

THE Freemason.

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Vol. 6, No. 232.]

SATURDAY, AUGUST 16, 1873.

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The BANQUET will be at the CROWN HOTEL, at 4 p.m.

N.B.—All petitions to P.G.L. must be delivered to the P.G. Secretary, on or before AUGUST 5, and all notices of propositions to be made thereat on or before AUGUST 9, or they cannot be brought forward.

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THE MARK MASONS' SONG

Dedicated by permission to the Right Hon. the Ea
Percy, M.P., 30th, Right Worshipful Provincial Grand Master
of Freemasons for Northumberland Most Worshipful
Grand Mark Master Mason of England. Words by Bro.
T. Burdett, Yeoman, Original Mark Lodge No. 1., com-
posed by Bro. Henry Parker, Original Mark Lodge No. 1.
London, George Kenning, 2, 3, and 4, Little Britain, and
198, Fleet-st. Liverpool, 2, Monument Place. Glasgow
108, Renfield-st.

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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

HAMPTON COURT.—*Era Lodge* (No. 1423).—The regular meeting of this lodge was held at the King's Arms Hotel. In consequence of the W.M., Bro. J. T. Moss, P. Prov. G.S.D. Middlesex, being at his sea-side residence in Margate, Bro. F. Walters, Prov. G. Steward, Middlesex, P.M. and Secretary, opened the lodge. The minutes of the previous meeting were read and unanimously confirmed. The Ballot proved unanimous in favour of the admission of all the candidates for initiation into Freemasonry, and joining members to the lodge. Bro. Benjamin Wright was passed to the second degree. Bro. E. W. Mackney, Org., W.M. 134, took the chair, and raised Bros. F. B. Williams (1275) and W. E. Gardiner (1277) to the third degree. ~~These~~ ^{two} members were unanimously recommended for office in the Provincial Grand Lodge of Middlesex for 1874, namely, Bros. H. A. Dubois, P.G. Stewd. Midx., S.W., for higher honours; T. J. Sabine, P.M., Treas., for office; Rev. T. Miller, for Chaplain; E. W. Mackney, Org., for Org.; J. S. W. Sweasey, J. D., was unanimously elected to represent the lodge as its Steward at the forthcoming festival, to be held in January, 1874. The usual large number of propositions have been given in, both for candidates for initiation and for joining members, the lodge was closed, refreshment following labour. There were present besides those above named, J. W. Baldwin, J.W.; E. H. Thiellay, S.D.; J. Baxter Langley, I.G.; S. Woolff, Faulkner, Loos, and others. The visitors were Bros. H. E. Francis, P.M., 857; A. J. Adams, 857; H. J. Green, 1275; R. W. Williams, Org., 1326.

Royal Arch.

PANMURE CHAPTER (No. 720).—This Chapter met on Monday last at the Horns Tavern, Kennington, Comp. Samuel Davison, M.E.Z., presiding, supported by Comps. Henry Smith, H.; Charles Hammerson, J.; James Stevens, P.Z. and Scribe E.; H. C. Levander, P.Z. and Treasurer; Rev. W. B. Church, P.S.; M. S. Larham, 1st A.S.; R. N. Field, Thomas Jones, Joseph Nunn, P.Z., and others. The business comprised the confirmation of the minutes by which Comp. Bradley, the late Janitor, was voted a retiring pension, and the election and appointment of Comp. John Gilbert (Provincial Grand Tyler for Middlesex) as Janitor in his stead. Bro. Benaiah Ranney Bryant, of the Sphinx Lodge, was unanimously approved in ballot, and was exalted into the Supreme Degree. The chapter was then closed and adjourned to November next, and after a brief period of refreshment the companions separated.

On Saturday, 9th inst., the Gladstone Hall, in connection with the Woolston Convalescent Hospital, was opened by the Mayor of Liverpool. The hall was erected from the funds contributed by working-men to a testimonial to the Premier in 1868.

Mark Masonry.

MACDONALD MARK MASTERS LODGE (No. 104).—This lodge met at the Head Quarters of the First Surrey Rifles at Camberwell, on Saturday, the 9th inst. The W. Bro. Arthur Wolton, Prov. G. Deacon for Middlesex and Surrey, W. M., was well supported, amongst those present being the V.W. Bros. Thomas Meggy, P.G.O. and Treasurer; James Stevens, P.G.O. and Prov. G. Secretary for Middlesex and Surrey; Alfred Williams, P.G.S.; Edgar Drewet, P. Prov. G.D.; W. C. Hale, P. Prov. S.B.; Edward Moody, P.G. Standard Bearer; F. W. Cozens, P.G. Org.; J. W. O'Neill, Prov. G. Steward; W. B. Collins, J. Basnett, and others. Ballots were taken for eight candidates for advancement and a joining brother, the whole of which proved unanimously favourable. The following brethren being in attendance were severally introduced and advanced with perfect musical ceremony, viz:—Bros. George Yarley, John Close, and J. K. Pitt, all of the East Surrey Lodge of Concord, and Bros. Charles Chard and J. Hayward. The remaining approved candidates had communicated their intention to be present at the ensuing meeting, and with other brethren proposed will receive the benefit of advancement. On full discussion, and taking into consideration the present strength and satisfactory position of the lodge, it was unanimously resolved that after the next regular meeting, in October, the advancement fee should be raised to the sum of two guineas, the annual subscription to two guineas, and that the meetings shall be held four times in each year. The lodge was then closed in sacred harmony, and the brethren adjourned to a frugal supper, characterised, as usual, by a joviality for which all gatherings at the First Surrey Head Quarters are famous. Bro. Cozens, as pianist, had but little interval from exertion during the period devoted to song and merriment, and a most agreeable evening was spent by all present.

GRAND LODGE OF SCOTLAND.

A quarterly meeting of the Grand Lodge of Scotland was held on Monday, 4th inst., in the Freemasons' Hall, George Street, Edinburgh. The M.W. Grand Master Mason of Scotland, the Right Hon. the Earl of Rosslyn, occupied the throne, and was supported by Bros. the Right Hon. the Earl of Dalhousie, K.T., Past Grand Master; Sir Michael Shaw Stewart, Bart, Depute Grand Master; Henry Inglis of Torsonce, Substitute Grand Master; William Mann, R.W. Senior Grand Warden; Major Hamilton Ramsey R.W. Junior Grand Warden; the Right Hon. Lord James Murray, representative to the Grand Lodge of England; Mr. George Home Drummond, of Ardoch, representative of the Netherlands; Col. Campbell, of Blythiswood, Provincial Grand Master for Renfrew; Dr. Sotenville, of Ampherlaw, representative of the Grand Lodge of Ireland; Charles W. M. Muller, representative of the Grand Lodge of Saxony; George Laurie, Grand Secretary; John Coghill, Grand Director of Ceremonies; Alexander Hay, Grand Jeweller; F. A. Barrow, Junior Grand Deacon; James Ballantine, Grand Bard; M. Mackenzie, Chief Grand Marshal; F. S. Melville, President of the Board of Grand Stewards, &c. The Grand Lodge was duly opened, and sundry proxy commissions were sustained, one from the Provincial Grand Lodge of New South Wales being delayed till next quarterly meeting. After the minutes of last meeting had been read, a long discussion ensued, and it was ultimately ruled, by a majority of 85 to 49, that the motion for the abolition of the proxy system, submitted to last meeting, was ultra vires of the Grand Lodge and of no effect. The motion was therefore cancelled. The Grand Master intimated the decease of the Right Hon. the Earl of Zetland, and stated that he had instructed the Grand Secretary to send the following letters of condolence to the Grand Lodge of England and to the family of the late nobleman.—
 "To the Most Worshipful the Grand Master Mason and the United Grand Lodge of Ancient, Free, and Accepted Masons of England and Wales—
 "Illustrious and well-beloved Brethren,—It

has been with a true feeling of sorrow that we have learned the demise of our right worshipful and much honoured brother, the Right Hon. the late Earl of Zetland, Past Grand Master of your illustrious Grand Lodge, whose nobility of character and long distinguished career as a Craftsman had justly endeared him to all Scotch Freemasons. We shall long mourn the loss of one whose bright example of charity and benevolence shed so much lustre on our Order, and we desire to mingle our sorrow with yours, and give expression to the deep sympathy we feel with our English brethren throughout the world in the bereavement they have sustained.

"Given at Freemasons' Hall, in the City of Edinburgh, in name and under the seal of the Grand Lodge of Free and Accepted Masons of Scotland, this 11th day of June, A.D. 1873, A.L. 5877. (Signed) "ROSSLYN,

"Grand Master Mason of Scotland."

To the Right Hon. the Earl of Zetland.

"My Lord,—I beg leave in my own name, as Most Worshipful Grand Master Mason of Scotland, and on behalf of the Grand Lodge of Free and Accepted Masons of Scotland, to offer to you and to the members of your Lordship's family, the assurance of our deepest sympathy on the melancholy bereavement your house has sustained in the demise of our much beloved and honoured brother the late Earl of Zetland, whose distinguished worth had endeared him to all who had the privilege of his acquaintance; more especially do we, as Freemasons, mourn the loss of a brother who during a long life did so much to advance, elevate, and adorn our Craft. His unceasing labours in the promotion of the benevolent institutions of our society will send down his memory to future generations, ever fresh, honoured, and revered. We devoutly pray the Great Architect of the Universe to afford your Lordship and the members of your Lordship's family all consolation under your affliction and bereavement, and we trust that you may be cheered with the knowledge that the wide-spread sorrowers of our Order have mingled affectionately with those of your lordship and family.

"Given at Freemasons' Hall, in the City of Edinburgh, in name and under the seal of the Grand Lodge of Scotland, this 11th day of June, A.D. 1873, A.L. 5877.

(Signed) "ROSSLYN,

"Grand Master Mason of Scotland."

The following reply from the Earl of Zetland was then read to the meeting.—

"To the Right Hon. the Earl of Rosslyn and the Members of the Grand Lodge of Scotland—

"My Lord,—I take upon myself, on my own behalf and on that of the other members of my family, to express to you and to the officers and brethren of the Grand Lodge of Scotland, our most heartfelt thanks for your most kind and considerate assurance of sympathy on the loss we have sustained. It is most gratifying to us to feel that we have so many to sympathise with us under our bereavement. The late Earl of Zetland was indeed a good and true friend, and beloved most sincerely by his family and friends. We cannot but feel that his loss will be felt by all with whom he came in contact, especially by the Freemasons both of England and Scotland.—

"I have the honour to be, My Lord, yours faithfully and fraternally,

(Signed) "ZETLAND."

The Secretary intimated the decease of Bro. Alexander Mitchell of Stow, Provincial Grand Master of Berwickshire; and of Bro. Thomas Drummond, representative at the Grand Lodge Canada. Bro. Sotires Georgiades was unanimously nominated as representative from the Grand Lodge of Greece. On the recommendation of the lodges in the West India Islands, Bro. Chief Justice Joseph Wattley was unanimously appointed Provincial Grand Master of that province. Bro. William Hay, as representative of the Grand Lodge of Nova Scotia, and Bro. Alexander Hay, as representative of the Grand Lodge of New Brunswick, presented their credentials, and were installed into office with the usual honours. On the recommendation of the Grand Committee, charters were ordered to be expedite to new lodges—"St. John," Crossgates; and "Marie Stuart," Crosshill. A petition for a new lodge at Coatbridge was remitted to the

Grand Committee for further consideration. It was agreed that the renewed application for recognition of the Grand Lodge of Quebec should meanwhile be declined. The applications for recognition of the Grand Lodge of Brazil and the Grand Lodge of Mark Masters of England and Wales, were postponed, pending the receipt of fuller information. The motion tabled at last quarterly meeting for holding business meetings of the Grand Lodge in different parts of Scotland was postponed till next quarterly meeting, at the request of the mover. Several notices of motion for next quarterly meeting were tabled, and the Grand Lodge was then closed.

GRAND LODGE OF IRELAND.

The Grand Lodge of Ireland met at Freemason's Hall, Molesworth Street, Dublin, on Thursday the 7th inst., under the presidency of the Deputy Grand Master, Bro. Robert Shekleton. About seventy brethren were present. The business transacted was of a routine nature—the consideration of the new conditions being deferred to the September meeting.

FREEMASONRY IN SOUTH AFRICA.

DISTRICT GRAND LODGE.—In accordance with notice, the adjourned meeting from Monday, June 16, was held at the Exchange on Monday, June 23, Sir T. Maclear, Knt., acting D.G.M., in the chair. After discussing sundry questions, a resolution was adopted, to forward to the Grand Lodge an address expressive of appreciation of the eminent services rendered to the Craft by the late Grand Master, the Earl of Zetland, admiration of his virtues, and sincere regret at his death, and the loss which the Order has sustained by it. The Officers for the ensuing year were re-appointed, and as it was deemed best to make no alteration under existing circumstances, they were re-installed as follows:—Sir Thomas Maclear, Dep. Dist. G.M., to be Acting Dist. G.M.; Chas. A. Fairbridge, Dist. G.S.W.; M. T. King, Dist. G.J.W.; J. T. C. Inglesby, Dist. G. Treas.; R. P. Dobie, Dist. G. Reg.; W. T. Hawthorn, Dist. G. Sec.; W. Knight, Dist. G.S.D. (L. Alexander, acting *pro tem.*); H. W. Pearson, Dist. G.J.D.; T. Inglesby, Dist. G. Superintendent of Works; A. Inglis, Dist. G.D.C.; Capt. G. C. Swinney, Dist. G. Sword B.; W. F. Williams, Dist. G. Standard B.; W. Brandt, Dist. G. Organist; W. Hiddings, Dist. G. Purst.; Wm. McLeod, Assist. Dist. G. Purst. Stewards—R. W. H. Giddy, Geo. Slater, W. F. Stuttaford, L. Alexander, P. J. Stigant, and J. Riddelsdall. The following brethren were appointed Members of the Committee of General Purposes—Chas. A. Fairbridge (President), R. P. Dobie, T. J. C. Inglesby, W. T. Hawthorn, C. Cowen, A. Inglis, W. F. Stuttaford, L. Alexander, and J. Riddelsdall.

CAPE TOWN.—The brethren of the lodge "Rising Star," No. 1022, assembled at their lodge room. Bro. Hugh Exton the J.W., being elected as W.M. for the ensuing year, a board of P.M.'s (Bros. George Home, M. L. Pincus, and Alfred Barlow) was formed. The usual ceremonies were gone through, when the Immediate P.M., Bro. Alfred Barlow, duly installed the W.M. elect. The newly-installed W.M. then invested his officers in the following order:—Bros. W. D. Savage, S.W.; A. Barfield, J.W.; Alfred Barlow, I.P.M., Treasurer; John Wyman, Secretary; C. A. Ansdell, S.D.; E. S. Hanger, J. D.; Wm. Howatson and John P. Wright, Stewards; W. F. Barlow, I.G.; Moses Wesley, O.G. The solemn proceedings being ended, the lodge adjourned till seven o'clock, when the usual banquet took place. Bro. Thomas Screech was the caterer, and outdid himself by serving up a dinner fit for the Lord Mayor of London.

BLOEMFONTEIN.—St. John's Day, 24th June, was, as usual, duly honoured by the Fraternity belonging to both lodges established in this town. At the "Unie," the W.M. of the past year, Bro. C. Krause, having been re-elected, was installed by the Junior Warden, Bro. W. C. Peeters. The Master then proceeded to invest his officers for the ensuing year, as follows:—Bro. W. C.

Peeters, J.W.; C. C. Mathey, Orator; F. P. Klüener, Secretary; O. J. Truter, Treasurer; J. Janse van Rensburg, Almoner; J. F. van Iddekinge, M.C.; F. Drude, Tyler. The S.W., Bro. Lodewyk J. Papenfus, was not invested, as he was unavoidably absent on business. Bro. Mathey, the Orator, then delivered an excellent oration.

PHILIPPOLIS (ORANGE FREE STATE).—*Angel Lodge* (No. 1300 E.C.)—On St. John's Day, the brethren of this promising little lodge assembled for the purpose of installing the W.M. and investing the officers for the ensuing year. Many visitors had come from a considerable distance to join in the celebration. Amongst them were noticed Bros. Dr. Eagle, P.M.; J. F. M. Schulz, P.M.; J. R. Will, P.M.; J. Abrahamson, Stonier Leigh (late of the St. Helen's Lodge, No. 531), and the Harbour of Refuge Lodge, No. 767 (Hartlepool, Darlham.) Bisseaus, Landdrost of Philippolis, Mere, Jacobs Prater, Van der Riet, Clerk and others. The suffrages of the brethren had fallen a second time on Bro. C. F. W. Lillard, who though he had successfully governed the lodge for a year, from the impossibility of hitherto getting together a Board of Installed Masters, was without regular installation. He was now admitted to this honour with the usual ceremonies. Bro. Eagle, who though long a resident in the Free States, hails from the Province of Essex, of which he is a P.J.C.W., officiating as Installing Master. The W.M. then invested with suitable remarks his officers:—Bros. Henry Harvey, I.P.M.; G. A. Monro, S.W.; L. Tower Blake, J.W.; Fred Linton, Treasurer; G. A. Weisslein, Secretary; M. H. Rooke, S.D.; T. Taylor, J.D.; James Martin, I.C.; and E. Harvey (*pro tem.*), Tyler, after which the lodge proceeded in order to the English Church, where service was held and a sermon preached by the Rev. Mr. Barrow. In the evening there was a dance, which about 120 were present, and dancing was kept up with great spirit. By a dispensation the *blasons* appeared in their clothing, and besides the blue of the M.M., the insignia of the K.T., the Rose Croix, and the Mark Master were noticeable. The Stewards were Bros. Welsford, G. Monro, F. Laxton, and W. M. Monro. Your correspondent, as one of the visitors, begs to acknowledge the hearty welcome given him, and the great preparations made for their comfort. The day will be remembered as a red-lettered day in the history of the *Angel*.

Masonic Tidings.

NEW RED CROSS CONCLAVE IN LIVERPOOL.—On Thursday, the 28th inst., the new Walton Conclave of the Knights of Rome and of the Red Cross of Constantine, will be consecrated at the Masonic Hall, Kirkdale. This will form the third conclave in Liverpool, and there is no doubt that the youngest will display all the vitality of the elder conclaves.

GRAND LODGE OF SCOTLAND—GRAND LODGE OF GREECE.—Bro. Sottres Georgiades, who was unanimously nominated by the Grand Lodge of Scotland Representative at Edinburgh of the newly formed Grand Lodge of Greece of which His Royal Highness Prince Rhodocanakis is Grand Master, is a native of Greece, but he has been long resident in Edinburgh, where, by his successful pursuits in business, he has acquired a competency. Bro. Georgiades is a member of all the higher degrees of Masonry in Scotland up to and inclusive of the 30°. He has filled with distinction the chair of the Lodge Celtic, Edinburgh, and fills at present high office in some other Orders. The appointment, which was an unanimous one, has given much satisfaction.

SHAMON.—The only guaranteed cure for Toothache.—This extraordinary application, marvellous in its effects, gives immediate relief, without injuring the tooth, and forms a temporary stopping. Price 1s. per box of 31. The Compound Tooth Pain Expeller cleanses and improves the teeth, imparts a natural freshness to the gums, and gives brilliancy to the enamel. Price 1s. 6d. The Royal Dispensary, prepared from a recipe as used by her Majesty, gives the teeth a pearl-like whiteness, and imparts a delicious fragrance to the breath. Price 1s. 6d. Sold by all chemists and perfumers, and by the proprietors, Messrs. Gamble, the old-established Dentists, 72, Ludgate-hill, and 59, Harley-street, Cavendish-square, London.

OFFICIAL BULLETIN SUPREME GRAND COUNCIL 33°, SOUTHERN JURISDICTION, UNITED STATES.

We have been favoured by Dr. A. G. Mackay 33°, with a copy of the Bulletin for June, 1873, and have generally been highly gratified with its contents. Its publication is a step in the right direction, and cannot fail to be warmly appreciated by Masonic students under the Southern Jurisdiction (U.S.A.). It is carefully edited, and the articles generally are of an interesting character. The aim of the promoters, and able editor, is to afford the members of the Supreme Council plenty of solid information respecting the history and character of the Craft, for which purpose various articles appearing from time to time in Masonic periodicals are transferred to its pages (not, however, without an acknowledgment), and many official documents are also printed. It is issued at intervals of not more than four months, and each number contains the latest information in regard to the doings of Foreign Supreme Councils and Grand Orients, or lodges. It is not a vehicle for essays, discussions, or deputations; but as respects domestic matters seeks to furnish the current information in regard to Consistories and subordinate bodies, and such extracts from foreign bulletins and other publications, official and historical, as may be valuable and entertaining. The expense is borne by the Supreme Council, and each number contains about 300 pages, costing about six shillings.

CONGRESS OF ALL THE SUPREME GRAND COUNCILS.

A copy of the circular convening a Congress of all the Supreme Grand Councils in the world, recognised and in treaty, is given in the Bulletin, and we find that the date is fixed for the second Monday of May, 1874. If any considerable number shall agree to accept the invitation cordially tendered by the S.G.C., Bro. Albert Pike, 33°, upon receipt of responses to that effect during the year 1873, give information to the various bodies concerned, and advise them that the Congress will be held. Some, we find, desire the Congress to be held in Europe; but as a first attempt, it might surely be tried in the country where it originated, and we feel quite certain that so far as the reception is concerned, the European Grand Councils will not complain of their treatment by the brethren at the City of Washington. During the month of May; the Congress of the United States will be in session, so that an additional treat will thus be afforded the various illustrious strangers expected to attend.

CRAFT DEGREES V. ANCIENT AND ACCEPTED RITE.

An important communication from the learned Bro. Albert Pike, in which certain alterations in the rituals of the 28° and 30° are recommended, deserves careful consideration. The portions recommended to be substituted could not be improved upon in any way as respects elegance of diction, and are especially noteworthy. The first reads thus:—"The Masonry of the Ancient and Accepted Scottish Rite does not permit anyone to put forth in its behalf pretences to the possession of any mysterious and occult knowledge not within reach of the world at large. . . . During all the ages, the mass of mankind was, as if it were an instinct of human nature, sought to be governed by a single will, in things spiritual as well as in things temporal, by a hierarchy and a monarch. The consequences have in all the ages been the despotism of tyrants and that of Pontiffs."

"But, also, initiation seems to be a necessity for the human soul; and it is the purpose of Freemasonry to combat the instinctive tendency of men to submit blindly to a single will, by teaching the great doctrines of the Order—Liberty with loyal obedience to constitutional law; Equality—with that due subordination required by the social order, and Fraternity or Brotherhood, with its duties as well as its affections—the right of the wise to instruct the unwise, as well as the duty of the strong to protect the weak, and the rich to assist the poor."

"The Ancient and Accepted Rite . . . fulfils

the functions of King and Priest, of wise leader and teacher, labouring for the good of men, and their improvement, for freedom of action, of conscience, and of speech."

BRO. GEORGE FRANK GOULEY, 33°, AND RESTORATION TO RIGHTS.

Bro. Gouley for some time was a "thorn in the flesh" to Bro. A. Pike, 33°, and the other members of the 33°, but of late mutual explanations have been offered and accepted, objectionable clauses have been omitted in the rituals, and peace reigns supreme. In consequence the feud is quenched, and Bro. Gouley is again an active member—one of the ablest of the able brethren of America.

ORATION BY BRO. HENRY BUIST, 33°.

A new Masonic Temple was consecrated, and Bro. Buist gave an address, which is inserted in the Bulletin, as it deserves to be. We are of the opinion that if Masonry was agreed on all hands to consist of those degrees only known as the "Craft," the generality of the objections urged against the Institution would be withdrawn, for we conceive it is mainly because of its theological and political bearings that any danger is apprehended from its progress; conditions unlikely to result from the promotion of Craft Masonry, but certainly a probable effect of the "Ancient and Accepted Rite," and others of the "Hautes Grades," which are often sectarian in character, and can scarcely be said to be free from political bias. We are ready at all times to acknowledge the great ability, Masonic zeal, and general intelligence of the chiefs in the Hautes Grades, but are nevertheless unable to see why there need be so many degrees, obligations, and rites, neither do we admit the desirability of sectarian degrees of any kind. I say this much, in mentioning the oration of Bro. Buist, for its worth is so apparent, and its Masonic illustrations so apt, that we only wish it had the circulation corresponding with its general excellence. His definition, however, of Freemasonry, is not consistent with sectarian degrees. Our Bro. says, "Freemasonry is one of the most marked, as well as one of the splendid exponents, of that great principle of which I have spoken. It is simply the development, noble in intention, still nobler in its result, of the instinct spirit of association. And when we speak of it legitimately, we must speak of it only as an association of good men, united for the accomplishment of a common object." A "common object," we take it, alike for Jews, Mahometans, and Christians.

What could be better than the following?

"Freemasonry is an association for the cultivation of intellectual philosophy; it is an association for the propagation of moral and religious sentiment; it is an association for the exercise of charity, and the encouragement of human love. And if I succeed in showing that its philosophy is scholarly, its moral and religious teaching orthodox, its practice of charity diffusive, and its principle of love pure and holy, I shall claim all for the character thus developed that I know just men will be disposed to bestow."

The term "orthodox," used by our brother, is evidently intended to mean not that "Freemasonry is a religious institution," for he says "far from it," but simply orthodox because it teaches the "great doctrine of the immortality of the soul and its necessary adjunct, the resurrection of the dead." . . . "Take from Freemasonry its philosophic teaching, the sublime dreams of God and man, of life and death, of time and eternity, which it was brought forth to develop in its own peculiar way, and Masonry would be a lifeless and worthless corpse."

REPRESENTATIVES FROM GREAT BRITAIN AND IRELAND TO UNITED STATES, &c.

We notice that the representatives from the Southern Jurisdiction 33°, U.S.A. for England, Ireland, and Scotland are Captain F. G. Phillips, 33° (London), Dr. J. T. Townhend, 33° (Dublin); and Lord James C. P. Murray, 33° (Edinburgh); and from their Grand Councils respectively, to the Grand Council in Southern Jurisdiction, U.S.A., T. S. Parvin, 33° (Iowa), Dr. A. G. Mackay, 33° (Washington), and L. B. Barber, 33° (Little Rock).

A very long report is inserted respecting the

misunderstanding existing between the Supreme Grand Council and the Grand Orient of France. It is mainly a translation from the official bulletin and enters fully into the question of Grand Lodges working the "Hautes Grades." We quite think with the Editor that "If a Congress of the Supreme Councils should be held, it should be a question for consideration, whether all such unions ought not to be dissolved, and each Supreme Council be a distinct autonomy, and also whether the symbolic degrees should not be left by them exclusively to the Grand Lodges and Grand Orients. Our opinion is that the Grand Lodges have no more right to work the degrees of the Supreme Grand Councils, than the latter to work the degrees of the former."

Grand Lodges, Masonically, have only to do with the degrees known as the "Craft," and have consequently authority only over the lodges which are under their jurisdiction. On the other hand, Supreme Grand Councils are not justified in controlling or working any portions of Craft Masonry, and wherever and whenever they do, the Grand Lodges so ignored and invaded should suspend all their members assenting and aiding such an act. On the other hand, the Supreme Grand Councils should be equally ready to suspend or expel their members who in any way promote the working of the "Ancient and Accepted Rite degrees" by Grand Lodges. Each of the bodies are distinct and independent and, Masonically speaking, are not capable of union, Craft Masonry being quite different in aim and objects to the "Ancient and Accepted Rite."

We are therefore in sympathy with the Grand Council (S.J.) in objecting to the Grand Orient of France assuming to itself control over the degrees of the "Ancient and Accepted Rite," but to be consistent, our American brethren should refuse countenance to the "Suprême Conseil pour la France," which works the Craft Degrees.

The article "Freemasonry in Greece," which appeared in *The Freemason*, is quoted in the Official Bulletin now under review, and "amicable relations," and a suitable representation, have been entered into by the 33° of United States (S.J.) and the 33° of Greece. The Article on the Royal Order of Scotland, and the institution of the Provincial Grand Lodge of London, is also taken bodily from *The Freemason*, and we feel sure that the editor of our English organ of the Craft will be pleased to find so good a use being made of his paper.

MASONS IN TIME OF WAR.

The few, but especially interesting references to "Masons in Time of War" deserve a friendly notice by us. Our good Bro. Findel in a letter to Bro. Hubert, Editor "Chaine d'Union," Paris, observes, "Immediately after the declaration of war, the Lodge of Mannheim called upon all the German Lodges for assistance for the wounded of both nations. Numerous donations followed; they were distributed among all the wounded, without distinction of nationality. The greater part of the lodges of South and Central Germany converted their temples into hospitals, at their own expense. Wherever there were Masonic physicians, they lavished their attentions gratuitously and indiscriminately upon the wounded. The wives of the Masons prepared lin for both nations alike. The Lodge of Les Trois Epées in the Orient of Halle, opened a subscription, and the proceeds were divided between the German prisoners in France, and the French prisoners in Germany. The six Lodges of Frankfort-sur-Main established a committee, which distributed abundant provisions to the prisoners, and came to the assistance of the hospitals. . . . The Grand Lodges of Royal York, a Familie, and Les Trois Globes, at Berlin, obtained, at the first call for all the wounded, the sum of 6000 thalers."

Many instances of kindness to the wounded Masons by German brethren are cited, and are very suggestive of the active principles of benevolence inculcated by the Fraternity.

THE GRAND ORIENT OF ENGLAND, TEMPLE.

What has been termed the "Grand Alliance Ceremony," viz.—The Installation of His Royal Highness the Prince of Wales, K.G., as

Grand Master of the Knights Templars ("Not in itself Masonic" but in something else,) is graphically described, and subsequently the letter which appeared in a Washington paper, of the 18th May, 1872, is reproduced in full. The editor characterises it as "very injudicious," and speaks quite as strongly against its general contents as the editor of *The Freemason*, and certain able brethren did, soon after its publication became known in this country.

We quote the following as evidence of the feeling in the United States respecting Bro. Sir Patrick Colquhoun's views of Knight Templary, and to show that the objections that the majority of Knights Templars in England have to the position the indefatigable knight takes, are reciprocated by the frateres on the other side of the Atlantic.

The editor says, "It will hardly be admitted we think, by American Knights Templars that their order is not Masonic, but only a superstructure erected upon the body of Masonry. For if not Masonic, it would soon come to be the case that it would receive little more consideration than any one of the multitudinous orders springing up everywhere in the country."

"Sir Patrick might have indulged in laudation of his Constitutional Monarchy, without going to one side to insult the Supreme Council of England and Wales, because it is an incorporated body." If it be so, which we did not know, so are many of our Grand Lodges, and the Supreme Council for the Southern Jurisdiction was incorporated years ago, by the Legislature of South Carolina.

"As to the sale of degrees, we suppose that English Templarism sells degrees also. It is rather early for English Templarism to begin the work of aggression on other Orders."

Some brethren say there is internal evidence sufficient to prove that Bro. Sir Patrick Colquhoun wrote the letter in question, but we think quite otherwise, and hope that well-known brother is in a position to deny its authorship, for certainly the internal evidence is sufficient to prove that a more egotistical, illogical and un-masonic communication could scarcely have been penned.

"The Historical Section" contains the Latin text of the Apostolic Constitutions, and injunctions against the Society of Freemasons, of the years 1738, 1751, &c., and excellent translations are appended.

THE HAUTES GRADES.

One of the most important communications ever made respecting the "Ineffable Degrees" is the address by Bro. J. H. Drummond, 33°, delivered in 1859. It contains copies of warrants and records of a Lodge of Perfection from 1767 to 1776, and the documentary evidence abundantly confirms the fact of these degrees being regularly worked as early as the period mentioned.

The manifesto by Bro. John Yarker, (a Mason of much intelligence) respecting the 33° and the "Primitive Rite" is examined, and in some respects answered, provided the assertions are correct. They certainly are new to us and well worthy of being remembered. A few we will mention.

"Emilia and Chartain say that the Primitive Scottish Rite introduced into France by Ramsay, was composed of the three blue degrees, and of the Emssat, Knight and Knight of the Temple. So also Ramsay says that another degree was added in 1776, making seven. Are these authorities correct? If so, I shall be glad to know where the evidence thereon is to be found.

We are also told that "in 1743, the Petit Bleu Degree was invented at Lyons. This was afterwards known as the Kadosh, or the Kadon, with other Blu degrees, was developed from it." "It was written in the France above, in 1744" (mark the date) "that the majority of the Masters and Wardens do not know that Masonry consists of seven degrees, and the Lodge Générale, in its

* No one will accuse us of being prejudiced in favour of the Supreme Grand Council, 33° of England and Wales, and yet we are ready to maintain that the incorporation was a most judicious act, and quite the opposite of a "Trading Association."

blindness, resolved on the 11th of December, 1743, to regard the Masons of the 4th degree, i.e. the Maitres Ecossais, as only common Apprentices and plain Craftsmen."

"In 1748 the Rite de la Vielle Bru was established at Toulouse with nine degrees."

The "Historical Notice of the St. Clairs," copied from the *Freemason*, and said to be by Bro. Chalmers I. Paton, so far as the documents themselves are concerned, have already been shown to have been originally communicated by Bro. D. Murray Lyon, the Scottish Masonic Historian, a fact we desire to bring to the notice of the editor of the *Bulletin*. Our motto is "honour to whom honour is due," and I know my friend Dr Mackay, has a similar faith.

But we have pretty well exhausted the *Bulletin*, and so conclude the review by expressing our satisfaction at the general excellence of the publication.

WILLIAM JAMES HUGHAN.

FREEMASONRY IN AUSTRALIA.

FUNERAL CEREMONIAL IN MEMORY OF THE LATE R.W.P.G.M., THE RIGHT HON. THE EARL OF ZETLAND.

The Worshipful Master, Bro. Wm. Little, of the Yarrowee Lodge of Freemasons, Ballarat, E.C., evidently has a good idea of how the rites and ceremonies of the ancient Order should be carried out. On the 20th May the new Masonic Hall, in Camp-street, had on the garb of mourning. The splendid dais over the Worshipful Master's chair was draped in crape and black velvet, the columns, pedestals, candelabra, wands, and all the paraphernalia used by the Craft in their secret workings were also craped, and altogether the lodge-room had a most solemn and impressive appearance before opening. But this was intensified tenfold when the brethren entered and quite filled the room, all dressed in mourning costume, and the three Rev. Chaplains, suitably robed, took up the position just outside the grand dais and directly in front of the Master's pedestal.

A scene of this kind in a Masonic lodge is seldom witnessed, every member of the Craft seeming to feel (if their solemn demeanour was an index to their hearts) that there was but a step between them and death.

A Masonic choir of singers and the string band of the lodge, were stationed in the south-west corner, under the leadership of Bro. Thomas King, and we can safely say they well performed the part allotted to them, Past Master Richard Kent presiding at the harmonium.

The lodge was duly opened in the first degree, as on other lodge nights, after which Bro. the Rev. J. W. Inglis engaged in prayer, and in such eloquent and appropriate terms, when referring to the illustrious departed that caused a thrill of holy awe to pervade the assemblage. The Worshipful Master, Bro. Wm. Little, P.G.J.W., who occupied the chair, rose and remarked that, as Master of the Yarrowee Lodge, the solemn duty devolved on him of formally announcing the death of the Past Grand Master of England—the Right Hon. Earl of Zetland. A loss so great to Masonry demanded at the hands of the lodge more than a mere passing notice; indeed, the departure of one so illustrious—of one who held the reins of English Masonic government twenty-six years, deserves permanent record in the annals of the lodge, as well as to be engraven on the hearts of its members. He had, therefore, anticipated their wishes in that respect by putting the lodge into mourning, by postponing their ordinary business until the following Tuesday, and by showing every mark of respect to his memory. He invited the brethren to engage in the labours of the evening with befitting solemnity, and take part with heart and voice in the following exercises, which he said were as complete as the shortness of the time enabled them to be made. There was much he could say why they should cherish the memory of their illustrious departed, but not wishing to be tedious or say what would be better said by his Bro. Chaplain, he would conclude his remarks by wishing all to join in singing the first hymn—

Solemn strikes the funeral chime—
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

Mortals now indulge a tear,
For mortality is here;
See how wide the trophies wave
O'er the slumbers of the grave.

God of Life's eternal day
Guide us lest from thee we stray
By a false delusive light
To the shades of endless night.

Lord of all below—above—
Fill our souls with truth and love,
And when dissolv'd our earthly tie
Take us to thy Lodge on high.

The Rev Bro. Watson then read a portion of Scripture from the Books of Isaiah and Ecclesiastes, after which Bro. Lambie, sang with excellent voice, "O Rest in the Lord." (Elijah).

The Chaplain, Bro. Rev. Watson, then delivered the following extempore oration amidst breathless silence. The clear distinct utterance and fervency of the rev. gentleman told with good effect upon those present and at the conclusion a general feeling pervaded the minds of all, that the address was a masterpiece of Masonic oratory.

"Worshipful Master and Brethren,—In the volume of the Sacred Law, that "unerring standard" and guide which our all-merciful Creator has revealed to direct our steps in this mortal life to an immortal one, our departure from this world is spoken of as a being "gathered unto our fathers." A very simple, yet it must be confessed a very beautiful and striking way of describing the death of God's people, and especially so in view of the fact that there are many who regard death as the "king of terrors." But had we been left, like the old pagans, or as the heathen of our own day, without the precious volume, we could not have looked upon it thus; we could then but have groped in the darkness anxious for some glimmer of light, that we might not only find the "unknown God" and be enabled to serve Him, but also know something of that world to which we are hastening. But, now thank God, through this revelation we have "life and immortality brought to light," and so can wend our steady footsteps, by a life of holiness and obedience to the commands of God, to our home of rest on high. Now though our thoughts as individuals are frequently drawn to the subject of death by the immortality which we are daily witnessing around us, yet it is not often that as Masons we are specially called upon to contemplate it, unless indeed in our sublime and solemn ceremonies. Not because deaths are not frequent among us—but because it rarely occurs among those who occupy such a position in the Order as warrant, our being called upon to "stand still" and lay aside our regular business that we may join together in a commemorative service (as we do to-night) in which we dwell upon departed worth and seek to impress one another with more solemn thoughts of, and a more anxious desire to be ready for, our great change when it shall come. But to-day our ordinary gathering, generally so pleasant and cheerful, presents to us signs of mourning. A great man has fallen among us—not merely one of noble blood, and on this account, as true and loyal men, entitled to our regard and esteem—not merely one who, like thousands of others, has wrought for the good of the Craft. But one who has been thought worthy by his compeers throughout the length and breadth of our fatherland to fill for more than a quarter of a century the highest office and dignity that Masons have to bestow—that of Most Worshipful Grand Master. It is he whose signature we have attached to our warrant constituting this lodge. It is the death of this man we in lodge assembled, this night commemorate. Now, it is not necessary for me to speak of the private life of the Right Hon. Earl of Zetland. Suffice it to say, that he was born in 1795, so that at the time of his death he had attained to a good old age, having passed the three score years and ten. But it is of Masonic life on which we would dwell,

and more particularly upon his Grand Lodge labours. He took a very warm interest in Masonry from the time that he joined it. And certainly during the time that he was Grand Master its success seems to have been unprecedented. Its annual issue of certificates was increased from about 1500 to 7000, while its income was increased from about £12,000 to £38,000. But besides these signs of success and prosperity, the Masonic Hall in London, with its suite of offices, &c., was built at a very heavy cost, large schools, both boys' and girls', established for the children of Masons, and many other things done that tended to consolidate our Order and give to it that position in the world that so important society should occupy. And these, doubtless, were in a great measure to be traced to his wise rule and tender regard for the welfare of the Craft and the good of his fellow-men. It was in consequence of this sterling worth that he came to stand so high in the estimation of our English brethren; so that when it became necessary for him to retire, in consequence of increasing age and failing health, from the position that he had so worthily and honourably filled for twenty-six years, they presented him with a very handsome testimonial, consisting of a piece of plate and £2,730 in cash, which would have been £10,000 if he had not said at the outset that he would not accept it for his private use. Now, in this, they not only showed their appreciation of his labours for the Craft, but expressed their own feelings towards him personally. But, as if to carry out one of the great principles of Masonry and thus impress his brethren with his singleness of purpose, he accepted the large sum that I have named only to have it invested for the relief of distinguished Masons and their families who might become reduced. As we cannot doubt that he was a good and true Mason, practising its duties and cultivating its virtues—as we cannot doubt that he lived as one true to the Great Architect of heaven, obeying the divine precepts and seeking alone for acceptance through Israel's God and Saviour, so we trust that thus "his grey hairs came down to the grave," and his eyes closed upon this mortal scene with the conscientious assurance that his God was with him—that His rod and staff would be his stay and comfort as he passed over Jordan's stream. But while we would dwell upon the Masonic life and work of the Earl of Zetland, we must not forget that there are lessons, if not to learn from his death, at least to be impressed upon us. As Masons it must be confessed that there is something peculiarly appropriate in our pausing to reflect upon the death of this noble man. I do not say that it would be desirable for us to turn aside frequently from our usual lodge work for this purpose—it would lose its effect if we did, and, moreover, would be likely to lead to abuse. But I do say that occasionally when there arises a sufficient cause, there is something peculiarly appropriate in our so doing. In our most solemn ceremonies, it is this truth that is most forcibly and with such telling effect taught us—taught in such a way, and in connection with such events, that it ought never for one moment to be absent from us. But amidst the trials of life, its pressing business engagement and our own naughty hearts, there is a tendency if not to forget, at least not to dwell upon it with that earnest attention and that deep feeling that so weighty a subject requires and our interest therein demands. We seem to be so absorbed in the things of this world, that too many of us forget that we have to "go up higher;" and though as we witness our ceremonies we are reminded again and again of this truth, yet as our duty to God, our Redeemer, who brought us up out of the land, is in some things too frequently omitted, so our thoughts are too often turned away from this matter. Now, a contemplation on the present occasion of this most solemn subject in connection with the death of our Most Worshipful Past Grand Master, should lead us not only for our own sakes as men, but as Masons, to a renewed examination of ourselves and a determination to be guided more faithfully by the "Volume of the Sacred Law," that when the day shall come for us to depart we may, through the mercy of God, be ready. But our preparation, we must remember, is the work of our life. It is not to be put off

to a more convenient season, but made the subject of our daily thoughts and earnest labours. We must frame our lives in accordance with the teaching of the Divine Word, and seek alone for acceptance with God in His own way, assured that He who sits on Heaven's throne "is not a man that He should lie, or the son of man that he should repent," and therefore we must not presume upon His all-merciful character, and put off to another day making our peace with Him, but knowing that "to-day we must hear His voice and harden not our hearts;" seek to be faithful to the great Ruler of events and to the high and sublime principles of our ancient Order. Suffer then, brethren, at this season this word of exhortation, that when we are each in our turn called upon in the good providence of God to leave this world, we may in truth be 'gathered unto our fathers,' and our fathers' God for evermore. 'Now unto the King eternal, immortal, invisible, the only wise God, give honour and glory, for ever and ever, Amen.'

The choir then sung, and all present joined in the following hymn:—

What sounds of grief in sadness tell
A Brother's earthly doom;
No more in life's fair scenes to dwell—
A tenant of the tomb.

No more the friendly hand now pressed;
No gently whispered word.
He finds a long unbroken rest
Where rules his Heavenly Lord.

All earthly joys and sorrows o'er;
Each changing life or fear;
He sees the light of that fair home;
Without a sigh or tear.

Then bring to him whose holy care
That better temple forms,
Our wish that all may gather there,
Beyond life's coming storms.

The service concluded by a most impressive and beautiful prayer by Bro. the Rev. J. M. Goldreich, remarkable for its simplicity and fervency, but this is what the Craft might expect from a worthy brother so experienced in Masonic usages.

Among the members of the Craft present were noticed Bro. C. Megson, P.M.; Wm. Robertson P.M.; H. Josephs, P.M.; H. Peake, P.M.; T. Aldred, P.M.; R. Kent, P.M.; H. Davies, P.M.; H. White, W.M. elect of St. Johns; Dr. Radcliffe, P.M.; Bros. Finlayson, Harding, Nevitt, Salter, Cuthbert, Sleep, P.M.; Moran, P.M.; Gowan, Shoppee, P.M.; Valentine, P.M., and a number of the leading Masons of Ballarat, who testified by their presence their respect for the illustrious dead. Bro. Wm. Scott, R.W.P.G. Inspector, I.C., was unavoidably absent. The beautiful tracing boards were the subject of much praise. Certainly when the new hall is appropriately furnished there will be no equal to it in the colonies; every possible convenience for the working of the mysteries of the Craft has been attended to, and with such an old Mason and master of his handicraft as the successful tenderer for the furnishing (Bro. Wm. Robertson, P.M.) we may expect soon to see the hall and adjoining rooms as they should be—perfect and complete.

PROVINCIAL GRAND LODGE OF THE WESTERN DIVISION, OF SOUTH WALES.

The annual communication of this Provincial Grand Lodge was held at the Ivy Bush Hotel, Carmarthen, on Friday the 25th ult., under the banner of St. Peter's Lodge No. 476, by the brethren of which the members of the Provincial Grand Lodge were cordially welcomed.

The Right Worshipful the Provincial Grand Master, Sir Pryse Pryse Bart., opened the lodge in due form, when about seventy brethren were present, among whom were Bros. Major J. Allen Lloyd-Phillips, D. Prov. G. M.; Edward J. Morris, D. Prov. G. M. South Wales, Eastern Division; Captain S. George Homfray, D. Prov.

G. M. of Monmouthshire; Thomas Phillips P.M. 378, 990, P.G.S.W.; John Thomas, 476, P.P.G. Treas.; Rev. Latimer M. Jones (Vicar of Carmarthen), P.M., 476, Prov. G. Chaplain; William Evans, S.W. 476; David Davies, P. Prov. G.S.W., P.M. 476; James Weeks Szlumper, P.G.J.W., P.M. 1072; George Tempany Smith, P.M. 1072, P.G. Sec.; J. Beaven Phillips, W.M. 671; Albert Harris, P.M. 110, Prov. G.D.C. Eastern Division South Wales; William Lloyd, 476; David Lewis, 476; R. Lloyd Jones, 476; Edward Hamer, S.D. 1072; Arthur J. Hughes, 1072; Barrat P. Jordan, 1072; J. R. Rowland, 1072; Griff Jones, 1072; Edward G. Norris, 671; Wm. E. Chalinder, 671; J. Pell, 1072; R. R. Carver, 476; W. J. Morgan, W.M. 47; H. Culliford, 1072; Henry Williams, P.M. 366, Prov. G. Treas.; Stanley J. Balcombe, J.W. 1072; Thomas Williams, 466.

The minutes of the last Provincial Grand Lodge were read and confirmed, and the following grants were made, upon the proposition of the R.W. the Provincial Grand Master, viz.:—The Royal Masonic Institution for Boys, 20 guineas; the Royal Masonic Institution for Girls, 30 guineas; the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, 10 guineas; the Carmarthen Infirmary, 5 guineas.

The Treasurer's accounts having been duly audited, were received and passed, and the Treasurer was unanimously re-elected. The R.W. Provincial Grand Master then proceeded to appoint and invest the following brethren as his officers for the ensuing year:—

- | | |
|---|--------------------|
| Major J. A. Lloyd-Phillips (of Mabws), 1072, P.M. 224 | D. Prov. G.M. |
| G. J. Smith, P.M. 1072..... | Prov. G.S.W. |
| W. J. Morgan, W.M. 475... | Prov. G.J.W. |
| Rev. W. L. Stradding, J.W. 366 | Prov. G. Chaplain. |
| Capt. H. Williams, P.M. 566 (re-elected) | Prov. G. Treas. |
| J. Beaven Phillips, W.M. 671 | Prov. G. Reg. |
| S. J. Balcombe, J.W. 1072... | Prov. G. Sec. |
| W. E. Chalinder, 671 | Prov. G.S.D. |
| E. L. Cole, P.M. 1072 | Prov. G.J.D. |
| Edward Hamer, 1072 | Prov. G.S. of W. |
| W. Evans, S.W. 476 | Prov. G.D.C. |
| W. L. Harding, P.M. 464... | Prov. G. Org. |
| C. Miles, W.M. 990 | Prov. G.S.B. |
| N. Boyle, 378 | Prov. G. Purst. |

All the above appointments appeared to give satisfaction to every brother present, and we are sure that the promotion of Bro. Smith from P.G. Sec. (which office he has filled for five years) to P.G.S.W. is not the least popular.

The R. W. the Provincial Grand Master congratulated the brethren upon the steady growth of the Province, cautioning the representatives of each lodge to look more to the respectability of the initiates than to the number that might be proposed, adding that he hoped the brethren would individually support the charities and induce their lodges to do likewise.

The Provincial Grand Lodge was then closed in due form, and the brethren adjourned to a banquet, which reflected great credit upon the proprietress of the Ivy Bush Hotel. Upon the removal of the cloth the usual loyal and Masonic toasts were proposed by the Right Worshipful the Provincial Grand Master, and duly responded to. The health of the Provincial Grand Master was proposed by his Deputy, and was received with a perfect storm of cheers, which were renewed again and again.

The Marquess of Ripon left London on Saturday evening for Studley Royal, near Ripon, where his lordship will remain a few days, and then go on to the Isle of Harris for shooting.

The King of Denmark has appointed Prince Arthur a Knight of the Order of the Elephant.

At a special meeting of the Alexandra Palace Company, the resolution passed on the 14th ult., authorising the issue of new capital to the extent of £1,500,000, was confirmed.

A BOON TO EVERY HOUSEHOLD.—Boots, with the celebrated wire-quilted soles, wearing twice as long as ordinary leather, for all ages; and children's boots with metallic tips, which never wear out at the toes, may be had at most shoe dealers. Insist on giving these a trial, and judge on their merits.

Poetry.

THE MASONIC APRON.

BY BRO. WILLIAM CARPENTER, P.M. and P.Z.

The badge we wear is no reproach,
It speaks with meaning, good and wise,
Suggesting thoughts of utmost worth—
Thoughts that Masons ever prize.

Though innocence is ours no more,
Its symbol is not used in vain,
For all who wear it are reminded
That purity should be their aim.

As friendship's bond, too, it unites us,
Each to each, as friend and brother;
Forbidding all that would prevent
Kindly help for one another.

From spot or stain let us preserve it,
And, with it, live a blameless life;
United in a bond of friendship,
And guarded 'gainst all feud and strife.

THE ART OF THINKING.—Too much stress cannot be laid on the fundamental importance of perfect command over thought. How many a student finds a lack of this power the chief hindrance to progress! How many a page must be re-read, how many a lesson conned over and over to compensate for lapses of thought! In the possession or absence of this power over mind lies the chief difference between mental strength and mental weakness. Some men think as a child plays with a hammer, striking little blows here, there, anywhere, at any object within reach. The action of a strong mind may be compared to the stone-breaker's sledge-hammer, dealing stubborn blows successfully upon one spot till the hard rock cracks and yields. The power to classify and arrange ideas in proper order, is one that comes more or less slowly to even the best of minds. In proportion as this faculty is strengthened, desultory and wasted efforts diminishes. When the mind acts, it acts to some purpose, and can begin where it left off without going over the whole ground again, to take up the threads of its ratiocinations. Concentration and system are thus seen to be the chief elements in the art of thinking. To cultivate the first, constant watchfulness to detect the least wandering, and the immediate exertion of the will to call back and hold the mind upon the subject under consideration, should be vigilantly exercised. To secure the latter, the practice of analyzing and considering the different parts of a subject, first separately, and then in their relations to each other, is a discipline to which every young mind should be subjected, and which, we are sorry to say, is much neglected in most English methods of instruction.

NOVELTY IN DRINKING IN AMERICA.—In New York they have recently developed a sudden taste for pure milk and cream. The old restaurants, with their alcoholic mixtures, are being forsaken by the citizens who "lunch down town," for less inebriating potations at the dairies. They repair in vast numbers to the new establishments, where they obtain milk and cream pure and sweet, served up with all kinds of fresh bread, grits, oatmeal puddings, fruits, &c. At some of these "dairies" from 1,500 to 2,000 persons now feed daily.

FACILE ET ANTIQUOTES FOR FEBRICIS AND EPIDEMICS:—Whatever may be the causes of fever, diarrhoea, dysentery, and similar complaints, it is well ascertained that these diseases are rampant in summer, and it should be as well known that they can be safely and successfully subdued by Holloway's purifying preparations. Holloway's Ointment well rubbed over the entire abdomen, his Pills taken internally, and his dietary rules strictly observed, embrace the domestic and medical management of these diseases, which, when neglected, weaken, if they fail to prove fatal. These remedies remove the causes of complaint from the system and no sufferer whether his disease be chronic or acute, should despair till trial has been given to Holloway's Medicines.—ADVT.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

Table listing subscription rates for various volumes (Vol. I to V) and reading cases, with prices in shillings and pence.

United States of America.

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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.

NOTICE.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 6 o'clock on Wednesday evening.

Births, Marriages, and Deaths.

DEATH.

MACKENZIE—June 9, at 20, Church-road, Stanley, Liverpool, aged 2 months, John Wilson, third son of Bro. J. B. MacKenzie.

LIVERPOOL.

THEATRES, &c.

- List of theatrical venues including ROYAL AMPHITHEATRE, PRINCE OF WALES THEATRE, THEATRE ROYAL, ST. JAMES'S HALL, NEW STAR MUSIC HALL, ROTUNDA THEATRE, NEWSOMES CIRCUS, and QUEEN'S HALL.

The Publisher will be glad to receive remittances from the following, and begs to remind his friends that the subscription to THE FREEMASON is payable in advance.

Table listing subscribers from various locations such as Perth, Australia; Jamaica; Phoenix Lodge, Barbice; Portland; Victoria; Salonica; Timaru; Port Oram; Lagos; Trinidad; San Fernando; Bengal; Port Elizabeth; Ottawa; Cape of Good Hope; Rangoon; San Fernando; Savanna Grande; Charlotte Town; Cadiz, Spain; Montreal; Mazagon; Alexandria; Ottawa, Canada; Caketa; Montego Bay, Jamaica; Mount Ida, N.Z.; Basseterre, St. Kitts; Buenos Ayres; Morro's, Co. Port Oram, U.S.A.; and Portland, Victoria.

Post Office orders to be made payable to George Kenning, Chief Office, London.

The Freemason,

SATURDAY, AUGUST 16, 1873.

FREEMASONRY IN IRELAND.

BY AN ENGLISH MASON.

Notwithstanding the increased facilities for intercommunication between Great Britain and Ireland, the process of fusing into one homogeneous nation the various races inhabiting our "tight little island," is by no means so rapid as some optimists would have us believe.

The first thing that strikes the attention of an English Mason in the conduct of Masonic affairs in Ireland, is the absurd mystery in which the Order seems to be surrounded by the rulers of Irish Freemasonry. It is doubtless this careful avoidance of the light of day that adds force to the diatribes of Cardinal Cullen against secret societies in general and the Craft in particular.

For example, the North of Ireland, where the Craft flourishes to an extent unparalleled in other parts of the country, does not possess a single representative amongst the Grand Lodge Officers, and so great is the dissatisfaction, we are informed, in Belfast and other great northern Masonic centres with reference to this palpable injustice, that secession from the Dublin body is by no means removed from the bounds of possibility.

the Masonic Templars by that very "Arch" Chancellor, Sir Patrick Colquhoun, who stands convicted, out of his own mouth, of the most flagrant forgetfulness of the courtesies which usually obtain amongst gentlemen.

In one respect there is an apparent cohesion in the several branches of Irish Freemasonry which demands a closer investigation. The Blue or Craft Masonry, the Red or Rite, the Black or Knight Templars, and the Ancient and Accepted Rite, are all acknowledged as integral portions of the Masonic Order.

So far so good, but the effect of this seeming consistency is marred when we find that none but those entitled to bear arms are admitted into the Rose Croix or Prince Mason's degree—a reductio ad absurdum for which if the degree be acknowledged to be Masonic, we can see neither rhyme nor reason.

The Masonic Female School in Dublin, is, we are well pleased to know, supported by the brethren, and its annual reunions, upon the occasion of the distribution of prizes to the children, are always attended by thousands of friends of both sexes.

A vigorous attempt is being made to establish a Masonic Boys' School, and some six or eight have already been elected; much of the credit of this praiseworthy movement is due to a brother who has also done good service in English Masonry, Bro. W. E. Gumbleton, Past Grand Deacon of England.

In fine, it appears to us, that with the introduction of broader and more comprehensive views of the mission of the Order, and with the infusion of a more progressive and liberal spirit into their councils, our brethren in Ireland will rank second to none, not only amongst the British sections of Freemasonry, but in the great family of the Craft, wheresoever dispersed.

ROYAL MASONIC EDUCATIONAL INSTITUTIONS—VISIT TO SALISBURY AND STONEHENGE.

To the "City of the Plain," with its own and neighbouring attractions, has the attention of the few pupils of our two institutions remaining during the summer vacation, been directed during the last fortnight, an invitation from Bro. Benjamin Head, a Vice-Patron, and a member of the House Committee of each, having been accepted, for a visit to Salisbury and Stonehenge.

No sooner was the intention communicated to the brethren at Salisbury, than arrangements were made, by means of which every facility was liberally and generously provided for securing the comfort and enjoyment of the party, and for furthering the objects in view.

At 10.30 the representatives of the two institutions met at Waterloo Station, where a special carriage had been engaged, and punctually at one o'clock they found themselves at Salisbury. Amongst them were Bros. Benjamin Head, Alfred Diaper, C. F. Matier (of Manchester), F. Binckes, &c., with Mrs. Matier, Mrs. and Misses Binckes, and Miss Kernot with her five young charges from the Girls' School, and eight pupils from Wood Green. The heat was greater than that of the summer solstice, but there was an innate strong conviction that a

remedy was at hand for that and every other form of suffering, and such proved unmistakably to be the case. Bro. Horatio Ward, P.P.G.W. of Wilts; with Bros. Griffin, W.M.; and Perham, S.W., of the Elias de Dereham Lodge, were on the platform, by whom the travellers were escorted to the residence of Bro. Ward, where lunch on a most liberal scale was laid out at the expense of the members of the lodge, to which ample justice was done by young and (comparatively) old alike.

Refreshed and invigorated, guests and hosts, ladies and gentlemen, and brethren of the locality, proceeded to Stonehenge. Boots it to say how in the present condition of the political world, the sight of old Sarum elicited remarks on the past, and opinions favourable to the present; how on nearing the famed old "Druid's Head," recollections were evoked of notorious highwaymen who found retreat and shelter in its quaint recesses, the contrast between past and present being again allowed to be in favour of the latter; how the occupants of the leading vehicles found themselves in bitterness and disappointment whisked by "the Druid's" now hospitable door; while those in their wake, having suffered from a derived suffocation of dust, laughingly drew a comparison between the "wise and foolish," and honestly and justifiably re-refreshed in a manner to which a "Good Templar" could scarcely object; how the far-stretching plain itself, apparently boundless, and free from distinguishable landmarks, became an object of wonder to those, whose lines falling in more pleasant places, now surveyed it for the first time—a fitting prelude to the greater wonders which soon met their astonished gaze; these—with the unrestricted laugh, the innocent mirth—the harmless raillery, the sense of freedom inspired by the temporary escape from the trammels of the conventional life of *society*—can all be imagined more easily than described. At length the mighty monument of antiquity was reached—those massive, simple, stones, telling of an age to which the memory of man runneth not, pregnant with traditions, and each one breathing in calm, eternal, silence, an unexpressed language, more eloquent than the word-painting of the most gifted author. Whence came they? By whom and by what means brought and placed, to render by their grim and solemn magnificence, desolation more desolate? What their object? What the purpose of the wondrous fabric of which they formed a part? Let Messrs. Lillwood and Blake unfold their admirable diagrams, explain learnedly and lucidly—discourse argumentatively (as on this occasion they did most kindly, impressing their large auditory of friends, "strangers and pilgrims," from various localities, such as are ever found attracted to this shrine—with feelings of admiration, if not always of conviction) the mind and imagination of each student beholder will persist in working out formulæ of its own, and in forming conclusions in accordance with the school of thought or theology in which he may have been trained, or of historical investigation and archaeological study, which he may have pursued and adopted. Whether in the giant monolith we see traces of the ancient universal worship, or in the mighty trilithon re-

cognise symbols of a faith not then understood none of ordinarily observant character can fail to be awed by their isolated sublimity, and to be led into meditations on these seeming evidences of an eternity of the past, not only painfully contrasting with his own ephemeral existence, but affording cheering consolation in the hope they inspire of an eternity in the future.

While indulging in these attractions, Mr. Lillwood has brought his lecture to a close, and assisted by his friend Mr. Blake, has carefully packed away the diagrams, and—*proh pudor!*—shall it be told, the remnants of—no matter what, by which the body has been sustained while the intellectual *pabulum* has been administered to the mind.

A drive through another route, most pleasantly diversified by wood and water, by sunny knoll and leafy grove—by pleasant villages with old churches, and fine quaint mansions, brings the party in an hour and a half to Salisbury again, and to its symmetrical and beautiful cathedral. On this there is only time for a hurried gaze, with a few minutes for a hasty inspection of the interior, much to the regret of all who would have well liked a lengthened sojourn, with a chance of their drinking in one half of the beauties unfolded at every step to their view.

Once more at the residence of Bro. Ward, (who this time dispenses the private hospitality of Mrs. Ward and himself, instead of, as in the morning, acting vicariously) and a liberal repast is again displayed, to the appetite for which the labours of the day have imparted an added zest.

The iron monster of the age soon gives note that the time for departure is at hand. Thanks are offered, good-byes are interchanged, amongst which it is pleasant to record *au revoir* is not forgotten, kindly wishes are expressed, the escort of the morning resumes its duty, the station is reached, seats are taken, and "that word that must be and hath been—farewell" is spoken, the living freight moves on, in due course arrives at Waterloo. Night has fallen, the "moon is up, by heaven a lovely eve!" the companions of the day separate, and the witching hour of twelve booms forth from innumerable steeples, and a delightfully happy day is done!

To the founder and originator of the treat, Bro. Head, to Mr. and Mrs. Ward, to the brethren of the Elias de Dereham Lodge, notably to the W.M. and S.W., Bros. Griffin and Perham, the utmost acknowledgments are due, and doubtless their best reward was found in the hearty enjoyment so unquestionably manifested by the various recipients of their kindness and generosity.

PROVINCIAL GRAND LODGE OF HAMPSHIRE AND THE ISLE OF WIGHT.

On Tuesday, the 5th inst., the annual meeting of the Provincial Grand Lodge of Hampshire and the Isle of Wight met, and a new lodge was consecrated. At noon, the hour fixed for the latter ceremony, there was a large attendance of the brethren at the Masonic Hall, St. Mary's-street, Portsmouth, where the new lodge—"United Service Lodge," No. 1428—is to be held.

The brethren marched in procession from the ante-room to the lodge-room, where the chair was taken by the R.W. Bro. W. W. Beach, M.P., Provincial Grand Master of Hants and

the Isle of Wight, who was supported by V.W. Bro. J. R. Stebbing, D.P.G.M., and several of the Provincial Grand Officers. The Presiding Officer having appointed Bros. H. M. Emanuel, P.M., and F. Pineo, P.M., to act as Wardens pro. tem., the impressive ceremony was proceeded with in due Masonic form.

The R.W. Prov. G. Master briefly addressed the brethren, expressing a hope that the new lodge would tend to the advancement of the principles of their Order, and, ranging as it did among so many other lodges of eminent character in the neighbourhood, that it would be enabled to take example by them, and propagate the principles of their glorious Order. From the character of its members he had no doubt the lodge would be started under the most favourable auspices, and he trusted they would make it their especial duty to see that those who for the future joined it were animated by the same laudable wish as themselves to spread the benefits of the Order. When, before long, many of them had, as he trusted they would have, an opportunity of visiting the lodge, he hoped they might find that it was conducted in the same excellent, zealous manner that so many other lodges were in the province over which he had the supreme honour to rule.

The Prov. G. Chaplain, Bro. the Rev. E. Nepean, having offered a suitable prayer, the brethren of the new lodge were arranged in order in front of the R.W. Prov. G. Master, and the Acting Secretary, Bro. John R. Wilson, P.M., read the petition and warrant for the new lodge, which is to meet on the second Friday in every month, after which the members signified their approval of the officers named in the petition and warrant in Masonic form.

An oration on the nature and principles of the institution was to have been delivered by the P.G. Chaplain, but at the last moment the V.W. Bro. J. R. Stebbing, D.P.G.M., was called upon to perform that duty, which he kindly did and with his usual ability. The nature and principles of Freemasonry were, he said, to love one another. Its great characteristics were brotherly love, relief, and truth. Masonry was universal. The nations, the peoples, the tribes who, from the earliest days to the present, had been associated in Masonry had been associated in one universal brotherhood, and the man was not a Mason, although he might have taken the obligations, although he might have associated with his brethren in lodges, although he might have given strong proofs of Masonic lore, until he had learnt the great lesson "love one another." Masonry did not consist of this lodge, this province, or this country; Masonry covers the whole earth, as the waters cover the sea, indeed

Its roots run under every sea,
It blooms on every shore.

Masonry was of no creed, or language, or people of no sect, of no politics, and had, or ought not, to have any prejudices. Man to man, foot to foot, hand to hand, should be the pledge of brotherhood, and the heart should be attuned to the most genuine principles taught by the Creator, and cultivated in the breast of everyone who bowed down in adoration to the Great First Cause. To do good to his fellow creatures, to be kind to those who despitefully used him, to defend a brother in his absence as you would do in his presence, should be the universal characteristics of Masons, for looking beyond the divisions which separated one country from another, and people of one language or origin from those of another, they had in view the universal purpose which adorned and hallowed the brethren of the mystic tie and could well exclaim

Ten thousand, thousand are our tongues,
But all our joys are one.

He need not enunciate these sentiments before a lodge of the character of that now constituted, because he learned from its title that it was a lodge of the united services; it embraced men who had fought for their country, defended the land of their birth, had been forward in support of liberty in every part of the globe, and from whom would go forth other men to do the great work of civilisation, and who would be better calculated to do it if within their hearts they had the principles of brotherly love, the great teaching of Masonry, and the practice of charity, the glorious cement of their institution, as it had

been justly called, that made them not only kindly affectioned to those of the household of faith, but looked even to the outer world and practised benevolent designs, raising the afflicted from the dust, succouring those in distress, and doing good to all mankind, whether they were members of their mystic Craft or not. They were joined together in an ancient institution, so ancient that not only the memory of man runneth not to the contrary, but neither his Biblical nor his antiquarian research had enabled him to fix a period at which Masonry first dawned upon the world. They had the great traditions of their Order, which told them that whenever Masonry had been spoken of, it had been spoken of as an ancient institution. It seemed never to have had any youth, except that youth in which it would flourish unimpaired, until they forgot their principles, and were unfaithful to the obligation which they took on themselves when they joined an order, which cast honour on all men, and upon which he hoped they would cast no dishonour. If brethren wished to maintain the high character of Masonry, and hand it down untarnished from age to age, and from year to year, they must strive to remember these things. It was their boast that, by the special favour of the Great Architect of the Universe, Masonry existed in the earliest days of creation; Masonry lent the ability and the talent that decorated that great temple which gave so much delight and satisfaction to the early world; in those early days Masonry inculcated the rightful worship of Almighty God, and caused them to bow down to the one great cause; it lavished many blessings on the people. Masonry was a great thing in olden times and it would continue to be so if they did their duty to their Creator, loved one another, were faithful to their trust, observed secrecy, did kindnesses to their enemy, loved them who persecuted them, and helped the erring brother. They must not think that mere charity was everything, that almsgiving was merely the spending their superfluous cash, for the man that had little wealth could help a brother in trouble, in a way that money could not, by a kind word in season. They must remember that something more than mere wealth blessed human nature, warmed the heart of the generous brother, and caused him to help his neighbour and friend in times of trouble, and cheerfully to extend his charity when mere charity only was required. Masonry sought to uphold the great moral truths of all religious teaching; it was not religious teaching, it was not religion, and must never be thought to be its substitute. Many, very many, wisely extended their belief and submission far beyond the faith of the ancient people, and all could grandly and sublimely adopt the language of the poet, and exclaim—

Father of all! in every age,
In every clime ador'd
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

If there was any religion in Masonry, it was this, which did not divide men. Here they could not talk of distinctions of creed, they met on common ground; they had one object, and one purpose, to love one another and to practice before the world the greatest principles ever taught to man (except those higher principles in that Sacred Book, which he would not venture to touch upon) the principles of brotherly love, relief, and truth. These were the principles of Masonry, and he exhorted them so to act that when they came to their death-bed and had to think of a life well or ill-spent they might be able to say—"I have striven to fulfil my obligation; I die at peace with all the world, I have tried to love my brethren, I hope my last days will be peaceful and happy, and that when with greater aid than ever these can give, I go to the Grand Lodge above I may not be marked out as one unfaithful to the cause, but join in one universal brotherhood, where happiness, peace and truthfulness, charity and benevolence, shall reign for ever."

The first part of the dedication prayer was then offered, followed by the invocation, by the Prov. G.M., after which the Chaplain read *Chronicles*, 2nd book, chap. ii., 1st to 16th verses.

The lodge was constituted by the Prov. G.M.,

after which a hymn—"Great source of light and love," was sung.

The lodge having been resumed in the second degree, Bro. Captain Trower, P.M., was installed as W.M. of the new lodge, after some very complimentary remarks from the Prov. G.M., which were richly merited (the W.M. having taken great interest in the establishment of the new lodge, and most generously supplied, at his own cost, the collars and jewels for the officers), the W.M. appointed his officers as follows:—

Bros. Tuohy, I.P.M.; J. R. Wilson, S.W. John McDonagh J.W.; T. Mears, Treasurer; Holmes, P.M., Secretary; H. Townshead, S.D.; W. Willmore, J.D.; W. Miller, I.G.; Exell, Tyler.

The Provincial Grand Lodge was to have been held at the Southsea Assembly Rooms at one o'clock, but in consequence of the time occupied in the consecration of the new lodge, business did not commence until an hour later, when the Provincial Grand Master took the chair, supported by the D. Prov. Grand Master and a number of Past Provincial Grand Officers.

Considerable time was spent in the discussion of the report of the Charities' Committee, recommending a scheme for utilising the votes of the various lodges, and eventually, with some amendments, it was agreed to.

The Provincial Grand Treasurer's accounts, shewing a balance of several hundred pounds, which had been duly audited, were submitted, after which Bro. Captain Hooper, P.G.S. Warden, proposed the re-election of Bro. M. E. Frost as Prov. Grand Treasurer, which was seconded by Bro. Eve, Prov. G.S. Warden, who said they could not have a better officer than Bro. Frost, who had discharged his duties so well for many years, and they were much obliged to him for his services. (Applause.) The resolution was carried by acclamation, and the Provincial Grand Master said he could only express their gratitude to Bro. Frost for the very efficient and zealous services which he had given them for the benefit of for so many years.

The Prov. G. Treasurer briefly returned thanks.

The committee for auditing the Prov. G. Treasurer's accounts and the committee for managing the Prov. G. Lodge funds having been appointed, the Provincial Grand Master appointed and invested the following brethren as his officers for the ensuing year:—

Col. Hon. S. Calthorpe, 175,	Prov. S.G.W.
Henry Cawte, 1069,	Prov. J.G.W.
Rev. E. Nepean, 1373,	Prov. G. Chaplain.
Rev. B. O. Wilberforce, 130,	Prov. G. Chaplain.
Loveland, 698,	Prov. G. Reg.
Mark E. Frost, 487,	Prov. G. Treas.
W. Hickman, 130,	Prov. G. Sec.
J. E. Le Feuvre, 130,	Prov. G. Sec.
G. H. De Fraine, 257,	Prov. G.S.D.
E. Sheppard, 76,	Prov. G.J.D.
Dyson, 324,	Prov. G.S. of W.
Dusautoy, 359,	Prov. G.D. of C.
Bath, 319,	Prov. G.A.D. of C.
Sleeman, 903,	Prov. G. Sword B.
H. M. Green, 804,	Prov. G. Purst.
Sharpe, 130,	Prov. G. Organist.
Thatcher, 694,	Prov. G. Stewards.
E. Moore, 487,	" " "
C. Cox, 804,	" " "
J. R. Rastick, 1069,	" " "
C. Cox, 394,	" " "
J. G. Buttefant, 76,	" " "
Dawkins,	Prov. G. Tyler.
Biggs,	" " "

D. Prov. G. Master Stebbing said a suggestion had been made that it would be better to have a winter meeting, at which business might be transacted.

The Prov. G. Master promised that he would consult as to what would be the most convenient time for holding the meeting, and if it was the general wish that it should be held, he would make the most convenient arrangement for holding it.

D. Prov. G. Master Stebbing said they had lost, during the last few weeks, the near relatives of three very distinguished Masons in Hampshire. The first he would mention was Bro. the Rev. —Pettat, who was a relative of their Prov. G. Master, and whose kindness of manner endeared him to every one in the province. They had

also had the misfortune to lose a very illustrious dignitary of the Church, the Bishop of Winchester, and his son was an active Mason at Southampton. There was a special reason why he should mention the late bishop, because although he was not a Mason, when they held the centenary of the Royal Gloucester Lodge at Southampton, and they could not get access to their parish church, St. Mary's Church was placed at their disposal, and the Bishop wrote the special service for the day. The D. Prov. G. Master further referred to the bereavement sustained by Bro. Hickman, one of the Prov. G. Secretaries, in the loss of his wife, and which deprived them of his presence that day, and moved that a vote of condolence be sent to the relatives of the two first-named and to Bro. Hickman, which was seconded by Bro. H. M. Emanuel and carried.

The Grand Lodge was shortly afterwards closed in due Masonic form.

At five o'clock a number of brethren partook of a cold collation at the Portland Hall, under the presidency of the R.W. Prov. Grand Master, the vice-chairs being occupied by the newly appointed Wardens. The splendid band of the Royal Marine Light Infantry, under the direction of Herr Kreyer, was stationed in the balcony, and played some choice selections during the evening.

The Provincial Grand Master, in giving "The Queen and Craft," said if there was one class more loyal to the throne than another it was the Freemasons of England. They had two reasons for this. They were, in the first place, prompted by that loyalty which, as Englishmen, they owed to their Sovereign, and as Freemasons they were taught to obey those in authority.

The Provincial Grand Master next proposed "The Most Worshipful the Right Honourable the Marquess of Ripon, K.G., Grand Master." They had during the year to mourn the loss of one who presided over them for more than a quarter of a century, who for that period reigned in the hearts of Freemasons, and obtained from them that love and affection which was acquired by a long life spent in doing his duty, and by having attached himself to the principles of the Order they loved. By the death of the Earl of Zetland they lost a brother whom they all esteemed and revered. He was sure that when the loss of that nobleman was announced to them, full of years as he was, a poignant sense of grief pierced the heart of every true brother, and the mourning in which for a period of six months every lodge throughout the country was placed would evince that they duly revered him and were duly sensible of the loss they had sustained. In the present Grand Master they had indeed a worthy successor of him. They had one who was able to rule their Craft with that firmness and decision which should characterise a Grand Master, with that zeal and attachment to the Order which he should also evince, and also with that courtesy which should distinguish every brother who aspired to rule over such a widely extended and important body of men.

The Provincial Grand Master next gave "Bro. His Royal Highness the Prince of Wales, P.G.M." He was esteemed by them all, and he was sure he was ready to discharge his duties in Freemasonry with zeal and ability. He was certain, from the interest the Prince of Wales took in Freemasonry, no doubt need be entertained that they should always find him a firm supporter. He did not shun trouble, but was ready to come forward on every occasion where the interests of the Order were concerned. They knew full well that when one of their grand Masonic charities needed a brother to preside at its anniversary festival the Prince of Wales came forward and lent his name and position to the great assemblage which then took place.

Bro. J. Rankin Stebbing, D. Prov. G.M., then said he had to claim their attention for a few moments whilst he proposed to them a toast as dear to them as any that had been proposed. It was in a spirit of loyalty to those distinguished persons whose healths had been proposed that they would drink to the health of one in authority under them—that was their revered and beloved Provincial Grand Master. (Loud Applause.) They might rejoice indeed that they had a

brother of such distinction presiding in this province, for whilst he held a distinguished position as a country gentleman, he was a true working Mason, always accessible to the brethren and the lodges, and was ready to take part in their ceremonies, setting them an example in the accuracy and care with which those ceremonies were rendered, and in the urbanity and kindness which a Master should always exhibit. He was distinguished not only in his own person, but in the name which he inherited, for he had the right sort of father before him, whose name was dear to many old residents in Hampshire. They had in the son the additional advantage of his being a brother Mason. They had only to go into his immediate neighbourhood to find what they thought of him. Whether it was the humblest labourer on his estate or the proudest gentleman who sat beside him, he was hospitable, kind and noble-minded. He was happy to say he assembled a large number of Oddfellows and Foresters in his park on the previous day—people engaged in the same philanthropic work as themselves, and their Grand Master was amongst them, cultivating those neighbourly feelings, and that brotherly love so akin to his warm-hearted temperament. Whatever position he was placed in he dignified, and every man liked to call him his friend. (Applause.)

The toast was drunk with great enthusiasm.

The Provincial Grand Master, in responding, said it gave him the very greatest pleasure to come amongst them, and to have the opportunity of thanking them for that Masonic feeling which they had shown to him on every occasion he had met them. It was indeed with feelings of proud satisfaction that he had the honour to rule over this important province, and he could assure them that from the first moment he was appointed he resolved that if he possibly could he would do his best to earn the confidence of his brethren. (Hear, hear.) He knew full well that, considering the extreme importance of the province, and the vast number of brethren who ranged under its banner, it was extremely difficult for a Grand Master to do all that was in his heart. He ought to attend to a meeting of every lodge in his province. But how could he do that, with, in this province, no less than twenty-seven lodges? However much he might wish to do so in the year, it was quite impossible, first because if they counted a certain number of lodges in one year it formed no criterion of the number there would be the next year. A few years only had elapsed since he had had the honour of presiding over them, and yet during that time a number of new lodges had sprung into existence. He had never concealed his opinion that it was of no importance for lodges to come into existence unless the members were imbued with those zealous Masonic feelings which should inspire a firm confidence of success, but he believed he might say that every lodge he had had the pleasure of constituting had attained a considerable reputation, and the brethren had been imbued with that Masonic feeling which had enabled them to carry the lodge to that pitch which every Mason would wish. He had no doubt that the lodge he had the pleasure of constituting that day would be no exception, and that from the auspices under which it had been constituted it would attain the same reputation as other lodges which he had had the pleasure of constituting. He should have the greatest pleasure in coming down to attend a lodge in that part of the province on a future occasion. He regretted that he had not at the present moment the opportunity of staying among them as long as he should like, but it was from no fault of his, but from the business having occupied so much time. He hoped, however, that arrangements would be made before long for holding another meeting, at which they would have the opportunity of meeting around the social board, and when he would not be hurried away in the very perfunctory manner he was obliged to be on the present occasion. He begged to thank the brethren of the Provincial Grand Lodge, but he believed his thanks were more immediately due to the brethren of the Portsmouth Lodges. He knew he had not had an opportunity of meeting them quite so often as he should have liked, but he could only say it was his earnest wish to promote the prosperity of their lodges to the utmost of

his power. He could not refrain from observing that one of the earliest Masonic ceremonies he was called upon to perform, in a public capacity, was to represent their late Grand Master, Admiral Sir Lucius Curtis, in constituting the United Brothers Lodge. He should never forget the warm and kindly reception he met with, in conjunction with the Grand Master, and he trusted that the work then inaugurated had produced worthy fruit. The Provincial Grand Master then retired amidst the hearty plaudits of the brethren, and the chair was taken by Bro. J. R. Stebbing, D. Prov. G.M.

Bro. Dr. Diver, P. Prov. G.M. Bombay, briefly gave "The Right Worshipful the Earl of Carnarvon, Deputy Grand Master, and the Officers of the Grand Lodge," and the D. Prov. G.M., as one of the officers of the Grand Lodge, responded.

Bro. Eve, P. Prov. G.S.W. Hants, said they had an excellent Provincial Grand Master, who thoroughly understood the principles of their Order, and who was desirous of doing the utmost he could to further those principles, for the benefit of the Craft in general, and of the province in particular. But he had never shown his ability more than in selecting the brother on his right (Bro. Stebbing). He could not have made a better choice, or one that fell in more with the feelings of all the brethren. As long as he had known the province he had always the name of Stebbing within his ears when anything in the shape of Masonry was thought or spoken of. For years past he had exerted himself to the utmost to promote the interests of Masonry in the province. Not only had he brought his will to bear upon it, but he had in himself the inherent capacity for giving effect to that will, and perfecting it as they had heard to-day. He had the peculiar faculty of making his voice heard and his sentiments felt, and of doing that amount of good which only man of his capacity could. Not only in Hants, but in London, and other parts of the country he was well known. His feelings for Masonry they could all appreciate. The spontaneous effusion of his that day was sufficient to glow the heart of any brother. It showed that he had the full spirit and feeling of Masonry in him, when he was able, on the spur of the moment, to deliver that grand oration. He then gave "The Worshipful J. R. Stebbing, Past Grand Deacon, Deputy Provincial Grand Master," and said he was sure they would receive it in such a manner as to show that they not only appreciated his abilities and his willingness to serve them, but the good work which he had actually done.

Bro. J. R. Stebbing, D. Prov. G.M., who was greeted with repeated rounds of applause, said he felt this was a compliment paid him, when after many roving years he visited his native town, the place of his earliest and happiest associations, and, wherein and in connection wherewith, if he added the Masonic career of his good old father to his own, they should make up very nearly a hundred years devoted to Masonry, and perhaps the most useful part of either his father's life or his own. When he recollected that Masonry was reconstructed from its ancient character in 1717, and that he appeared there to-day connected with a family that had been associated with Masonry for more than half the period that had expired since that time, (and if he were to add to that other family associations with Masonry, he would make 150 years' connection of the name of Stebbing with the Order) of all things he had been connected with nothing was more cheering than to be able to look back upon a long period, not of honours and wealth, but of connection with that brother, the most noble and illustrious and the most useful the world had ever seen. He ventured in the lodge that day to say something of the ancient character of Freemasonry, and it was not his intention to go over the same ground again, but he might be permitted to speak with pride and pleasure of their ancient institution. A great deal had been said during the last few years by historians and antiquarians in connection with the Order, but they should never lose sight of the fact that Masonry was always an ancient institution, and if they looked back to the records of 1717, which some foolish men had fixed as the date of the origin of Freemasonry, they

would find that the men who then assembled fresh from the work of building St. Paul's Cathedral, which was carried on some 40 years anterior, were presided over by that great Mason Sir Christopher Wren, who was an old Grand Master of that day. The Book of Constitutions of 1723 spoke of the old records of Masonry, and in the grand old song which they sang with so much delight, they said:

Antiquity's pride we have on our side,
Which maketh men just in their station:

and, therefore, when that song was written it was not written in connection with a new institution. They should never forget these old associations, and when men talked and rushed into print, propounding strange doctrines and talking much nonsense, and fixing a date or age for Masonry, they could tell them it was a giant in age and a glorious thing in antiquity. There were great things in tradition, and go where they might they found that every nation, tribe, and people had traditions in which there was a great amount of truth, and the old history of countries, arithmetic, grammar, logic, music, and other such things had a connection with the ancient society of which they were the happy depositaries and the fortunate associates. In the middle ages those ancient rites and curious practices, of which they had a knowledge but to despise, many were they knew taken from the Masonic institution. In ancient times they found in Masonry the same high relations to truth, the same devotion to those principles that made them rejoice in their institution, which would live for ever, if they only practised its sacred dictates, and they might say of Masonry

Her monuments may fade away,

Her truth and social love shall ne'er decay

Temples might vanish, palaces might be destroyed, the most glorious buildings in the world might be lost, but in the truth and justice of their Order, in brotherly love, relief, and truth, in being kind to one another and setting an example to the outer world, Masonry would endure, new in its beauties, and lovely in the old past that had gone. They should never forget to reverence things that were old. He recollected hearing a man, on such an occasion as this, say, "Ah, I like old things. I like everything that is antique and beautiful to reflect upon," when some wag remark, "You like old women." The reply was, "Yes, I love my dear old mother." (Applause.) Let them never forget the recollections of their mother in Masonry and in life (a phrase that his brother Masons would understand), and it would keep them right. It had been his fortune to read the book of life and other books a little, to be mixed up with many troubles and to have many cares during a long career, and he was now hastening to the other shore. He could say with great truth and honesty, after nearly forty years in Masonry, that it had been a comfort and happiness to him under every care, and when occupying positions to which the confidence and kindness of his fellow townsmen had elevated him, nothing had given him such adamant strength as having a Mason to lean upon, and knowing that he would defend a brother in his absence as in his presence.

Bro. R. Stebbing, D.P.G.M., next gave "The Visitors," coupled with the name of Bro. Jesse Owens, Secretary of Hanwell Lunatic Asylum, who, with two other visiting brothers, responded.

Bro. Leigh Baily, W.M. 257, gave "The Wardens and Officers of Provincial Grand Lodge." He proposed the toast with the greatest pleasure, because it gave him the opportunity of thanking the Prov. G.M. for the honour conferred upon his own lodge, which was one of the oldest in the province, and had been the cradle of many excellent and worthy Masons.

Bro. the Hon. Somerset Calthorpe, Prov. G.S. Warden, responded. He felt that he held the office, certainly not from any merit of his own, but because he had reason to believe that the Provincial Grand Master wished to pay a compliment to the brethren of the Isle of Wight. He believed it was well known to them all that until quite lately the brethren of the Island thought proper not to join the Provincial Grand Lodge of Hampshire, and he was sure that now they had come to a sense of what he thought was due to them and to the Provincial Grand Lodge of Hampshire they would for the future pull

most cordially together, and he felt it an especial pleasure that it should devolve upon him to be the first, on an occasion like the present, to return thanks, as one of the Officers of the Provincial Grand Lodge. Speaking for himself and his brethren, he could say it would be their endeavour, as far as their abilities would permit them, to assist in all the onerous duties that devolved on the Grand Lodge, and he was sure they should always, during the year of office, by punctual attention to their duties, endeavour in every way in their power to assist and promote the welfare of Masonry in general.

Bro. H. Cawte, Prov. G. J. Warden, also responded. He had not the honour of being so distinguished a brother as the preceding speaker, but it had been his study and endeavour to carry out those principles which at his initiation were instilled into his mind, and so long as the Great Architect of the Universe gave him health it would always be his wish and anxiety to do that which would not only be an honour to himself but to the society to which he had the pleasure to belong. It had been the great desire of his life to do all he could that should promote not only the success of Freemasonry in general, but also of those Masonic charities of which they as Masons felt so justly proud.

Bro. Rake proposed "The Past Wardens and Past Officers of the Provincial Grand Lodge," to which Bro. Frost, Prov. G. Treasurer, and Bro. J. E. Le Feuvre, Prov. G. Secretary, responded.

Bro. Ubsdell gave "The Lodges of the District and the Province," to which Bros. Legh Bailey and Capt. Trower responded.

"The Masonic Charities" (proposed by Bro. De Fraine, P.G.S.D.), "The Press" (proposed by Bro. G. S. Lancaster, W.M. 497, and acknowledged by Bro. G. L. Green); "The Ladies," (responded to by Bro. L. Emanuel), and "All Poor and Distressed Masons" were subsequently given, the proceedings being agreeably varied with some capital songs.

Original Correspondence.

JACHIN AND BOAZ.

To the Editor of *The Freemason*

Dear Sir and Brother,—

In reference to J.C., permit me to say that there is a passage in Josephus (Ant. viii., chap. 3, verse 36), which shows, as I formerly stated on an article in the *Temple of Solomon*, that the left side of the porch was what would be on the right, if we suppose ourselves going up from the East Courts towards the Temple proper.

He says Solomon set five lions "on the left side of the temple, which was that side next the north wind;" whence it follows, that Jachin was on the south, against our left hand, on approaching the porch, and Boaz on the north, against our right hand. I think most people conceive erroneously of the situation of the pillars.

Yours fraternally,
WILL. CARPENTER.

THE ORDER OF THE TEMPLE AND THE ANCIENT AND ACCEPTED RITE.

To the Editor of *The Freemason*.

Dear Sir and Brother,

I shall feel obliged if you can find me space for a few remarks on Bro. Holmes's letter in *The Freemason* of 19th.

I am, like Bro. Holmes, a member of the Ancient and Accepted Rite, and of the Order of the Temple, and am not quite prepared to account for the tone of the letter published in your magazine, and supposed to be written by Sir Patrick Colquhoun. There may be differences of opinion even in high quarters, but whether of that importance to warrant severe words between themselves is a matter with which we have nothing to do, and I very much question the good taste of publishing any words, or letters, that may have been uttered or written privately.

I fully believe in the soundness of that foundation held by the Ancient and Accepted Rite, and I quite as fully believe in the singleheartedness

of Sir Patrick Colquhoun, with reference to the Order of the Temple, I believe this Order is very largely indebted to him for the uninterested devotion he has paid to it. I know he has refused honours in it that most would have been glad to have accepted, and I believe he only desires to promote the true interests of Freemasonry, though perhaps particularly, the Order of the Temple.

I am quite of Bro. Holmes's opinion, that a great deal of nonsense has been talked and written about the Order of the Temple, by those who should first have made themselves a little better acquainted with the facts of the matter.

May I then, as a very humble member, advise all who have taken a prominent part in the controversy (for it is not argument) to ask themselves whether they are, by the style they have adopted, doing Masonic work, or pulling down the work that others have laboured in love to erect, and whether they have been anxious to pull out the mote, from a brother's eye, forgetting the beam in their own.

Let us all rather try to work together, forgetting our little selves, and endeavour to assist in the grand work of bringing all orders of Freemasonry to work in harmony, and though each order managing its own concerns, yet to work under one grand head.

Surely this is Masonic, or I have misunderstood the spirit of what I have delighted in for many years.

I am, yours fraternally,
EXCELSIOR.

K.H.S. AND ST. JOHN.

To the Editor of *The Freemason*.

Dear Sir and Brother,—

From your report of the Grand Council I find it has been determined that under certain restrictions Provincial Conclaves may be permitted to work the degrees of K.H.S., and St. John, on payment of 10s. 6d. to the Council for every installation.

I venture to think that this is a mistake, and that it will have the effect of stopping the general working of these degrees; it appears to me that a smaller fee for registration would amply meet the case, and that this should certainly not exceed that charged for the Red Cross degree itself, viz. 5s.

I always understood that these degrees were appendant to the Red Cross, and indeed in America they are uniformly worked by all Red Cross Conclaves and no extra fees are charged; surely it is desirable to encourage the working of these degrees, and not to stifle them by unreasonable fees. I trust it may yet not be too late for the Grand Council to re-consider their decision.

Yours truly,
ALPHA.

SPIRITUALISTS.

To the Editor of *The Freemason*.

Dear Sir and Brother,—

You will not take offence if I say that you have been rash in pronouncing judgment upon the Spiritualists in the last *Freemason*, and especially as some of the most eminent amongst your brethren and readers are included in that judgment. I do not desire to detract, in the least degree, from all that has been said in praise of the mechanism constructed and employed by Maskelyne and Cooke; but when you write that the illusions exhibited through this "should put down the pretensions of the Spiritualists," you speak "without book," and place yourself amongst those who "see a little, presume a good deal, and jump to a conclusion." Pardon my saying that you can know very little of Spiritualism, or you would have made no such confession as you have made. Spiritual manifestations are not dependent upon mechanical contrivances, or clever manipulations, as you should have known before writing your condemnatory judgment upon those who—I was going to write, believe in them, but I should write—who know them. Do you happen to know that £1000 is an offer to Messrs. Maskelyne and Cooke, or to any other illusionist, who will produce the phenomena daily witnessed by Spiritualists, and that no one of them will accept the

offer? Do you think we have not a right to challenge you to the proof of your assertion that Maskelyne and Cooke "perform by simple dexterity and sleight of hand the feats hitherto professedly accomplished by Spiritual agency?" You would be desperately put to it if you were to have such a challenge, and attempt the proof. I repeat, your pronounced judgment is a rash one; and I might add, is an insult to the understanding of many of your friends and brethren.

I am, yours fraternally,
WILL. CARPENTER.

[The above has been handed to the writer of the notice, to which he makes the following reply.—Ed. *Freemason*.]

(To the Editor of *The Freemason*.)

Dear Sir and Brother,—

I have read the remarks of Bro. Wm. Carpenter, which were evoked by my brief notice of the performance of Messrs. Maskelyne and Cooke, at the Egyptian Hall.

I little thought that my humble pen would have brought me into a controversy with a brother for whose literary labours, both in and out of Freemasonry, I have ever entertained the greatest admiration. With a writer of such ability and profound erudition, I do not feel competent to "break a lance." I must admit, at the outset, that, although I am a firm disbeliever in the pretensions of the Spiritualists, I have never seen any of these manifestations, but have taken my stand from the published descriptions of the feats of Spiritualistic media, as furnished by themselves, or by believers in their veracity.

I had formed the impression that the principal supporters (for the Spiritualists do not disdain to make money by their mysteries) were weak-minded elderly ladies, and other persons with but a limited knowledge of natural science, a little study of which, in my mind, is sufficient to demonstrate the absurdity of the pretensions of the Spiritualists.

The only way of accounting for the dancing of inanimate matter in the form of tables, chairs, sofas, &c., and the ariel flights of similar articles, would be a suspension of the laws of nature and the annihilation for the time of the laws of gravitation. These we know, to some extent, can be effected by means of galvanism, electricity, and other ingenious applications of natural phenomena.

I can, in every description of the "manifestations" at the seances (although my knowledge of natural science is not sufficient to enable me to account for all the phenomena), see some resemblance to the tricks of conjurers and wizards, and the various scenic effects lately produced as ghostly illusions, by means of reflectors of plate-glass, &c.

Bro. Carpenter says that "Spiritual manifestations are not dependant upon mechanical contrivances or clever manipulations;" but I have it in my recollection that at the seances of Messrs. Davenport Bros. they employed "mechanical contrivances" in the shape of specially constructed cabinets; and, from reading the descriptions at the time, the rope tying, undressing and dressing with floured hands, playing of musical instruments, &c., conveyed impressions to my mind which were exactly realised on witnessing the clever manifestations of Messrs. Maskelyne and Cooke.

As to the offer of £1000 to any one who can "produce the phenomena daily witnessed by the Spiritualists," I have only to remark that offers of wagers are not a very erudite argument in settling controversies. It is somewhat like the American game at cards, at which he who has the worst hand sometimes wins, because he has most money—and audacity.

I do not know the terms upon which the £1000 are offered, but as Bro. Carpenter not only believes in Spiritual manifestations, but knows them to be genuine, I should have expected a better argument from him than the mention of an offer of a wager as a proof of their genuineness.

In reply to the concluding paragraph of his letter, I am rather surprised that Bro. Carpenter, who has taken part in so many discussions in your columns with such great ability, should take my few remarks as "an insult to the under-

standing" of those who hold a contrary opinion. I can assure him that they were written without any such intention on my part.

I remain, yours fraternally,

THE WRITER OF THE NOTICE.

OPENING OF A NEW MASONIC HALL IN GLASGOW.

Monday, August the 11th, will be a very memorable day in the history of the Glasgow Lodge Star, No. 219, the members of which some time past determined to obtain a hall of their own. This laudable object they have carried into effect by taking a lease of some large premises at No. 12, Trongate, in the very centre of Glasgow, which they have converted into one of the most convenient lodge-rooms in the city. The hall itself is a spacious apartment, well adapted for the purpose, while the reception, preparing, and Stewards'-room, and the adjuncts are all that can be desired. There are, also, smaller rooms adapted for the purposes of the higher orders, the whole being fitted and furnished in a truly Masonic style.

The P. G. Master, Bro. W. M. Neilson, being on the Continent, the ceremony of constitution was deferred, and the lodge opened by dispensation, so that the working might continue, the lodge having given up their old premises. It was accordingly opened by the following officers:—Bros. Joseph Wilson, R.W.M.; C. S. Aiston, D.M., Acting Master; W. Anderson, S.M.; J. M. Davidson, P.M.; J. A. Logan, Acting S.W.; J. Garth, J.W.; J. McKing, Treasurer; J. Morgan, Sec.; J. White, Chaplain; R. Rinwil, S.W.; G. Miller, J.W.; Jas. Duthie, P.G.S.; Jas. Perston, S.S.; J. Gardner, D.S.

On this day were Bros. J. Tweed, M.D., Mother Kilwinning No. 9; J. Gaities, P.M. 125; P.G.I.G.; W. Bain, P.G.B.B.; J. Collins, Acting W.M. 87; G. W. Wheeler, 73; J. Farrant, 459; D. Bell, R.W.M. 465; Rev. J. Bain, Chaplain Star of India, 342; and the Rev. J. Wilson.

In the hall were 150 visiting brethren, comprising deputations from every lodge in the province.

Bro. A. W. Banks presided at the harmonium and Bro. Robert Fraser conducted the singing at the opening. After this had been formally done the following six gentlemen, at the request of the R.W.M., were initiated by Bro. Gillies, P.G.I.G., viz.:—Messrs. Allen, J. Disher, Christie, Bronn, Yule, and Sheldon. The ceremony was ably rendered, but owing to the crowded state of the hall at that period the heat was intense; at its close means were taken to procure more ventilation, and the only drawback to the enjoyment of the evening removed. The R.W.M., Bro. Wilson, who had only just reached town, then took the chair, and the lodge was called from labour to refreshment.

The R.W.M., while congratulating the lodge on the fortunate completion of the work in preparing the hall, regretted that the state of his health would not allow him to adequately thank the kind brethren of the sister lodges for coming in such numbers to assist them in thus opening a new Masonic Hall.

The following toasts were then proposed, "The Queen and the Craft," "The Three Grand Lodges," "The Provincial Grand Lodge of Glasgow," responded to by Bro. Gillies, P.G.I.G. "The Six Initiates," to which Bros. Wm. A. Allen and Christie, replied on behalf of their companions. Bro. the Rev. J. Wilson in feeling terms gave the "Memory of the Illustrious Men who have filled the Chair of the Star Lodge." Bro. Bain, P.G.B.B., in a humorous speech, gave "Prosperity to the Star Lodge and the Health of its R.W.M." Bro. Wilson replied, thanking the visitors for their good wishes, and proposed "Prosperity to the various Deputations from the other Lodges," every lodge in the province being represented there that night. Bro. Carron, P.M. of No. 87, replied. The S.W. gave "The Past Masters of the Lodge," Bro. Aitken replied. The R.W.M. having given the last toast, called the lodge back to labour. He then said that the Star Lodge would be wanting in their duty to themselves if they did not bestow honouring affiliation on Bros. Fraser and Banks for the

valuable service they had rendered in the musical department.

The lodge was then closed, all being highly pleased with the evening's proceedings. Bros. Price, Collins, Fraser, Carron, and Brown, also contributed to the harmony of the evening.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 22nd, 1873.

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

Saturday, August 16.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
" 1326, Lebanon, Red Lion Hotel, Hampton.
" 1364, Earl of Zetland, Old Town Hall, Hackney.
Lily Lodge of Instruction (820), Greyhound Hotel, Richmond, Surrey, at 7.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.

Monday, August 18.

Lodge 720, Panmure, Balham Hotel, Balham.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's-gate, Clerkenwell, at 8; Bro. Beckett, 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.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotthel, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile-end, at 7 for 8.
St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Dilley, P.M. 1155, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 8; Bro. T. Mortlock, Preceptor.
West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest Hill, at 7.30; Bro. H. W. Lindus, Preceptor.

Tuesday, August 19.

Board of General Purposes at 3.
Chap. 186, Industry, 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 8; Bro. John Thomas, Preceptor.
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor.
Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30; Bro. J. Saunders, Preceptor.
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.
Constitutional Lodge of Instruction (55), Wheatsheaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey (P.M. 180), Preceptor.

Wednesday, August 20.

Lodge of Benevolence, at 6, precisely.
Lodge 619, Beadon, Greyhound Hotel, Dulwich.
" 1320, Blackheath, Crown Hotel, Blackheath.
" 1349, Friars, Cheshire Cheese, Crutched Friars.
" 1382, Corinthian, George Inn, Cubitt Town.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; 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.
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.

Thursday, August 21.

House Committee, Girl's School, at 4.
Lodge 1227, Upton, Spotted Dog Tavern, Upton.
" 1339, Stockwell, Duke of Edinburgh, Stockwell.
Chap. 742, Crystal Palace, Clarendon Hotel, Anerly.
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.

Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.

Ebury Lodge of Instruction, Bro. Palmer's, 12, Ponsonby-st., Millbank.

Union Club of Instruction Windsor Castle, Victoria Station, at 8 p.m. H. Ash, P.M. Instructor.

Highbate Lodge of Instruction (No. 1366), Bull and Gate Kentish-town, Bro. J. N. Frost, Preceptor, at 8.

Friday, August 22.

House Committee, Boys' School at 4.

Lodge 569, Fitzroy, Head Quarters Hon. Artillery Co., City-road.

" 780, Royal Alfred, Star and Garter, Kew Bridge.

Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.

Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.

Royal Standard Lodge of Instruction (1298), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Preceptor.

Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.

Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.

United Pilgrims Lodge of Instruction, Antelope Tavern, Lorn-road, Brixton, at 7; Bro. J. Thomas, P.M. Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor.

St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.

St. Luke's Lodge of Instruction (144), Two Brewers, 33, Brompton-road, S.W.

Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.

High Cross Lodge of Instruction (724), Coach and Horses Tavern, High Road, Tottenham, at 8.

MASONIC MEETINGS IN LIVERPOOL, &c.

For the Week ending Saturday, August 23, 1873.

Monday, August 18.

Lodge 721, Independence, Barr's Hotel, Chester, at 6.
Everton Lodge of Instruction (823), Masonic Temple, Liverpool, at 7.30.

Tuesday, August 19.

Lodge 667, Alliance, Masonic Temple, Liverpool, at 6.
" 1276, Warren, Stanley Arms Hotel, Seacombe, at 6.
Merchants' Lodge of Instruction (241), Masonic Temple Liverpool, at 6.
Downshire Lodge of Instruction (No. 594), 90, Duke-street Liverpool, at 7.

Wednesday, August 20.

Lodge 823, Everton, Masonic Temple, Liverpool, at 6.
" 1086, Walton, Masonic Hall, Kirkdale, at 6.
" 1182, Duke of Edinburgh, Coffee House, Wavertree, at 3.

Thursday, August 21.

Lodge 203, Ancient Union, Masonic Temple, Liverpool, at 6.
" 605, Combermere, Seacombe Hotel, Seacombe, at 6.
" 1299, Pembroke, West Derby Hotel, West Derby, at 5.
Encampment William de la More, New Court House, Prescott.

Friday August 22.

Chapter 680, Sefton, Masonic Temple, Liverpool, at 6.

MASONIC MEETINGS IN GLASGOW.

For the week ending Saturday, August 23, 1873.

Monday, August 18.

St. Mungo Encampment, Knights Templar, St. Mark's Hall, 213, Buchanan-street.

Tuesday, August 19.

Lodge 73, Thistle and Rose, 170, Buchanan-st.
" 437, Govandale, Portland Buildings, Govan.

Wednesday, August 20.

Lodge 128, St. John, Shetlestone.

Chap. 79, Commercial, 19, Croy-place.

Thursday, August 21.

Lodge 27, St. Mungo, 213, Buchanan-street.

Chap. 87, Shamrock and Thistle, 22, Struthers-street.

Friday, August 22.

Chap. 109, Sir Wm. Wallace, Cross Keys, Johnstone

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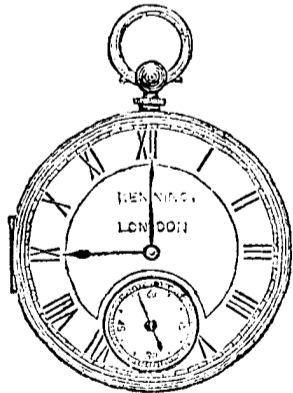
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Mr. GEORGE CLIFFORD, Secretary.

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(Oxon), Assistant Examiner to Her Majesty's Civil Service
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ample testimony to the merits and success of this
College.

Next term commences the 7th August, 1873.

Bro. GEORGE KENNING,

P.M., P.Z., M.K.M., A.M., K.T., R.C.K., R.O.S., 30°.

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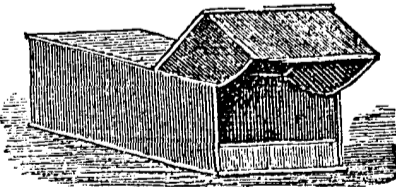
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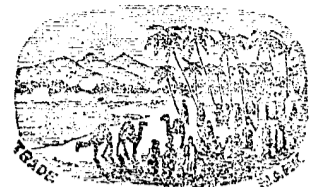
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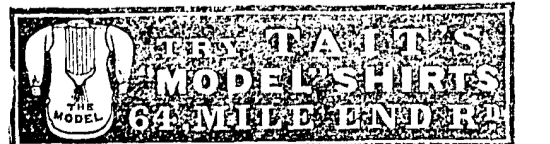
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