of the London and North Western Company. We are sorry to say the final impressions of English Hotel management were not good, almost every one expressing the same opinion, viz.: that it was one of the finest houses, but the worst managed, they had been in during their visit to Europe; and they could not help contrasting the civility and kindness of the managers of various Hotels they had visited with the absurdly haughty conduct of the manager, who stood for about half an hour on the front steps, as though he were a perfect stranger, without addressing a sentence to any one. The passage from Liverpool to Queenstown was most enjoyable, and the hearty “three cheers and a tiger” given for Mr. John M. Cook, at our departure in the tug-boat, will ring in our ears for some time. We are very glad to find that the “Oceanic” made one of the quickest passages on record, viz., eight days and eighteen hours: therefore, we are convinced the Sir Knights will long ere this have reached thier homes in the far West.—*Cook's Excursionist.*

THE Fraternity are cautioned against applications from William Thomas Lawson, who has been making many representations which cannot be supported. It is requested that all brethren to whom he applies should ask him to produce his certificate. Birmingham, Oct. 4th, 1871. P.M.

THE following articles, &c., stand over:—“Freemasonry and Israelitism,” by Bro. William Carpenter; “Israelitish Origin of the Anglo-Saxon Race;” “The Fair Sex and Adoptive Masonry;” the Centenary Festival of Lodge Friendship, No. 202; Prov. Grand Conclave of Knights Templar for Devonshire; Notes and Queries; “The Morals of Masonry—Addressed to Ladies;” “The Footsteps of Masonry, or Freemasonry in Relation to Authentic History,” by Bro. W. V. Bedolfe, M.D.; “Freemasonry and Judaism,” by Bro. Buchan, with other correspondence; “A Review of Freemasonry;” “The Crown Prince of Prussia as a Mason;” report of the Annual Meeting of the Royal Bank of Ireland; poetry—“The Holy Royal Arch” (dedicated to Comp. J. Brett); “The Long Ago;” foreign—New Zealand. Also the following reports: Craft Lodges, Nos. 195 and 1330; Chapter 169; Mark Lodges, Nos. 2 (S.C.) and 19; with several Scotch reports, and other matter.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 14, 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. 9.

- Lodge 59, Royal Naval, Freemasons' Hall.
- “ 193, Confidence, Anderton's Hotel, Fleet-street.
- “ 879, Peckham, Maismore Arms, Peckham.
- “ 957, Leigh, Freemasons' Hall.
- Chap. 22, Mount Zion, Guildhall Tavern, Gresham-st.
- 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. Dille, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, OCT. 10.

- Lodge 180, St. James's Union, Freemasons' Hall.
- “ 198, Percy, Ship and Turtle Tav., Leadenhall-st.
- “ 211, St. Michael's, Albion Tavern, Aldersgate-st.
- “ 228, United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
- “ 548, Wellington, White Swan, Deptford.
- “ 834, Ranelagh, Sussex Hotel, Hammersmith.
- “ 917, Cosmopolitan, Terminus Hotel, Cannon-st.
- “ 933, Doric, Anderton's Hotel, Fleet-street.
- “ 1269, Stanhope, Thicket Hotel, Anerley.

Chap. 185, Jerusalem, Freemasons' Hall.  
 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. 11.

Committee R. M. Benevolent Institution, at 3.  
 Lodge 3, Fidelity, Freemasons' Hall.  
 " 13, Union Waterloo, Masonic Hall, Woolwich.  
 " 15, Kent, Guildhall Coffee House, Gresham-st.  
 " 87, Vitruvian, White Hart Hotel, College-street, Lambeth.  
 " 147, Justice, White Swan Tavern, Deptford.  
 " 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 " 749, Belgrave, Anderton's Hotel, Fleet-street.  
 " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 " 1017, Montefiore, Freemasons' Hall.  
 " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 " 1228, Beacontree, private rooms, Leytonstone.  
 " 1260, Hervey, Iron School Room, Moore Park, Waltham Green.  
 " 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
 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 7.30.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lendus, Preceptor.

## THURSDAY, OCT. 12.

Quarterly General Coat Girls' School, Freemasons' Hall, at 12.  
 Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 " 200, Friendship, Ship and Turtle, Leadenhall-st.  
 " 850, Dalhousie, Anerton's Hotel, Fleet-street.  
 " 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 " 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters-road, Holloway.  
 Chap. 206, Hope, Globe Hotel, Royal-hill, Greenwich.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of E. A. Jewel and Solids, part sections.  
 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. 13.

Lodge 177, Domestic, Anderton's Hotel, Fleet-street.  
 Chap. 33, Britannic, Freemasons' Hall.  
 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. Muggerridge, 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 Countts 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. 14.

Lodge 1328, Granite, Freemasons' Hall.  
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 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 7.30; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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

HOLLOWAY'S PILLS AND OINTMENT.—Determination of blood to the head, flushings, palpitation, and shortness of breath are cured by these grand regulators of the heart's impulse. Under Holloway's grand specific, the current of blood throughout the body becomes steady and unchanged by the passing thought, hence the suffusion of the head and cheeks is avoided, and nervous embarrassment prevented. They in like manner remove excessive sensitiveness, so often the opponent to the ease and grace inherent in the healthful and strong-nerved frame, and eradicate the doubts of the nervous. In intellects declining from intense study, free living, or over-anxiety, no equal remedy is attainable. Without exaggeration, they give muscular energy to the paralysed and ease to the pained. —[Advt.]

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

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(ESTABLISHED 1862),

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## BANKERS.

London and Westminster Bank, Eastern Branch.  
 The following brethren who are not on the Committee have promised their support:—Br. Col. Malet de Carteret, P.G.M. Channel Islands; Br. Prosser, P.M. 244, Jersey; Br. Gardiner, W.M. 84, Guernsey; Br. Ashley, P.M. 254, Coventry; P.G.J.W. Warwickshire; Br. De Grote, Birmingham; and others.  
 The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

Bro. E. GOTTHEIL, P.M. 141, Hon. Sec., 120, Mile End Road, E.

## Province of Lincolnshire.

THIRD APPLICATION—Votes to carry forward, 210.  
 No. 20 on List of Candidates.

TO the President Vice-Presidents, Governors, and Subscribers to the

Royal Masonic Institution for Boys.

Your Votes and Interest are fraternally solicited on behalf of

FREDERICK AUGUSTUS FURLEY,  
 AGED 8½ YEARS,

Son of W. C. FURLEY, formerly an ENGINEER in the Royal Navy, afterwards an Iron Ship Builder, who, from paralysis, is helpless and dependent on friends.

Brethren in the Navy, and Masonic Engineers, are asked to give their vote and influence to this very distressing and deserving case for the October Election.

Proxies will be thankfully received by—

Bro. F. O. HODGKINSON, 168, New Bond-street, London, P.P.G.W. Wilts.  
 Bro. W. H. RADLEY, Boston, Lincolnshire, Hon. Sec. Charity Committee.

Votes will be accepted for the above, to be repaid at a future Election.

Boston, Sept. 13, 1871.

## Royal Masonic Institution for Boys.

ELECTION, OCTOBER, 1871.

NEW ZEALAND CANDIDATE—4th APPLICATION.

Urgent Appeal.

NO PROVINCE TO ASSIST.

THE favour of your Vote and Interest is earnestly solicited on behalf of

WILLIAM PHILLIPS BARRETT,  
 (Grandson of the late T. Barrett, of Hasalbury, Crewkerne,)

Whose Father, JOHN BARRETT, was a member of the St. Augustine Lodge, Christchurch, New Zealand, No. 609, and died in May, 1867, leaving his Widow and two children unprovided for.

The following brethren have kindly consented to use their influence on his behalf:—

Bro. E. J. PAGE, P.G.S., P.M. 23, 860, & G.S.L., P.Z. 12, and V.P. of the four Charities; 188, Kennington Park Road.

" J. FREEMAN, P.M. 18 and 1146; 15, Radnor-place, Gloucester-square, London, W.

" W. H. BOWDEN, P.M. 103, P.P.G.J.W., Bristol.

" J. N. FROST, P.M. 228, 704, 865, P.Z. 553; 33, Victoria-road, Kentish Town.

" E. BUSHER, P.P.G.S., P.P.S.G.W., P.G.S.B.; 95, Strickland-gate, Kendal.

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" J. O. GOODMAN, W.M. 261, P.G.P.; 13, Fore-street, Taunton, Somerset.

" T. L. WELDON, 925, Ch. 587; 3, Belle Vue Terrace, Seven Sisters' Road, London, N.

## Royal Masonic Institution for Girls.

SECOND APPLICATION.

YOUR Vote and interest at the ensuing OCTOBER ELECTION is earnestly solicited on behalf of

ANNE GERTRUDE TIPPETT,

Whose Father, Bro. HENRY TIPPETT, late of Fowey Lodge, 977, was a Master Mariner, residing at Polruan, near Fowey, Cornwall, and was a thoroughly industrious and persevering man, and highly respected. He died on the 18th November, 1869, after a short illness of inflammation of the lungs, at the age of 44 years, leaving the candidate's Mother in very straitened circumstances, with six children, three of whom are entirely dependent on her for support.

The case is strongly recommended by

R.W. Bro. AUGUSTUS SMITH, P.G. Master of Cornwall.

" Rev. JNO. HUYSHE, P.G. Master of Devon.

W. Bro. LORD ELLIOT, Deputy P.G. Master, Cornwall.

" SIR F. M. WILLIAMS, Bart., D.P.G. Master, Cornwall.

Bro. Col. PEARD, P.P.G.W. Cornwall.

\* " Rev. Dr. TREFRY, P.P.G.C. do.

" Rev. Geo. ROSS, P.P.G.C. do.

\* " W. J. HUGHAN, P.P.G. Sec. do.

\* " E. CARLTON, P.G. Sec. do.

\* " Dr. A. A. DAVIS, P.M. 977.

\* " W. N. ABBOTT, J.W. 977.

\* By whom proxies will be thankfully received.

## Masonic Note Paper and Envelopes,

For Craft, Mark, Royal Arch, Red Cross of Rome and Constantine, Rose Croix, Knights Templar, 30th Degree.

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