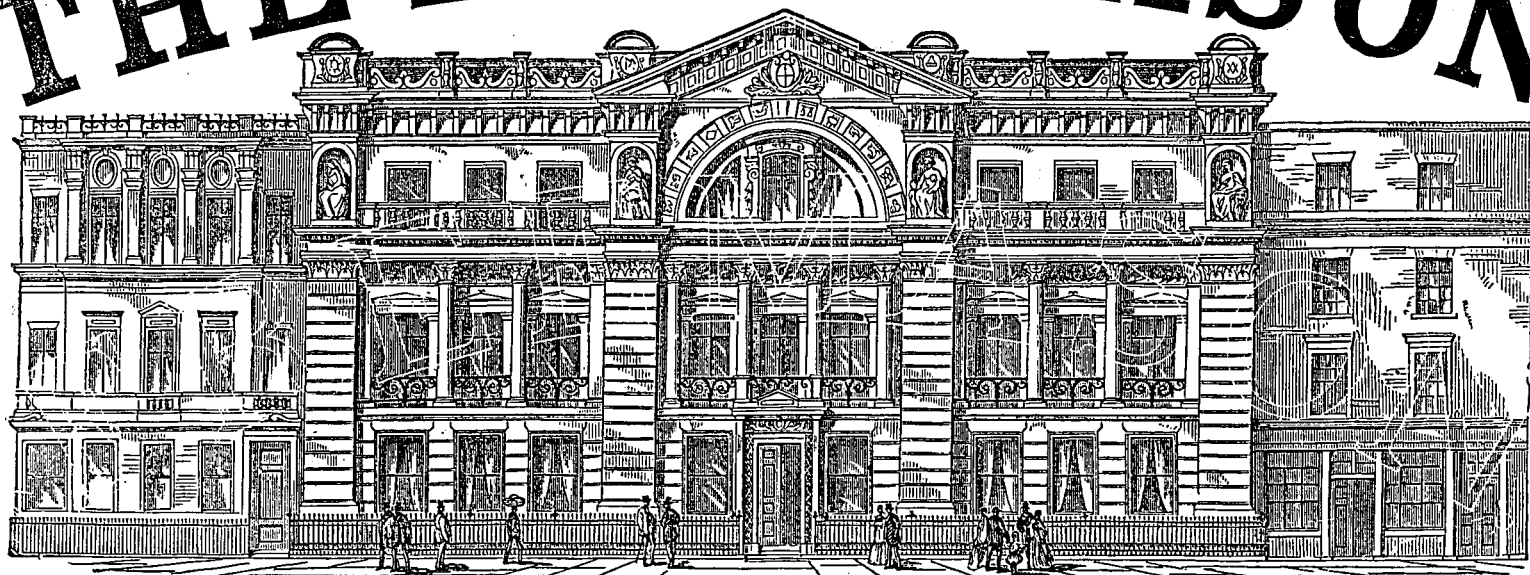


THE FREEMASON



Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL of ZETLAND, K.T., Most Worshipful Grand Master of England; and the Right Hon. the EARL of DALHOUSIE, K.T., G.C.B., Most Worshipful Master Mason of Scotland.

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NOW READY, PRICE 4/6

VOL. I. OF

The Freemason,

NEATLY BOUND, EXTRA CLOTH, WITH 'GILT EMBLEMATICAL LETTERING.

3 & 4, LITTLE BRITAIN, LONDON, AND ALL BOOKSELLERS.

Reviews.

Constitutions of the Freemasons (dedicated, by permission, to the M.W. the Grand Master of England). By WM. JAMES HUGHAN, Prov. Grand Secretary for Cornwall; P.M. Lodge of Fortitude, Truro; Cor. Mem. German Masonic Union; Hon. Mem. Mother Lodge Kilwinning, Scotland; Marquis Dalhousie Lodge, London; &c., &c., &c.

One of the most hopeful signs in connection with Freemasonry at the present day is the increase in the number of Masonic students whose researches are directed to the practical object of

elucidating its origin and investigating its claims to antiquity. It is true that such men as Preston and Oliver in the past, and Mackey and Rebold in the present generation, have done much to dispel the clouds that surround Masonic history, but elements of doubt and difficulty still remain to perplex and mystify the earnest enquirer. Let it be understood that we do not allude to the traditional account of Freemasonry which is embodied in the ceremonies of the Order, but rather to those romanticisms and childish myths that are gravely put forth as genuine narratives by men who must know that the merest sciolist in archaeology can demolish their "house of cards" with a touch of the magic wand of truth.

In the front rank of the realists—the patient seekers of demonstrable facts respecting the Craft—may well be reckoned such brethren as William James Hughan, by whose untiring industry the actual records of Freemasonry have been so ably illustrated. Bro. Hughan's latest contribution to Masonic bibliography is a reprint of the Ancient Constitutions of the Fraternity in 1723, to which is prefixed an original article of his own containing an accurate summary of the various Constitutions that governed the Operative Craft in the olden time.

This transcript is most faithfully rendered, and forms an important addition to Masonic literature, as the original edition is now so rare that for ordinary purposes it may be considered absolutely unattainable.

There is also a *fac-simile* reprint of the copperplate Constitutions of Cole, published in 1728, which reflects the greatest credit upon Bro. Lake, the printer of the work. It is, as Bro. Hughan justly observes, the first *fac-simile* reprint of this scarce and beautiful edition since 1731. We do not know whether we are justified in quoting from the author's prefatory remarks, which form so valuable a commentary upon these ancient laws, but with Bro. Hughan's permission we shall be glad to reproduce for the benefit of our readers his masterly *résumé* of the Manuscript Constitutions, arranged in their presumed chronological order.

The work is dedicated to the Right Hon. the Earl of Zetland, Most Worshipful Grand Master, who has thus given a further evidence, if one were needed, of the interest he takes in everything relating to the Craft.

Notes on the Colonial Empire of Great Britain, by Bro. JOHN BOWES, P.M. 148, &c.; Head Master of the Blue Coat Hospital, Warrington.

We have perused this excellent little work with great pleasure. It presents, in a small but comprehensive compass, the main facts relating to the possessions of that empire upon which the sun never sets, and the compilation does the greatest credit to Brother Bowes' research and ability.

We quote from the author's introduction the following suggestive remarks:—"The British flag floats over, at least, one-fourth of the whole globe, and over no less than three hundred millions of human beings! Our beloved Queen rules over an empire greater than the greatest of the present or past ages, the population of which exceeds by thirty millions that of all the states in Europe put together. Classifying this population, we find it contains more Roman Catholics than the Pope rules over; more Mahomedans than the Sultan of Turkey governs, and more Pagans than are contained in the whole continent of Africa!"

We commend this to the croakers about England's "Decline and Fall."

The Manchester Unity of Odd Fellows, by FRANCIS G. P. NEISON, Jr., A.I.A., Consulting Actuary.

We have sincere pleasure in commending this interesting work to the serious attention of all who have the welfare of our great Friendly Societies at heart. Many a quicksand, many a shoal, will be avoided if the managers of such associations will only give heed in time to the warnings which Mr. Neison is so well qualified to give.

We have studied his book with care and attention, as it involves questions of great social interest—indeed, the future well-being of those powerful fraternities which have wrought so much good for the working classes is at stake, unless the sound remedial measures suggested by Mr. Neison's experience be at once adopted.

The author proves himself a true friend of the people by pointing out the defects arising from mismanagement, while at the same time he demonstrates the advantages of co-operation and union in those Orders, when conducted upon a stable financial basis. It may not be known generally that Odd Fellowship originated at Manchester in 1812, and as its founders were

Freemasons, we have a right to consider it as a development of Masonic principles in a somewhat lower stratum of society—this we say without the least disparagement to Odd Fellowship or Forestry—simply recognising the distinction between a purely philanthropic order and a mutual benefit society. The following account of its emblems will give our readers an idea of the value of the Odd Fellows Association. We may premise by stating that the interpretation is given by an Odd Fellow, and coincidences will doubtless be noticed especially by Masons of the Christian degrees:—

Friendship, Love, and Truth.—The Hand and Heart: This is intended as an emblem of Friendship because it is supposed to exhibit that confidence which all Odd Fellows (especially those who have properly learned what our lectures seek to inculcate) should repose in each other, after taking upon themselves the solemn obligations at their initiation.

The Dove and the Olive Branch.—This emblem represents Love in our Order. The Dove itself is an emblem of innocence and harmlessness; and, with the Olive-branch in its mouth, it represents peace.

The Hour Glass.—This is an emblem of Truth, seemingly saying to the beholder, "This is all you can command." How much truth is contained in this consideration. Another stern reflection is "Time stays for no one." What a lesson to each of us. We conclude these reflections on the emblems of the first of these virtues with the following lines:—

Of all the blessings known below,
And few those blessings prove,
The greatest ones that mortals know
Are Friendship, Truth, and Love.
Those calm delights let those despise
Whose maxim is to rove.
Be ours the solid joys that rise
From Friendship, Truth, and Love.

The next three emblems are to be regarded as derived from a belief in the divine laws of the Creator, which can only be considered by comparison.

Faith, Hope, and Charity.—The Lamb and Cross: This emblem claims our chief notice as the emblem of Faith; and as our Order, in its Lectures, refers to the character of Jesus Christ, and instructs us "to cleave to Him who was of undoubted comeliness and efficiency." We make no apology for introducing the subject; thus it must be remarked, with a view to explain the connection with the emblem referred to, that the scripture says, "Behold the Lamb of God that taketh away the sins of the world." After Jesus had sojourned on earth, and exemplified in His walk and conduct in what true holiness of life consists, He submitted to death on the Cross, and then rose triumphant from the grave.

The Cross Keys.—This emblem represents the second pillar of our Order, which is Hope: This is one of the divine doctrines inculcated in Holy Writ; at the same time that it is one so much called into practice, that we are continually exercising it, though almost unknown to ourselves. Who is there amongst us without it? When we are in trouble of mind, body, or circumstances, Hope steps in to suggest a remedy for the evil; and we almost instinctively rely on the suggestion, and feel a certainty that the remedy (if it could be applied) would answer the proposed end. The Cross Keys are a representation of the stability and certainty of Hope teaching us to rest secure that the proposed end will surely be accomplished by the means we are using.

The Eye of Providence.—The emblem under the present consideration may be regarded as the illustration of the third pillar of the Order—Charity. This attribute, said to be the third in our Order, is, at the same time, declared to be the greatest of all in operation. It is to be regarded as an emblem of the omniscience of the Great Creator, whose eye is over all our works. When we perform our charities our motives should be pure and affectionate towards those whom we relieve; then can we inwardly exclaim, "Thou, Lord! seest me." The duties of charity were to relieve distress, soothe calamity, alleviate misfortune, compassionate misery, and restore peace. Having here brought the reflections on the three pillars of Truth to a close, let us hope that many more will be found to give their cordial support in upholding the honour of this mighty unity.

There are a great many other emblems we could mention connected with the Order, but want of space will not allow us to enumerate all, so we must conclude with the following:—

The Bee Hive.—We regard the emblem before us as an illustration of Justice. An old adage hath it, "Be just before being generous." This, applied to Odd Fellows, teaches us that, in the lodge every brother has a duty to perform. All may not be capable of carrying out certain duties; but every one is able to assist by counsel or advice, or by his presence in the performance of the multifarious duties that devolve on an Order such as ours is. In the community of Bees there is a class known as drones, who would willingly partake of the honey, but who take no

trouble to collect for the general store. This shows us that none ought to participate in the settled benefit of our Order but those who contribute to its stock; for if there were no reward for the provident brothers above such as spend their time in idleness, and abuse the means they have, who would make proper provision for the casualties of life? There would be no inducement for the practice of the virtue of self-denial, if, on the mistaken ground of indiscriminate charity the profligate and the provident were to be relieved in the same manner in the hour of need. We are constantly hearing complaints from regular attendants at the Lodge that some brothers do not take the trouble to ask who does the duties from which they benefit. Let us call on such to imitate the Bee—to be useful; and thus doing they may, without fear, expect that justice will reward them. The man who seeks to avoid all trouble and responsibility can never expect to receive that sympathy from the Order which is bestowed on those who bear the burden and heat of the day in the broad fields of Odd Fellowship, and to fully carry out the principles laid down as our rule by the Order. We may realize somewhat of the feeling of the Poet who sang our praise in the following lines:—

Let gratitude in acts of goodness show
Our love to God, in love to man below.

DR. HERMANN ADLER ON THE PALESTINE EXPLORATION FUND.

The Rev. Dr. H. Adler recently, in the course of his sermon, referred to the Exhibition of the Palestine Exploration Fund at the Egyptian Hall, in terms of which the following is an abstract:—Multitudes of our brethren travel many hundreds of miles to visit the ruins of a mediæval castle that belonged to some lawless baron; but how small is the number of those who wend their way to the "Western Hall!" There is now in this metropolis a highly interesting, though small, exhibition of various objects in connection with the Holy Land. But I fear it has attracted but very few Jewish visitors. You will see in that collection some excellent models of the grand mountain city and the Holy Temple, and a representation of its siege by Titus, which will give you a better idea of their appearance than a host of laboured descriptions. Specimens of various fruits which grow in the Holy Land are to be seen there, notably the apples of the Dead Sea, on which the curse of Sodom seems still to rest. They are fair and attractive from without, but when placed in the mouth they explode and have a most nauseous taste. On the walls, photographic views of the principal localities, towns, hamlets, and buildings in Palestine are to be seen, many of which contribute materially in explaining passages of the Bible: for instance, a photograph of the grand amphitheatre, formed by the recess on either side of the valley of Mount Ebal (in which there is little doubt the reading of the Law describes in Joshua [viii. 30, 35] took place), and which clearly shows how one half of the people might have stood over against Ebal, and half of them over Mount Gerizim, and the voice of the reader be heard by the whole multitude.

The most interesting views, however, are those of some portions of subterranean Jerusalem which have been brought to light by the exertions of the Society for the Exploration of Palestine. It was always known that the modern city stands on a heap of ruins; but nought was ever ascertained until the present day either of the depth of those ruins or of the secrets they entombed. It has been discovered that there are buildings at a depth of 90 feet below the surface—chambers, vaults, aqueducts, and subterranean passages, which ran beneath the city. Nay, even the ancient massive walls and foundations of Solomon's Temple have been disclosed. On these huge stones, Phœnician marks have been deciphered which were no doubt engraved by the stonemasons whom Hiram, king of Tyre, sent to his ally, Solomon. Various objects, principally pottery, glass and carvings, have been found in the shafts which were dug in localities familiar to every reader of the Bible; Ophel, the Mount of Olives, Jericho, the cave of Adullam, &c. Among these may be mentioned, for example, the so-called lachrymatories or tear-bottles, that were used to collect tears wept in seasons of sorrow and which are alluded to in the Bible (Ps. 56, v. 9.) "Thou puttest my tears into Thy bottle; are they not in Thy book?" One may also see there various trinkets, chains, bracelets, nose rings, and ornaments for the feet, which will bring vividly before the mind the denunciation contained in the 3rd chap. of Isaiah against the luxurious vanities of the women of Jerusalem.

Among the objects there exhibited are various ancient coins, weights inscribed with the Phœnician mark, and a seal bearing the name, "Haggai, the son of Shebania." It cannot be asserted with any degree of certainty that this was the signet ring of Haggai the prophet, but at all events the relic is very ancient, and, to judge from its characters, cannot date from a later period than that of the Macabees. Altogether the collection, however meagre, well deserves a visit, and the work of the Palestine

Exploration Fund is one that merits our support, especially as its managers have, as is understood on good authority, pledged themselves, that in the pursuit of their investigations, they will not disturb our sacred burial places.

RED CROSS OF ROME & CONSTANTINE.

PLANTAGENET CONCLAVE, No. 2.

An assembly of this Conclave was held at the Terminus Hotel, Cannon-street, on Wednesday, the 8th instant. V.E. Sir Knight Thomas Wescombe, G.S.B., in the chair, as M.P.S., supported by E Sir Knight D. G. Berri, Viceroy R.; Sir Knight D. R. Still, S.G.; V. Ill. Sir Knight J. G. Marsh, G. Recorder; Sir Knights Henry Smith and George Payne.

The M.P.S. having opened the Conclave in imperial form, the minutes of the last assembly were read and confirmed. Sir Knight J. G. Marsh then occupied the chair of Constantine, and Bro. W. A. Wexford being present (having been approved and elected by ballot at the last assembly) was duly installed, according to ancient custom, a Knight of this Chivalric and Illustrious Order.

The Conclave was honoured with the presence of the following distinguished Sir Knights, viz., V. Ill. Sir Knight W. H. Hubbard, Grand Treasurer, member of the Premier Conclave; also V.E. Sir Knights Raynham W. Stewart, G. A. Herald, and Robert Kenyon, of the St. Andrew's Conclave, which will be shortly inaugurated, and will, we have no doubt, from the high position and respectability of members who have already enrolled their names as Companions in Arms, be a very important and valuable addition to the roll of the Order.

The Conclave having been closed the Companions adjourned to refreshment, under the presidency of Sir Knight T. Wescombe, the M.P.S., and separated at an early hour after having spent an agreeable evening.

The Conclave was not numerously attended owing to many of the Companions on the roll being out of town.

ROYAL ORDER OF SCOTLAND.

PROVINCIAL GRAND LODGE FOR WESTERN DISTRICTS.

On Thursday, the 9th inst., the postponed quarterly communication of the Provincial Grand Chapter and Lodge of the Royal Order of Scotland, for the counties of Lanark, Renfrew, and Dumbarton was held in the Masonic Hall, 213, Buchanan-street, Glasgow, at 4.30 p.m. Among those present were Knights Companions F. A. Barrow, R.W.P.G.S.W.; D. Sutherland, R.W.P.G.S.W.; G. L. Brodie, R.W.P.G.J.W.; J. D. Porteous, R.W.P.G. Sec.; Wm. Alexander, acting R.W.P.G. Sword-Bearer; A. B. Dick, acting R.W.P.G. Banner-Bearer; J. M. Allan, acting R.W.P.G. Examiner and Introducer.

An application for advancement and promotion of Bro. J. H. Lloyd, of Dublin, M.M. of 9 Lodge, and Companion of R.A. Chapter; "Royal Albert," 100, Ireland; Knt. of R.A. Chapter, 666, Ireland; Chev. Rose Croix, Paris; and Chev. K.D.S. 30° of France, &c., &c., was read and balloted for. The ballot being clear Bro. Lloyd was duly advanced to the degree of H.R.M., and subsequently promoted to the high honour of Knighthood of the R.S.Y.C.S. After some routine business being transacted, the P.G. Lodge was closed in simple form, and the Knt. Comps. retired to the ante-room, when upon the invitation of the R.W.P.G.M., Knt. Comp. Barrow, they sat down to a very *recherché* little entertainment, consisting of cake, wine and fruit. The usual toasts, amongst others that of "Our Hereditary Grand Master, H.R.H. the Prince of Wales," being duly honoured, the proceedings were brought to a close at 8 p.m.

LIGHT.—Light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal.

PROBITY.—When once a neglect of religion and a corruption of manners become general, they have a natural tendency to dissolve and enervate a nation, and to extinguish true public spirit and manly fortitude. Nor have any people long maintained their liberties, after having lost their probity and virtue.

BROTHER JOSEPH DOLFI,

The Baker of Florence.

On this side of the Alps we are well acquainted with the rough representative of the Transiberine element of Rome, Brunetti (called Ciceruacchio), but the nobler figure of Bro. Joseph Dolfi has generally remained unknown.

Bro. Joseph Dolfi has died recently; his funeral was conducted with great ceremony by Freemasons; we purpose, therefore, to give a few outlines of his life.

Dolfi was simply a baker in the Borgo San Lorenzo, near the cathedral of Florence. His bread was excellent and, what is a rarity in Italy, well salted; he sat the whole day in his little shop, where hundreds of persons came daily for bread and advice. In the year 1853, the *buon governo*—or, as we should say, the police—came to search his house, but found nothing except—flour. In 1855, they succeeded, however, in confiscating a trough, the form of which showed unmistakable signs of high treason, and Dolfi was committed to prison for two months. Having now become suspected he was again, in 1857, sent to prison for three months, when the people of Leghorn had openly shown their sympathy for the fate of Pisacane. This moderate martyrdom made him very popular, so that when, in 1859, the programme "Italy free as far as the Adriatic!" was published, Dolfi was at once elected a member of the High Council of Florence. He immediately gathered on the Piazza 12,000 men, and made known to the Grand Duke that as he stood in the way of the unity of Italy, he had better take his departure. In vain did the latter offer liberty of the press, a Constitution, and everything else. Every offer of his was invariably answered by, "Fuora il Granduca." At last the Grand Ducal carriages made their appearance, and His Royal Highness departed.

"A rivederci" (to meet again), said he.

"Non s'incomodi" (don't trouble yourself), was Dolfi's reply.

When the news of the peace of Villafranca roused all Florence into fermentation, Dolfi was one of the few who did not lose courage, although the town was totally denuded of troops and there were only 400 rifles in the arsenal. With these Dolfi armed 400 men, undertaking to preserve order in Florence, and he succeeded so well that the peace of the city was never disturbed. Dolfi's 400 served as a nucleus upon which the Florentine National Guard was formed. In the midst of this excitement, Dolfi was by no means forgetful of his own affairs; on the contrary, he attracted many buyers by a gigantic doll, made of dough, representing Italy brandishing her sword and trampling under her feet the palm of peace.

Victor Emmanuel, on his entry into Florence, recompensed so much civic virtue and distinguished services with the knightly Order of St. Mauritius. On this becoming known, there was great rejoicing and astonishment in the city. Dolfi, however, hastened to the Pitti Palace, and was granted an audience.

"Ah! your Majesty, why did you do that to me?"

The King replied that it was a recompense for distinguished services, civic virtues, &c., and that he had no other means of testifying his appreciation.

Dolfi, however, replied, "Sire, this decoration undermines my influence with the people, and renders me ridiculous. I beseech your Majesty to take it back."

The King, evidently of opinion that Dolfi was not altogether wrong, said, "In your place, perhaps, I might have acted in the same manner."

"Then why did your Majesty give me the decoration?"

The King would not give a direct reply to this, but simply asked Dolfi whether there was anything more he could do for him.

"No," was the reply; "but stay—yes, make Italy one!"

During the time that Dolfi was at the palace, his friends, who could have been counted by hundreds, were flocking to his house, knocking at the door, and boisterously demanding admittance. His wife put her head out of an upper window, whereupon she was greeted with repeated shouts of "We must speak to Cavaliere Dolfi!" but the wife, not at all pleased with such an uproar, and disliking such a display, called loudly to them, "What do you want? Here lives a baker, but no Cavaliere. You had better make haste to leave, for otherwise you may get something on your heads!"

On Garibaldi's landing in Sicily, Dolfi collected in his shop 162,000 francs, which he forwarded to the Dictator.

The funeral of Brother Dolfi was the first which took place without the assistance of the clergy. Immediately after the coffin was carried the banner of the Freemasons, followed by the banners of sixty democratic associations. In vain did the owners of the cemetery, in which the Franciscans had been in habit of performing the funeral services, make a protest to the Government; public opinion had ex-

pressed itself too strongly on the subject, and the protest remained unheeded. So far the "Magonnick Weekblad."

The "Monde Magonnique," in its necrological part, gives the following respecting Dolfi's funeral: "Italy has just lost a great citizen, and Freemasonry one of its most illustrious members, viz., Joseph Dolfi, 33°, member of the Supreme Council and the Great Orient of Italy, Grand Master of the Working Men's Associations, and a baker in Florence. The interment was purely civil. More than 6000 persons accompanied the hearse. On the coffin, which was covered with red velvet, was deposited the white sash of the 33°. The corners of the pall were held by Guerazzi and Mazzoni, ex-Triumvirs of Florence; Frapolli, Grand Master of Italian Masonry; the Director of the Bank of the People, and the Secretary-General of the Working Men's Associations. The Masonic banner was borne immediately after the hearse, and followed by over 500 Masons, all bearing acacia branches. Among these were remarked the Minister Mordini, the brethren Macchi and George Tamajo, members of the Supreme Council; several Generals and Senators, a large number of Deputies, and finally 80 ladies, wives of Freemasons, dressed in black. After the Masonic procession came the working men's societies, followed by a considerable number of the inhabitants. The whole city of Florence had gone out to see the funeral procession. The streets, squares, houses, and roofs, were filled with people."

"I have seen the obsequies of Cavour at Turin," writes to us our friend Frapolli, "but they were far from representing that unanimous, cordial, and spontaneous concourse of the whole population as witnessed on this occasion. Notwithstanding the great distance from the deceased's residence to the burial-place, the most perfect order was everywhere strictly observed."

The death of Bro. Dolfi has been cause for general mourning. Bills spontaneously appeared on the walls of the city announcing that all the theatres would be closed for that evening. Thus the Masonic banner has triumphantly traversed the City of the Mediceis; the ashes of Savonarola and the victims of so many kinds of intolerance have at last been avenged.

INELIGIBILITY OF BASTARDS AND THE MAIMED AS FREEMASONS.

By CIPES.

(Continued from page 125.)

In the Grand Lodge of Mississippi, in 1845, and in the Grand Lodge of North Carolina, in 1849, Bro. Giles Yates, Chairman of a Special Committee of the Grand Lodge of New York, said:—

"Freemasonry, in its original institution, was not formed by an association of men exclusively for the prosecution of physical labours. It has always been speculative and moral. The secret societies of antiquity, from which we can trace a lineal descent, were not devoted exclusively to the physical labours attendant on the erection of buildings, whether of wood or stone. They were the depositories of other arts and sciences besides architecture. They, moreover, taught sublime truths, and duties towards God, and regarding the world to come, as well as towards our neighbours and the 'brothers of the mystic tie.' Our ancient brethren were, in effect, more eminently speculative or spiritual than operative or practical masons. Those take too contracted a view of the subject who infer that, because in the sixteenth century and previous, the York architects in England were the almost exclusive conservatories of certain essentials in our mysteries, the *efore* reason of the law in question had reference in olden times to operative masons only. The rationale of the law excluding persons physically imperfect and deformed, lies deeper, and is more ancient than the source ascribed to it. It is grounded upon a principle recognized in the earliest ages of the world, and will be found identical with that which obtained among the ancient Jews."

Bro. W. S. Rockwell, in an able report, presented in 1852 to the Grand Lodge of Georgia, decides in the same manner. He traces the law to remote antiquity, to the Egyptian and Mosaic rites, exhibits its symbolic meaning, and thus concludes:—

"The symbolic relation of each member of the Order to its mystic temple, forbids the idea that its constituent portions, its living stones, should be less perfect or less a type of their great original than the inanimate material which formed the earthly dwelling-place of the God of their adoration. We, the successors of those who received their initiatory rites at the hands of Moses and Solomon, received also, with this inestimable inheritance, the same symbols, and with the same expressive signification. Enough has been said to show at how remote a period in the history of Masonry this important Landmark was erected. Can man, in his shortsighted notions of convenience, vary its meaning? Can a Freemason, the solemnly-installed Master of a Lodge of his brethren and equals, consistent with the obligations he has voluntarily imposed upon himself, remove it from its place?"

The Grand Lodge of Pennsylvania, in 1783, in its Book of Constitutions, or "Ahiman Rezon," required that candidates should be "hale and sound, not deformed or dismembered at the time of their making." The same words are used in the "Ahiman Rezon" of North Carolina and Tennessee, published in 1805. The "Ahiman Rezon" of South Carolina, published in 1807, requires that

"Every person desiring admission must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

The Grand Lodge of Missouri, in 1823, unanimously adopted the report of a committee, requiring as a physical qualification of the candidates for initiation, that they should be "sound in mind and all their members;" and at the same time a resolution was passed, that the Grand Lodge cannot grant a letter of dispensation to a subordinate lodge working under its jurisdiction, to initiate any person maimed, disabled, or wanting the qualifications established by the Landmarks and ancient usage.

The Grand Lodge of Georgia's Committee of Correspondence, in 1848, says:—

"The conviction has been forced upon the minds, even against our wills, that we depart from the ancient Landmarks and the usages of Freemasonry whenever we admit an individual wanting in any of the human senses, or who is in any particular maimed or deformed."

The Grand Master of the Grand Lodge of Indiana, in 1846, cautioning his brethren against laxity as to the requirement of physical and other qualifications, said:—

"Let not any one who has not all the qualifications required by our Constitutions and Regulations be admitted. See that they are perfect men in body and mind."

The Grand Lodge of Maryland, in 1848, adopted a resolution requiring its subordinates, in the initiation of candidates,

"To adhere to the ancient law, as laid down in our printed books, which says he shall be of entire limbs."

The Grand Master of the Grand Lodge of New Jersey, in his address in 1849, stated that he had rejected applications for admission of maimed candidates, deeming it necessary to maintain the ancient landmarks.

The Grand Lodge of Florida, after correspondence with other Grand Lodges, adopted the law prohibiting maimed or deformed persons from becoming members of the Masonic fraternity.

The Grand Lodge of Virginia was this year (1869) addressed by their Grand Master, who clearly and distinctly pointed out that bastards and maimed individuals could and ought not to be initiated, and pointed out the law prohibiting them.

The notice of the initiation of the bastard or the maimed in other Grand Lodges resulted in the recognition, or we should rather say the confirmation, of the ancient landmark, and has led the lodges of these countries to put an end to any laxity which might creep in. Freemasons have acknowledged the necessity and duty of maintaining the ancient principles of their Order, and by consideration of these principles have been brought to perceive more clearly than before their excellence and the value of the reasons upon which they are founded. The ancient rule has, however, been well maintained, and the tendency to laxity now effectually checked.

It is quite clear, therefore, that the Freemasons under the jurisdiction of the various Grand Lodges mentioned are unanimous in maintaining the ancient landmark, and insisting that candidates for admission shall be free of all known imperfections in body and mind.

The notion that Masonry was at first an association of mere operatives, and that speculative masonry is of comparatively recent growth, is one which cannot be reasonably maintained. It is an absolute contradiction to the well-established opinion as to the origin and history of our Order. The Freemasons who built the glorious cathedrals and abbeys of Europe, those who built the Abbeys of Melrose, Kelso, Jedburgh, and Aberbrothwick, and the Cathedral of Glasgow in the twelfth century, were certainly not mere operatives.

It may be mentioned that the question of physical qualifications was, not many years ago, practically applied in Edinburgh to the detection of an impostor, who having acquired some knowledge of Freemasonry, received pecuniary supplies from a number of Freemasons, but happening to call on one of the shrewder members of the craft, was detected in consequence of his using the left hand when he ought to have used the right. Instead of obtaining the money which he wished, he was carried to the Police Court, and sentenced to thirty days' imprisonment.

This at once shows the advantage of having only one settled way of communicating the secrets of Freemasonry.

Lastly, it is written, "the Candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations," so that any member of the order to alter them, without sanction of a Supreme Body, would be guilty of a violation of his duty as a Freemason.

(To be continued.)

GERMANY.—The Eclectic Lodge "a zur Bruderkette" (the Masonic Chair) excluded last year four members, for the simple reason of their having proved by their indifference unfit subjects for Freemasonry.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Capper Lodge, No. 1076.—This truly hard-working Lodge held its first meeting for the season on Thursday last week, at the Marine Hotel, Victoria Docks, presided over by the W.M. Bro. Watkins. After the minutes of the former meeting were read and confirmed, a ballot was taken for three gentlemen for initiation, who were properly prepared, introduced, and duly received into Freemasonry. Bros. Alice and Jones were duly passed to the degree of F.C. Masons. Bros. Gann, Sheldon, Parker, Gilbert, Harris, and Harcourt, severally received the sublime degree of M. Masons in a very impressive manner. The lodge was then closed in each degree, and adjourned until the second Thursday in October next.

Southern Star Lodge, No. 1158.—An emergency meeting of this young and most prosperous lodge was held at the Montpelier Tavern, Walworth, (Bro. Allat's). Bro. R. E. Clarke, W.M., opened the lodge and presided. He in an excellent manner, which drew forth encomiums of praise from some of the old Masons who were visitors, did the initiations and passings. Bro. T. H. Pulsford, P.M. and indefatigable Secretary, in his usual superior manner did the raisings, and, as is usual with him, gave the traditional history and the third tracing-board. Bro. H. Thompson, the senior P.M., then read a paper on the death of the esteemed, respected, and deeply-lamented Bro. Horne, who had died since the last meeting, and for whom the lodge was in mourning. This paper certainly was an admirably composed one, and reflected great credit upon the composer, who had a difficult and painful subject to dwell on, but he certainly did it great justice and deserved the praise that was given him. The work done was initiating Messrs. Walter Joyce (Strand Theatre), Becks, Wright, and Walter, into Freemasonry; passing Bros. Davis, Mansell, and Moniton to the second degree; and raising Bros. Gibbs, Warne, and Alderson. A good cold collation followed, and the usual loyal toasts were duly given and received. Visitors, F. Walters, P.M. 73, W.M. 871; G. Word, 145; H. Massey, P.M. 619; T. Bird 177; J. Cole, P.M. 12; W. Bembridge, 757; R. Martins, 619; and others. At the banquet, or rather at its close, Bro. J. A. Taylor subscribed Ten Guineas to the Boys' School, in the name of the Secretary for the time being of the Southern Star Lodge, No. 1158.

Perfect Ashlar Lodge, No. 1178.—The election meeting of this prosperous lodge was held at the Greyfriars Arms Tavern, 96, Jamaica-road, Bermondsey, on Thursday, September 2nd. Punctually at six o'clock p.m., the Worshipful Master, Bro. F. H. Ebsworth, opened the lodge. The minutes of the last meeting were read and unanimously confirmed. Apologies were received from the four candidates for passing, excusing and regretting their absence, which was caused by circumstances entirely beyond their own control. The bye-laws of the lodge were then read. Bros. James William Avery, S.W., P.M. and Treasurer of 619, Beadon Lodge, was unanimously elected as the third W.M.; D. Dixon, P.M., 73 and 871, was for the third time unanimously elected Treasurer; W. Y. Laing, P.M., 45, by a show of hands, was for the third time re-elected as the Tyler; F. Walters, P.M. and Secretary, agreeably to his notice of motion and which had appeared on all the lodge summonses that were issued, proposed that a five guinea gold Past Master's Jewel be given to F. H. Ebsworth, W.M., as a mark of respect and gratitude for his efficient services rendered to the lodge as the W.M., which was duly seconded and carried *nem. con.*; one candidate for initiation was proposed for the next meeting. The lodge was then closed. Present, F. H. Ebsworth, W.M.; J. W. Avery, P.M., S.W.; Dr. Dixon, P.M., Treasurer; F. Walters, P.M., Secretary; H. Bartlett, S.D.; D. Rose, J.D.; G. J. Grace, I.G.; J. W. Dudley, D.C.; J. H. Harmsworth, J. A. Axtell, G. Free, G. Drapper, P. Fry, J. Joseph, S. Butcher, L. Ashton, J. H. Fudge, T. W. Cox, J. A. Smith, and others. Visitors, Bros. W. Saville, 15; H. Keeble, 73, S.D. 1275; H. Massey, P.M., 619.

Macdonald Lodge, No. 1216.—This lodge met on Wednesday, the 8th inst., at the lodge-room, Headquarters 1st Surrey Rifles at Camberwell, and was well attended. In the absence of the W.M. Bro. Major Irvine, who was unable to be present until a late period of the evening, the chair of K.S. was occupied by the Senior Warden, Bro. James Stevens, P.M.; Bro. Hammerton acting as S.W.; G. Waterall, J.W.; S. H. Wagstaffe, S.D.; H. Puckle, J.D.; and Larham, I.G. There were also present during the evening Bro. Major Irvine; J. J. Curtis, Secy.; E. Cronin, Treas.; Dr. Henry Blane, Capt. Norman Shairp, S. Rosenthal, J. B. Pike, W. A. Willis, J. E. Newton, and other members; and Bros. F. Worthington, P.M. 507, Abel Perrot, S.W. 507, and W. Zernecke of Italy, visiting brethren. The lodge having been opened by the acting W.M., Bros. Pike and Shairp were passed to the degree of Fellow

Craft, and Bro. Stevens then delivered the second lecture in that degree, and with the assistance of Bro. Worthington worked the whole of the remaining lectures appertaining to Fellow Crafts, to the satisfaction of all present and especially to the edification of the newly-passed brethren. On the proposition of Bro. Rosenthal the thanks of the lodge to Bros. Stevens and Worthington for the instruction afforded by them, was ordered to be recorded on the minutes. On the proposition of the same brother, a recommendation, of a distressed brother to the favourable consideration of the Board of Benevolence was unanimously agreed to. The votes of the lodge for the coming election of boys to the Royal Masonic Institution were solicited by the acting W.M. on behalf of Robert Bryant, No. 26 on the list of candidates, and the proxy paper having been signed by the W.M., who was then present, was handed to Bro. Stevens who also received individual promises of support, for this truly deserving case. The lodge was then closed and the brethren adjourned to refreshment, and after a short period of social entertainment separated, much pleased with the proceedings of the evening.

PROVINCIAL.

EAST SURREY.—**Lodge of Concord, No. 463.**—The first meeting of this lodge, after the summer vacation, was held at the Greyhound Hotel, Croydon, on Thursday, the 2nd September. The W.M., Bro. William Roebuck, Prov. G.S.B. for Surrey, was supported by Bro. Prince, S.W.; &c. Visitors, Bros. Raynham, Stewart, Lee, Laurie, and Williamson. The lodge was opened in due form, and Bros. Hunt, Haynes, Godson, Potter, and Ebbert were passed, and Bros. Norra and Fadmore raised; the ceremonies being performed by the W.M. in a very satisfactory manner. The brethren afterwards adjourned to the banquet-room, where an elegant repast was prepared by Bro. Budden, and the usual loyal and Masonic toasts were given and responded to. The W.M. presided, and was supported by P. M. Price, Close, Woodward, &c., and a very pleasant evening was spent. We are informed that the W.M. will represent the Lodge as Steward at the next Festival of the Boys' School, and will no doubt be well supported by the brethren.

ESSEX.—**Star in the East Lodge, No. 650.**—The brethren of this lodge held their annual meeting at the Pier Hotel, Harwich, on Monday, the 13th inst., under the presidency of Bro. South, the W.M. The brethren assembled to the number of twenty-two, at 4 p.m. After the confirmation of the minutes and a ballot taken for two joining members, the W.M. intimated that his time of office having expired he would request Bro. Townsend, P.P.S.G.W. Suffolk, to instal into the chair of K.S. his worthy brother and successor, Bro. Robert Dickson, whom they had by their unanimous vote chosen to preside over them for the ensuing twelve months. Bro. Dickson was then duly installed, proclaimed, and saluted. He then appointed and invested the following officers:—Bros. Tovell, S.W.; P.M. Ward, J.W.; Walford, Treas.; Brooks, Sec.; P.M. Durrant, M. of C.; Clements, I.G. The appointment of the Deacons was deferred. Previous to the installation, the Installing Master passed Bro. May to the degree of F.C. During the evening Bro. P.M. South, in a neat speech, presented a handsome P.M.'s jewel to P.M. Wymark, P.G.D. Essex, the late Sec., as a mark of the esteem in which he was held by his lodge. Bro. Wymark suitably returned thanks. The lodge having been closed in ancient form, the brethren retired to a beautiful banquet, provided by Bro. Brice of the Pier Hotel. Amongst the visitors were Bros. Westgate and Cuckow, of the Prince of Wales Lodge, Ipswich, and several others.

CARDIFF.—**Bute Lodge, No. 960.**—At the regular meeting of this lodge, on Tuesday evening, an official visit was paid by the Provincial Grand Master, Bro. Theodore Manael Talbot, who was accompanied by his Deputy Bro. E. J. Morris, Bro. R. F. Langley, Bro. Thomas Hodce, P.P.G.S.W., and numerous other officers of Prov. G.L. past and present. The W.M. Bro. Wm. Williams, and supported by his past Masters, Bros. Martin, John Williams, Bell, and Bird; F. Ware, S.W.; Jas. Harman, J.W., and about 40 other members of the lodge, which, although the youngest, is about the most numerous and best worked lodge in the province. Mr. H. L. Ward was initiated into the Order, and Bros. J. L. C. Ward and T. Beddoes passed to the second degree, both ceremonies being performed in a manner which elicited the warmest eulogiums of the Prov. G. Master. A sum of five guineas was voted, upon the motion of Bros. John Willins, P.M., and W. H. Martin, P.M. and Treasurer to the relief of the widow of a late member of the lodge. After the proposition of two candidates for initiation at the next meeting, and other routine business, the lodge was closed, and the brothers, to the number of about 50, adjourned to the Windsor Hotel, where an "impromptu" supper had been provided by Bro. Marks, the only drawback to the enjoyment of which was the lateness of the hour to which the proceedings were protracted.

COCKERMOUTH.—**Skiddaw Lodge, No. 1002.**—The

regular monthly of this flourishing lodge was held at the Masonic Temple, on Tuesday evening last. The W.M. Bro. Richard Robinson was supported by Bros. Thos. F. Taylor, S.W.; Jos. Mayson, J.W.; W. Shilton, I.P.M.; H. F. Faithfull, P.M. Past Prov. J.G. Warden; John Pearson, Prov. S.G. Deacon, Treas.; Rev. W. Williams, Hon. Sec.; Isaac Evening, as I.G.; Jos. Thwaites, Robt. Brown, Chris. Mayson, Jos. Lewthwaite, Jos. Allinson, W. Potts, Tyler, visitor Bro. John Bowes, P.M. P.Z. Past Prov. G. Reg. The lodge was opened in form, with solemn prayer according to ancient custom, when the minutes of the previous regular meeting and Lodge of Emergency were read and declared to be correctly recorded. The W.M. now requested Bro. Bowes to occupy the chair of K.S., when Bro. Jos. Allinson was passed to the degree of F.C. Bro. Lewthwaite was raised to the sublime degree of M.M. Both ceremonies had the advantage of the able deaconate of the W.M. Bro. R. Robinson, which was marked by accuracy and precision, as was the working of all the officers, indeed it would be difficult to find a Provincial Lodge where greater zeal is manifested in the Mystic Art. The chair of K.S. was again assumed by the W.M., and a cordial vote of thanks was passed to Bro. Bowes for his acceptable assistance during the evening, which that brother gratefully acknowledged. Some routine business having been transacted and nothing further being brought before the lodge it was closed with the usual solemnities. We must not close our report without a word of hearty commendation in reference to the lodge-room. The painting, decorations, fittings and furniture, are at once accurate and chaste, and reflect the highest credit on Bro. Faithfull, at whose cost and under whose superintendence the work was done. Bro. W. Taylor, a member of the lodge, executed the painting and decorating.

THE ROYAL ARCH.

METROPOLITAN.

Beadon Chapter, No. 619.—On Thursday, September 11th, at the Greyhound Hotel, Dulwich, the first anniversary of this chapter was held. The convocation was opened by Companions A. Avery, M.E.Z.; A. P. Leonard, H.; J. W. Avery, T.; and many others were present. The minutes of the previous meeting were read and confirmed. Ballots were unanimous in favor of all the candidates being admitted. Bros. Rev. J. R. Macnab, Ayr, 165, S. Wells, 619, W. Tavener, 619, and R. Dean, 1076, being in attendance, were in an admirable manner exalted to this sublime degree. The elections were then proceeded with, and the ballot in every case was unanimous with these results:—A. P. Leonard, Z.; J. W. Avery, H.; and H. Massey, J. The installations followed immediately. Companion A. Avery, P.Z., was elected Treasurer; F. Walters, P.Z., re-elected S.E.; C. A. Potter, S.N.; G. A. Smith re-elected P.S.; W. H. Green, 1st Asst.; Saul Wells, 2nd Asst.; F. Deering, re-appointed Reg.; J. McKiernan, S.B.; R. H. Williams, D.C.; E. Kimber, Organist; W. Y. Laing, Janitor; re-elected. Companion R. W. Little, P.Z., a member of this chapter, in his usual superior, faultless, impressive, and correct manner, rendered the ceremonies of installations to the admiration of all present. Several principals who work these ceremonies warmly congratulated him on his superior and excellent working. Companion A. Avery, as M.E.Z., rendered his work very well indeed. He was rewarded with a handsome P.Z.'s Jewel of the value of Five Guineas, which, with the handsome one presented to him by the members of his Mother Chapter, the Mount Lebanon, No. 73, on last April, now makes the second Past Z.'s Jewel he has received in less than six months, an honor which but few can boast of, and no one in the Royal Arch is more worthy of it. He is for the second time within ten years the W.M. of his mother lodge, the "Beadon," and when not in the chair is unanimously elected year after year as the Treasurer. The P.Z.'s Jewel was given at the banquet which followed the work of the chapter. Besides those already named, there were present Companions J. W. Halsey, P.Z.; R. Watts, P.Z., and amongst the visitors we noticed W. Ough, G.P., P.Z. 749; Hyde Pullen, P.D.G.M., Isle of Wight; James Stevens, P.Z., 720; T. Middleton, 11; A. J. Goodall from New York; and others whose names we were unable to ascertain.

Strawberry Hill Chapter No. 946.—The regular convocation of this chapter, took place on the 8th inst., at the Grotto Hotel, Twickenham. The M.E.Z. Comp. H. J. Codner, in the chair, supported by Comps. W. Smeed (H), J. Faithfull, (J.) The minutes of the former Chapter were read and confirmed. Bro. H. J. Smith, P.M. 946, was then exalted by the M.E.Z. in a very excellent manner, every officer in the chapter being perfect in the working. This being the night of installation, Comp. W. Smeed was installed by Comp. Watson in his usual excellent manner. The M.E.Z. then invested his officers as follows: Stedwell, (H); McIlwham, (J); W. Platt, scribe (E); Motion, (N); Windland, P. Soj.; Thompson, 1st Assis-Sci.; H. J. Smith

2nd Assis-Soj. The newly installed M.E.Z. then presented Comp. Codner, I.P.Z., in the name of the chapter, with a very elegant P.Z.'s jewel, with an appropriate inscription, for the able manner he conducted the duties of the chapter during the past year. The chapter was then closed in due form, with solemn prayer. The companions then sat down to a very sumptuous banquet. The usual toasts were given and responded to. Comp. Watson, P.Z. proposed the toast of "The newly installed M.E.Z., Comp. Smeed," and in the course of his speech dwelt on the excellent working qualities of that working companion. Comp. Smeed returned thanks in suitable terms. He then stated he had a pleasing duty to perform namely, that of presenting Comp. Codner, I.P.Z., with a splendid testimonial on vellum, by private subscription of the companions. Comp. Codner in a most appropriate manner returned thanks. Several toasts followed. The visitors were Comps. States, P.Z.; Terry, P.Z.; Cook, P.Z.; Sedgwick, P.Z.; Harnett, &c. Some very good harmony was rendered by the companions, and a most delightful evening was spent.

PAPERS ON MASONRY.

BY A LEWIS.

XXIV.—MASONRY AND TWO-PENNY TRASH.

Here is the cap your worship did bespeak.

Pet. Why, this was moulded on a porringer:

A velvet dish; fye, fye, 'tis lewd and filthy.

SHAKSPEARE (*Taming of the Shrew*, act iv., sc. 3).*"Good master, what shall I do that I may inherit eternal life?" Mark, x. 17.*

I was passing through a certain street in London, when my eye rested on a shop-window. I went in, and purchased the last new "exposure" of Freemasonry. I did not wince, nor were my withers unstrung. But I did laugh, and so will my Masonic friends with me, at a very cheap rate. "Two-pence more, and the acceleration of the asinine quadruped will be amazing." I thought when I entered upon the perusal of the following astounding Revelation; if all the fools that ever disgraced themselves, could have resorted to such a pitiful means of revenge against the excellent Fraternity of Charity, could have stultified themselves more, I would have forgiven them! But unfortunately the hands of *non possumus*, the noble organs of the effete Roman Catholics are so paralytic, that they have now put forth some "two-penny trash" worthy to be preserved like flies in amber. So mote it be!

The tiara is exchanged for a fool's cap—moulded on a porringer—becoming a velvet dish; and, like Peter Dens, 'tis lewd and filthy. After this I may well inquire what I shall do to inherit eternal life?

Monseigneur de Segur, a mistaken man, writes words he will ever regret. Were he not a Roman Catholic he might fitly woo and wed, with a dispensation from the Holy Father, or without, his proper mate, Mrs. Harriett Beecher Stowe, for he is plainly akin to Her Filthiness. I am not a reviewer—but as I am in earnest, and do not want to waste more money in such a cause—I shall cut up his pamphlet to save time.

He says:—

"A formidable propaganda, increasing from day to day and covering as with an immense network not only Europe but the whole world, renders watchfulness and effort more and more necessary. There are eight millions of Freemasons, according to their last reports, and about five thousand lodges, without reckoning the secret lodges. In France, the number of Freemasons already exceeds sixteen hundred thousand. Names generally express things; but in this matter it is just the reverse: Freemasons are not free, nor are they masons. That they are not masons there is no need to prove, and it is no less clear that they are not free, since their society is dependent on secrets and mysterious initiations which they may not reveal to any one, under pain of death. Before the 'Profane' they assume the appearance of being simply a bacchanalian and philanthropic society—eating, drinking, singing, and doing good: we shall see whether there is anything underneath.

"The fantastical name of Freemasons comes, it appears, from Scotland. After Pope Clement V. and Philip the Fair, king of France, had very justly abolished the Order of Templars, early in the fourteenth century, many of those infamous men fled into Scotland, and there formed themselves into a secret society, vowing implacable hatred and eternal vengeance against the papacy and against royalty. For the better concealment of their plots, they affiliated themselves to corporations of masons, and, at a later period spread themselves over Europe. Their definite organization appears to date from the beginning of the 15th century. In order to throw dust in the eyes of the multitude, they pretended to trace back their descent as far as Solomon's Temple, the Flood, nay, the Garden of Eden. What, then, is Freemasonry? How do people become Freemasons? What takes place in these lodges? Are there secret lodges behind them? and, if so, what is done there? Is Freemasonry a praiseworthy, moral, religious, or even beneficent institution? Is it not, rather, essentially anti-Christian? Is it powerful and active? What are its objects? Is it allowable to enrol oneself under its mysterious banner? We will briefly answer these grave questions; but, first of all, let us lay down an important distinction, viz., that there are two

kinds of Freemasons. There is Freemasonry which is more or less seen, and Freemasonry which is not seen at all, and the two together make one. 'Masonry is one; it has but one starting point,' said Bro. Ragon, one of the most accredited organs of the sect. To the first belongs an immense majority of Freemasons. Out of eight millions adepts, 'there are not much more than five hundred thousand active members,' is the formal confession made by *Le Monde Maconique* newspaper, August, 1866. These five hundred thousand are the Masons on active service—the picked Masons; but still they are not the Masons of the secret lodges, who know what they are doing, who deliberately wish to destroy Christianity and society, and who under different names, compose what is called the secret societies. The eight millions initiated in external Masonry, are, nearly all of them, tools, that know not, the greater part of their time, whither they are being led. They are made use of as a depot to pick out recruits from, as trumpets to publish the praises of Masonry, develop its resources, and gain sympathy—and money. Behind this multitude who enjoy themselves and talk about morality, the real Masons conceal all their plots. 'The essential point to be observed,' wrote one of the secret chiefs, surnamed 'the little Tiger,' 'the essential point is to isolate a man from his family, and cause him to lose the habits of family life. Draw him off by degrees, give him some sort of importance, discreetly teach him to be weary of his daily work. Man is born a rebel; stir up this desire for rebellion into a flame, but let not the flame burst out.... When you have insinuated into a man's mind a distaste for family ties and religion (the one almost invariably follows the other), let fall certain words that will provoke a desire of being affiliated to the nearest lodge.... To find himself a member of a lodge, to feel that he is away from his wife and children, and called upon to keep a secret which will never be confided to him, is for some natures a pleasure and an ambition.' Another Mason, Brother Clavel, exposes the same system of recruiting. These are his words: "Freemasonry, we tell those we wish to enrol, is a progressive philanthropic institution, whose members live as brothers.... To entice the curious, we add, that the Order preserves religiously a secret that can be shared by none but Freemasons.... To decide men of pleasure, we make the most of the frequent banquets.... As for artisans and tradesmen, we tell them that Freemasonry will be profitable to them, by extending the circle of their connection and custom. Thus we have arguments for every inclination, every vocation, every class."

This is very nice writing and typical of the general spirit, which, under the Presidency of Bro. Mastai Ferretti, will govern the Council convoked for December.

It is well-known and is a landmark, that recruiting, as it is pleasantly called, is out of the question, but our friends, the priests, ignore everything which does not quite suit them. They lie, like the illustrious Her Filthiness, for a purpose.

It would be easy, were my space not limited, to disprove *seriatim* the calumnies here announced, but my object is rather to promote healthy action of the diaphragm. Every Mason, every sensible man, who reads the above and what follows will experience this, leaving these priests their proper gall and bitterness.

This funny book contains extracts from every strained fiction about the Fraternity that has ever appeared. They are as authentic as the story of Jonah and the Whale, anent which the physiologist Blumenbach had a favourite story which was, that Jonah having come to Nineveh, lodged at the sign of the Whale, and being unable to pay was promptly ejected by the efficient landlord, he, being, it would seem, the biblical Mr. Ferguson, "who didn't lodge there."

I shall omit, just now, the very laughable forms of initiation, passing and raising, and give another sample of this ridiculous book.

Speaking of the High Degrees of Masonry, the festive author thus proceeds:—

"THE HIGH DEGREES OF FREEMASONRY.

"Under this name are included a quantity of initiations, independent of each other, and varying with the difference of locality and nation. Many of these are recent, whilst others no longer exist. There are Masons who disown them, amongst others the majority of the chiefs of external Masonry. Others acknowledge, praise, and join them; without thereby belonging to secret Freemasonry, or the secret societies, properly so-called. The high degrees are, as it were, an efflorescence, more or less secret, of common Masonry, a more advanced, yet still an incomplete initiation to what may be called the soul of Masonry, that is, to the final object of its plots. That final object is the universal destruction of all royalty and of all religion; it is the universal revolt of the world against God and His Christ: it is Satan and man wishing to reign in the world instead of God and His Christ. Part of this infernal secret has been discovered by surprise; in vain do the half-honest Masons deny it. 'The object of the Order should remain its chief secret,' said the Grand Lodge of Germany in 1774. 'The world is not robust enough to hear the revelations of it.' Nor are the Masons themselves, even those of the high degrees, robust enough, it seems; for at the initiation to one of the high degrees of the Scotch rite, the Master of the Lodges says to the candidate, 'By this degree a thick wall rises up between us and the profane and even between us and several of those amongst us.' In all the Masonic rites together there are nearly one thousand degrees. In the Grand Oriental there are thirty-three, and the same in the Scotch rite, though they generally give only seven. The Misraim rite has one hundred. The best known of the high degrees are, it seems, those of Philosophic Judge Grand Commander Unknown, Elect, Ancient, Knight of St. Andrew, Knight

of the Sun, Kadosch, and Rosierucian. In admitting a man to the degree of Philosophic Judge Grand Commander Unknown, the true meaning and practical application of the legend about Adoniram is undisguisedly revealed to the adept. (See Bro. Ragon's book on Masonic Orthodoxy.) 'Have not the degrees you have passed through,' says the Master of the Lodge, 'taught you to make a just application of Adoniram's death to the tragic and fatal end of Jacques Molay, Philosophic Judge Grand Commander of the Order? Is not your heart prepared for vengeance? and do you not feel that implacable hatred which we swore against the three traitors on whom we must revenge the death of Jacques Molay? This, my brother, is true Masonry, such as it has been transmitted to us.' Practically, these three traitors are:—1. The Pope, including the Catholic Church, and of Christianity; 2. The king including all royalty and all civil government (as now constituted); 3. Standing armies the present substitute for the old military orders. The Grand Master adds: 'You are now placed on a level with the zealous Masons who devoted themselves to us for the common vengeance. Carefully conceal from the vulgar the high destiny reserved for you.... You are now, my Brother, in the ranks of the elect who are called to accomplish the great work.... Amen.'

"THE HIGH GRADE OF KADOSCH.

"When Philippe Egalité was initiated to this grade, they put a dagger into his hand, and made him stab a crowned lay figure, placed besides a skeleton.... A blood coloured liquid flowed from the wound.... They told him that the skeleton was that of Jacques Molay, Grand Master of the Templars, and that the man whose blood he had just shed was Philip the Fair, King of France. Of course, this expression of vengeance was not really intended for Philip the Fair, who had been dead nearly five hundred years, but for royalty; and in fact the newly made Kadosch was among the principal murderers of Louis XVI. Nearly all the regicides of the Convention were Freemasons. According to the sacred author Bro. Ragon; it is not only a crowned lay figure that the Kadosch has to stab, but a serpent with three heads, the first of which has a tiara or a key, the second a crown, the third a sword.

"THE HIGH GRADE OF ROSIERUCIAN.

"Amongst other things the candidate is questioned about the meaning of the inscription INRI. According to the Masons it does not mean Jesus of Nazareth the King of the Jews, but 'That the Jew, Jesus of Nazareth, was led by the Jew Raphael (Who is this Jew Raphael? Can it be Judas Iscariot, so attractive in the eyes of Brother Renan?) into Judea, to be justly punished for his crimes.' When the candidate has given this sacrilegious interpretation, the 'Most Wise' (i.e. Master of the Lodge—*Trans*), exclaims: 'My Brothers, the word is found.' Thus 'the word' means hatred of Jesus Christ. In the Masonic legends our Lord, as being descended from King Solomon, justly expiates on the cross the supposed murder of Adoniram by Solomon, who was jealous of his architect. Adoniram they assume to have descended from Cain, assumed to be the son of Lucifer and Eve; and the present struggle of the Revolution is but the logical result of the struggle begun in the Garden of Eden, the struggle of Lucifer, his son Cain, his descendant Adoniram, and a whole race of superior beings, who have received the gifts of science, light, and true virtue, against God, Adam, Abel, Solomon, Jesus, and the inferior race of the children of Adam, personified by priests and kings: and the characteristics of this second and blind force, tyranny, and ignorance. According to the Masons, God is jealous of Lucifer and persecutes him; Cain was persecuted by Adam and Abel, &c., which is truth upside down, and the deification of revolt. Still, however much advanced these Brothers of the high degrees may be in the secrets of Masonry, we must remember that they have not yet left 'the ill-lighted anti-chamber,' as the Little Tiger called it: they are as yet Masons but in leaf and blossom."

Brothers of Light and Common-sense, is not this enough, does it need refutation? As a really religious body, fearing T.G.A.O.T.U., and loving him in his creation, I need not say how clear you are of these foul aspersions.

CRYPTONYMUS.

P.S.—Who is the Little Tiger?

THE Burdett Coutts Lodge, No. 1278, will be consecrated on Thursday, September 23rd, at 4 o'clock p.m., at the Approach Tavern, Approach-road, Victoria-park. The ceremonies by the Grand Secretary, Brother John Hervey, P.G.D.; Brother James Terry, W.M.-designate, P.M. 228.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"The singular success which Mr. Epps attained by his homœopathic preparation of cocoa has never been surpassed by any experimentalist. By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills." Made simply with boiling water or milk. Sold by the Trade only, in 4 lb., 1 lb., and 1 lb. tin-lined packets, labelled JAMES EPPS & CO., Homœopathic Chemists, London.—ADVT.

TO CONSUMPTIVES.—A grateful father is desirous sending by mail, free of charge to all who wish it, a copy of the prescription by which his daughter was restored to perfect health from confirmed Consumption, after having been given up by her physicians and despaired of by her father, a well-known physician, who has now discontinued practice. Sent to any person free.—Address O. P. Brown, Secretary, 2, King-street, Covent-garden, London.—ADVT.

Births, Marriages, and Deaths.

BIRTHS.

CUNLIFFE.—On the 11th inst., at 14, St. Stephen's-square, W., the wife of Bro. Robert Cunliffe, Past Grand Warden, of a daughter.

GLASS.—On the 6th inst., at 135, Kent-road, Glasgow, the wife of Bro. Alex. Glass (408), of a son and heir.

MARRIAGE.

MACNAB—HARRISON.—On the 11th inst., at St. John the Baptist's Church, Kentish-town, the Rev. John R. MacNab, (Companion of the Beadon Chapter, No. 619), to Mary Ann, only daughter of Reuben Harrison, Esq., of Fortesterrace, Kentish-town. [No cards.]

DEATHS.

DAVIS.—On the 5th inst., the wife of Bro. E. W. Davis, (P.M. 95), aged 38 years.

LOEWENSTARK.—On the 13th inst., Bro. Ezekiel Loewenstark, (Mount Lebanon Lodge, No. 73).

PINNINGTON.—On the 4th inst., at 2, College-street, North Liverpool, aged 39 years, Mary Ann, wife of Bro. Philip Pinnington, W.M., of Mariner's Lodge, 249.

Answers to Correspondents.

REV. BRO. C. J. MARTYN, GRAND CHAPLAIN.—Your kind letter is received, and we are much obliged to you for pointing out the error in our report, which was overlooked in the hurry of going to press. A Provincial Grand Master having presided, of course Grand Lodge was opened "in form" only.

BRO. LEON HYNEMAN.—Thanks for your kind promise. Our publisher will send you the numbers from the commencement. We shall be happy at all times to hear from you, and reciprocate your courtesy.

BOOKS RECEIVED.

"The Mason's Home Book." First four numbers. Published by Bro. Leon Hyneman, No. 814, Chestnut-street, Philadelphia.

"Masonic Monthly," Boston, Mass., for August.

The Freemason,

SATURDAY, SEPTEMBER 18, 1869.

THE FREEMASON is published on Saturday Mornings in time for the early trains. The price of THE FREEMASON is Twopence per week; quarterly subscription (including postage) 3s. 3d. Annual Subscription, 12s. Subscriptions payable in advance. All communications, letters, &c., to be addressed to the Editor, 3 & 4, Little Britain, E.C. The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

INTERNATIONAL MASONIC RELATIONS.

THE cardinal points of a Freemason's creed are belief in the Supreme Ruler of the Universe, and a sincere desire to promote the happiness of the human race. Rational faith and progress are the mottoes inscribed on the banners which we bear aloft in the universal camp of life, peace and goodwill to all mankind constitute our armour, and the weapon with which we encounter ignorance and vice is the sword of knowledge and virtue.

To thoughtful men in our ranks the question will nevertheless arise, whether the motive power for good which Freemasonry possesses is really exercised with that unity of purpose and identity of action upon which we so complacently pride ourselves. A superficial Masonic observer is content to regard the Craft as a grand cosmopolitan federation, linked together by common aspirations, and influenced by the same lofty designs. True, the landmarks are respected, as a rule, by Masons wherever dispersed. Our symbolic language affords means of recognition in every land, and mutual sympathy and mutual support are extended to worthy brethren wherever the flag of Freemasonry waves.

But this is not the boundary of our work, this is not the *ultima thule* to which we aspire. Let us take for example a scientific society, its objects are defined—geographers, whether in France or in Germany, follow the same path; astronomers, whether in the Old World or in the New, scan the heavens with similar aims. The elucidation of truth and the advancement of science are ever

before them, and although differences of opinion have arisen, and will ever arise amongst learned men upon certain points, still in the exact sciences an infallible test of truth exists, and the true theory invariably proves triumphant. The recantation of Galileo under torture could not affect the accuracy of his philosophy; nay, even in the midst of his perturbation and anguish he was unable to control the impulse to exclaim that the world did move, notwithstanding his previous involuntary denial of the fact.

In astronomy and archaeology, in geometry and anatomy, there are certain stern realities that cannot be overlooked; certain standards by which wise men are guided in their analyses of assertions and claims. Unfortunately, however, when we come to consider codes of morality, when we soar to the abstract region of ethics, every thinker becomes a law to himself; his definition of virtue is tinged with the hue of his own peculiar idiosyncrasy, and although many may agree in desiring to reach one goal, instead of pursuing the same road they travel by circuitous and seemingly opposite routes, when by united action in one direction they might accomplish more speedily and more satisfactorily the glorious result which each is anxious to achieve.

We consider that these remarks apply very forcibly to the present position of Freemasonry throughout the globe, and that a closer, a more brotherly, union is not only desirable but urgently needed, if we would really do all that so great and so important a fraternity should effect for the amelioration of suffering humanity.

We must enter into more intimate relations with our brethren in other lands; we must march with them shoulder to shoulder in the struggle which Right must ever maintain against Wrong, in the battle which Good must ever wage with Evil in this world. Our watch-words must be clearly defined, our shibboleth must be the same. In the attempt to make Freemasonry a vital power whose presence shall shed sunshine where darkness prevails—in the endeavour to scatter the Promethean fire of brotherly love into sordid hearts and servile minds, and to kindle life and soul in the breasts of those who droop beneath a thousand cares—we shall be sustained by the consciousness of victory, we shall be upheld by the prescience of inevitable triumph.

Yes, belief and progress, these two words embody and comprise the true Freemason's creed. We do not work in vain, but we can achieve more than has yet been done; let us weld the superb entities of Freemasonry, whether in Europe or in Africa, into one grand and harmonious union. Let not the diversities of worship, of colour, or of clime arise to bar our progress to the light, but let us merge all minor differences in the glorious aim that we each have in view to promote the happiness of our fellow-creatures. Unity is the doctrine we preach, and even if we had not to contend with such foes as priestcraft and superstition, it would still be our duty to utilise the opportunity afforded by our Order of presenting to the world the sublime spectacle of a brotherhood bound together by the strongest ties of affection, and acting together as one man, for the realisation of objects in the highest degree praiseworthy and honourable.

We have the pleasure of announcing that the Right Hon. the Earl of Dalhousie, G.C.B., M.W. Grand Master Mason of Scotland has accorded his sanction to the publication of the reports of the Grand Lodge of Scotland in the columns of THE FREEMASON. Our best acknowledgments are due to his Lordship for this mark of confidence.

Multum in Parbo, or Masonic Notes and Queries.

UNION OF MASONIC RITES.

This will never be accomplished until these rites are better understood; and the only way to this is the publication of documentary evidence. Dr. Leeson has a large collection, if he could be induced to give to Masonic students. So far as the evidence yet goes, the following seems to be the result; all are more or less Templar rites,

Ancient York Rite in 1744 Revised in 1761.	Strling. 1743.	R. O. of Scotland. 1736-40.	Belgian (?) 1722?	Hund's. 1754.	Relaxed Observance.	Perfection, 1766.	Swedish Rite.	A. & A. Rite.
1. E. A. P. 2. F. C. 3. M. M. 4. R. A. of 3 parts. 5. Templar. 6. Holy Wisdom. Superadded, 1761 Rosy Cross (?). [See Higgins's Anacalypsis.]	1. E. A. P. 2. F. C. 3. M. M. 4. Red Cross. 5. Temple, Sepulchre, Malta. (?)	1. E. A. P. 2. F. C. 3. M. M. 4. Red Cross. 5. Rosy Cross of the Templars. (?)	1. Apprentice. 2. Companion. 3. Master. 4. Royal Arch. 5. Red Cross. 6. P. of Jerusalem. 7. Kt. of St. Andrew. 8. Katolish Templar. 9. Mason of the Secret.	1. E. A. P. 2. F. C. 3. M. M. 4. Scotch Master. 5. Novice. 6. Templar. 7. P. Knight.	1. E. A. P. 2. F. C. 3. M. M. 4. African P. 5. St. Andrew. 6. Kt. of Eagle. 7. Scotch Master. 8. Sov. Master. 9. Red Cross. 10. K. of Light.	[First 18 degrees as in the present A. and A. Rite.] 19. Patriarch. 20. Key of Masonry. 21. Prince of Libanus. 22. P. Adept. 23. P. Adept. 24. Black Eagle. 25. Royal Secret.	[A branch of the rite of "Clerks" of "Relaxed of Ob- servance"] [An amalgamation of the foregoing with more recent inventions.]	

With this before us, it is difficult to see what the Rosicrucians had to do with Masonry, unless we think, with Rose, that they were Templars; or else that the Scotch Templars modified their rite in 1745.

JOHN YARKER, JR.

BRO. YARKER AND "NOTES ON THE TEMPLE."

I have to thank Bro. Yarker, the historian of the Jerusalem Encampment, Manchester, for the fraternal notice of my review (to be continued) of his valuable work contained in his letter of the 26th ult.

It really is a pleasure to discuss any Masonic matter with Bro. Yarker, and were some writers in THE FREEMASON to adopt his style of keeping the subject in view, instead of fostering personalities and unbrotherly remarks, depend upon it there would be no cause then for the opportune and admirable paper by "A Lewis" on "Masonry and Dissension." I do not speak now as if I were faultless. If in any way my words have expressed unmasonic wishes or thoughts, I am sorry.

We only live a few years in this world, and surely, as Masons, we should endeavour to render

our pilgrimage here as free from bitterness as possible. We do not write for pecuniary gain, and the fact of our upholding our views should, therefore, secure us a respectful attention and courteous answers.

When time permits I shall make a few more "Templar Jottings," and refer again to Brother Yarker's excellent work. W. J. HUGHAN.

SIR RALPH NOEL, P.G.M.

Now that the Byron controversy is raging it may be interesting to note that Sir Ralph Milbanke, the father of Lady Byron, who afterwards assumed the name of Noel, was Provincial Grand Master of Durham for many years.

ANTIQUARIUS.

WASHINGTON.

Extract from the records of the Grand Lodge of Pennsylvania, May 29th, 1788:—

"The lodge proceeded to the appointment of Master and Deputy Master, to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was immediately chosen Master; Robt. McCrea, Deputy Master; Wm. Hunter, jun., Senior Warden; John Allison, Junior Warden.

"The Grand Lodge of Virginia, in accordance with this request, granted a new warrant to the lodge at Alexandria, constituting Brother George Washington its first Master under its new warrant, and its registry number was changed from No. 39, of Pennsylvania, to No. 22, of Virginia."

A PENNSYLVANIAN.

Obituary.

BRO. EZEKIEL LOEWENSTARK.

Brother Ezekiel Loewenstark, of Mount Lebanon Lodge, No. 73, died at his father's house, on Monday, September 13th. He was the second eldest son of Bro. A. D. Loewenstark, P.M. 548 and 733, the eminent medallist, of Devereux-court, Strand. The deceased brother was only initiated into Freemasonry a few months ago, taking his first two degrees in Lodge No. 73. Being an enthusiast, he took his third degree in No. 328, when at Torquay for the benefit of his health. He was deservedly respected by all who knew him.

We understand that our esteemed Brother James Brett, A.G.P., will work the Ceremony of Consecration and Installation at the Metropolitan Lodge of Instruction, the "George," Aldermanbury, on Friday evening, the 24th instant, at 7 o'clock, by the request of the members, and we hope all brethren who can make it convenient will attend on that occasion and give him their support.

HUNGARY.—The lodge "A zur Einigkeit im Vaterlande," at Pesth, has elected Bro. Pulsky as W.M., and General Klapka as honorary member.

THE OXFORD MUSIC HALL, LONDON.—This magnificent hall, lately destroyed by fire, has undergone a marvellous transformation. It is now elegantly and tastefully decorated, and may be considered one of the finest halls in London. Great credit is due to the liberal and spirited proprietors, Messrs. Syers and Taylor, for the excellent taste evinced in every particular. A new feature is displayed in opening the hall in the day-time, free of charge, as a restaurant, where every description of viands, &c., of excellent quality are supplied at reasonable prices. The evening entertainment is sure to achieve success. The band, under the direction of Mr. Jennings, is perfect. Mr. Rivers, the new baritone, has an excellent voice. Miss Trevelli is nightly encored for her admirable rendering of operatic song. Mr. Fred. Foster is a very good comic singer, and Messrs. Leslie and Raynor are excessively amusing in their negro entertainment, whilst the feats of Raslus are perfectly astounding. A new cantatina, entitled the "Apple of Discord," has been very successful, and is loudly applauded. The hall itself is well worthy of a visit.

HOLLOWAY'S OINTMENT AND PILLS.—Tumours, Scrofulous and Glandular Swellings, Abscesses, &c. At this season of the year while the temperature is variable and malaria abounds everywhere, such diseases are constantly presenting themselves in sanguine and feeble frames. All have placed within their reach the antidote to these dreadful scourges, which, at their commencement may be readily arrested and cured, but when neglected resist for a long time the most appropriate remedies. Holloway's Ointment rubbed upon or near the affected parts will thoroughly eradicate the cause of these maladies and expel their seed from the system. Scurvy, Scrofula, and all kindred disorders disappear before this cleansing Ointment and these searching Pills, which purify and invigorate without weakening or inconveniencing the patient.—ADVT.

Original Correspondence.

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

UNIFORMITY OF WORKING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I have read the comments in your contemporary upon this subject, and am impressed alike with their innocence of English grammar and common sense.

The Craft owe you a deep debt of gratitude for unveiling the proceedings at Woolwich, and I for one, as an old Mason, heartily thank you for your article. The point at issue can be compressed into a nutshell, as the learned Bro. Æ. J. McIntyre, Grand Registrar, stated at the last meeting of Grand Lodge. Either the W.M. of the Union Waterloo Lodge has wilfully deceived the Board of General Purposes, or the brother who worked the so-called approved ritual really did that which he is represented to have done. For my own part, I believe the latter to be the case, and I take this opportunity of saying that our esteemed brother Henry Muggeridge, whose name has been most unwarrantably imported into the discussion, will be the first to repudiate all connection with this Hosgood, or his performances at Woolwich, as he doubtless knows the individual but too well.

I am, Dear Sir and Brother,

Yours fraternally,

FIAT JUSTITIA RUAT CÆLUM.

INELIGIBILITY OF BASTARDS AS FREEMASONS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I regret that your correspondent "Leo" should still characterise the rays that illumined the world in the ancient Jewish or Mosaic times as *dark and dim*. His only justification for this extraordinary assertion, is "because that was the era when law and ceremonial minutiae reigned," but this does not prove that the Mosaic code was not merciful or tolerant. The observance of ceremonial laws was merely intended as an outward act, to remind the people of their special obligations to their religion and to its Divine author; and each and every one of these laws, has a wise and beautiful meaning. The repeated admonitions to practise charity, to protect the widow and orphan, to love the stranger, to befriend all who stood in need of help, even to care for the beast of burden, which we find in the Pentateuch, tended to make Judaism rather a religion of the heart, than one of ceremonial. Your correspondent is mistaken in thinking that the All-Merciful ordained that the doctrine of retaliation should be literally carried into practice. "Eye for eye, tooth for tooth" meant compensation fully equivalent to the loss the sufferer had sustained, either pecuniary or otherwise. This interpretation was accepted and acted upon from the earliest times and through all the Jewish polity, and never was an instance known in which the letter of the law was carried into effect, but simply in spirit. To come down to the present time, which your correspondent terms "an era more especially of love and freedom," if a little of the *dark rays* of the Mosaic times were shed upon those who now make and administer our laws, how many would have been spared from the terrible and violent mode of death called hanging? How many, perhaps, who have suffered innocently, would have been saved to us? The Mosaic law, which is so harshly judged, hampered the judicial proceedings, in cases where the question was one of life or death, with so many restrictions, and offered so many loop-holes through which the accused might escape, that a violent death was very rarely known in the days when the Israelites had a kingdom of their own; and it is a fact that in the time of the Sanhedrin, such an occurrence had not taken place for two centuries! So much for modern love and freedom as compared with the charity of ancient times when Judaism held sway.

Were I to follow "Leo" further in his rash statements, I am afraid I should be led into a religious controversy, which I wish to avoid. There is, however, an assertion so glaringly unfounded and bold, that I cannot help joining issue with him. He says:—"The majority of the pre-Christian Jewish teachers misunderstood the great truths of their own Scriptures, and misled the people, being more taken up with outward ceremonial trifles than a clean heart and a practical good and honest life." Will your correspondent mention by name these erratic teachers? Can he show one instance of infidelity in any of the prophets and teachers from Moses to Malachi? On the contrary, these have courageously and manfully—very often to their own detriment and personal injury—proclaimed the true precepts of the Divine religion and the attributes of God, and in common with their successors have always insisted on the unity and indivisibility of the Supreme. How, then, can they be said to have misunderstood the great truths of their own Scriptures, written in language so simple and intelligible?

If you will kindly find room for these remarks in your well-filled periodical, I will promise not to trouble you again with any further correspondence on this subject.

I remain, fraternally yours,
A JEWISH FREEMASON.

MASONIC HOSPITALITY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—It has been a matter of congratulation to many of your readers for some time past to witness the interchange of kindly and fraternal sentiments between English and American brethren through the medium of THE FREEMASON. I for one heartily believe that any effort, however feeble it may be, which tends to unite more closely the two great branches of the Anglo-Saxon family, is a benefit to humanity at large. With the progress and expansion of those English-speaking nations, the future of mankind must become brighter, grander, and happier; and I may add that upon their alliance and friendship depend in a measure the world's hopes of peace, freedom, and civilization.

In the United States there are now thousands of lodges, and I may say hundreds of thousands of Freemasons. The Grand Lodge of New York alone numbers more than 700 lodges, and from this vast community we have at present in England an accredited representative in the person of Bro. Albert G. Goodall. This gentleman holds credentials as General Foreign Representative from the Grand Lodge of New York to all the Grand Lodges in Europe, and is now making a brief stay in London, preparatory to his Continental tour.

Of Brother Goodall's fitness for his post, the admirable Report recently presented to the Supreme Grand Council at Boston, and published in your columns, is an ample proof, and it is the opinion of some brethren in London that Brother Goodall should not be allowed to leave our shores without experiencing some slight proof of that hospitality which is so characteristic of English Masons. My object in writing is, therefore, to request that all who may desire to assist in promoting this object will kindly send their names *at once*, to Bro. Angelo J. Lewis, 36, Lincoln's Inn Fields, in order that the proper steps may be taken to invite Bro. Goodall to a fraternal banquet at an early date. The following brethren have consented to act as a preliminary committee.

Col. Fras. Burdett, P.S.G.W. of England, and representative from the Grand Lodge of Ireland, as Chairman.

Henry C. Levander, M.A.
Angelo J. Lewis, M.A.
W. R. Woodman, M.D.
Major H. W. Palmer.
Rev. W. B. Church, M.A.
R. Wentworth Little.
J. Trickett, C.E.
J. G. Marsh.
T. Wescombe.
Raynham W. Stewart.
George Kenning.

With power to add to their number.

The co-operation of the Craft in this instance, will add another link to the chain of union which already exists between British and American Masons. Anticipating a hearty response.

I remain, yours fraternally,
A MEMBER OF THE LONDON
LITERARY UNION.

To the Editor of The Freemason.

DEAR SIR AND BROTHER.—In answer to a Subscriber's query at page 129. There was no member of Grand Committee to support the Petition, and the member from Glasgow put the *veto* on it, because he had not been consulted in the matter. Had they cringed and fawned to him no doubt they would have succeeded.

There are some strange things done in Grand Committee! But more of this anon.

Yours truly and fraternally,
MONTRA.

We are requested to state that Bro. Hughan's reprint of the "Constitutions of the Freemasons" is no longer on sale, all the copies printed being sold except a few reserved for eminent Masons. The list of subscribers will be published shortly, the Earl of Zetland being at the head of the list for two copies.

POLITICS.—Politics are entirely prohibited from a Freemason's Lodge, and no brother dare attempt to propagate his views upon politics by means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the lodges close themselves. Charity to a suffering warrior, let him be a friend or foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

ANNUAL MEETING OF THE PROV. GRAND LODGE OF CHESHIRE.

Masonry has within the last few years greatly increased in popularity in the province of Cheshire, and this fact was fully illustrated on Thursday week by the large and highly-enthusiastic meeting which took place at the Music Hall, Birkenhead. In pursuance of the directions of the R.W.P.G.M. (the Right Hon. the Lord de Tabley), the annual meeting of the Prov. Grand Lodge of Cheshire was then held, and the summons was cordially responded to, not only by the Prov. Grand Officers, W. Masters, P. Masters, and Wardens in the province, but also by the members of the sister lodges in other parts of the country, who numbered in greater numbers than are usually met with at these interesting periodical gatherings. There were about 300 of the brethren present, which shows a great increase upon the gathering which took place at Macclesfield last year. The Provincial Grand Lodge was announced to open at noon, but it was some time after that hour before the members were found in their places and the business of the meeting was proceeded with.

Amongst the most prominent of the brethren present were Bros. Thomas Wilcock, W.M. 245; Daniel Wooley, W.M. 287; Peter Wills, W.M. 1088; E. G. Reass, W.M. 430; J. E. Shanks, P.P.G.S.B., Devonshire; William Rigby, P.P.G. Pur., 758; H. S. Aspinwall, W.M. 267; E. Dakin Garvin, P.G.C.; T. Armstrong, P.G.J.D., West Lancashire; William Fair, P.P.G.S.W.; John Twiss, P.G.O.; Robert Wylie, P. Assist. G.D.C., West Lancashire; J. Healing, W.M. 1264; W. H. Perrin, W.M. 336; J. Hocken, W.M. 673; J. Beresford, W.M. 104; R. W. Worrall, 721; Peter Wadsworth, W.M. 295; H. Isherwood, W.M. 322; Robert Sykes, W.M. 324; G. White, W.M. 979; J. Martin, W.M. 293; T. Stafford, P.P.D.C., 1085; C. Atkinson, W.M. 323; J. Swindells, P.G. Tyler; W. Hague, W.M. 830; J. B. Platt, P.G.J.W.; J. Barclay, P.G.S. 539; F. Jackson, jun., P.G.D.C., Cheshire; A. J. Macintyre, G.R.; Thomas Platt, P.P.J.G.D.; F. Bincker, P.G. Steward; W. Evans, W.M. 220; Horatio Lloyd, P.P.G.S.D., Cheshire, 425; E. Newbold, P.G.S.D., 247; J. A. Sharpe, P.M., 292; H. S. Alpess, P.G. Sec. West Div. of Lancashire; R. Grace, W.M., 477; G. H. Hobson, P.M., 477; E. G. Willoughby, P.P.J.W., P.M., 477; R. Meacock, P.M. 477; E. Harbord, S.W. 477; S. Jones, S.D. 477; C. Sayer, J.D. 477; J. H. Johnston, Sec. 477; J. Griffith, I.G. 477; W. R. Bainbridge, P.M. 721; C. Leedman, P.M. 220; C. J. Butterfield, Sec. 220; John Lunt, P.M. 1086; W. Archer, P.M. 1086; R. Humphreys, Sec. 606, J.W. 384 and 1113; C. Wigan, P.G.S., North Wales and Shropshire; J. Wood, Treas. 1094; J. Pemberton, S.W. 1260; &c. The brethren were requested to appear in full Craft Masonic clothing and jewels, with white cravats and gloves, and this order from head-quarters was almost unexceptionally attended to.

After some delay, the Provincial Grand Lodge was opened in proper form, Lord de Tabley taking his seat upon the throne by virtue of his office as R.W.P.G.M. The P.G. Sec. (Bro. E. H. Griffiths), after calling the roll, read the minutes of the previous Provincial Grand Lodge meeting at Macclesfield, and also the minutes of the committee of the Fund of Benevolence, which were found to be correctly recorded, and passed unanimously.

The Grand Treasurer (Bro. T. Bland, Macclesfield) read his financial statement, and reported that the expenditure last year was very large, in consequence of the disbursements for the Zetland Testimonial, the Palestine Exploration Fund, the Cheshire Educational Institution, &c. Notwithstanding these extra demands, however, he reported that there was a balance in hand of £1371 5s. 1d. He proposed that, in addition to the money already invested with the Birkenhead commissioners a further sum of £200 should be so disposed of. The accounts, with the proposed disposal of the sum of £200, were unanimously adopted.

The P.G.M. then nominated Bro. T. Bland as the P.G. Treasurer, and in doing so thanked him very much for the trouble he had taken and the ability he had shown in the discharge of the duties of that office.

Bro. Bland's election was confirmed by acclamation.

The R.W.P.G.M. then proceeded to nominate his Grand officers for the ensuing year, and the following brethren were unanimously elected:—G. Cornwall Leigh, M.P., R.W.D.P.G.M.; Captain Cope, P.G.S.W.; Henry Bulley, P.G.J.W.; Rev. G. H. Hobson and Rev. F. Terry, P.G. Chaplains; John Wood, P.G.R.; E. H. Griffiths, P.G. Secretary; Charles Dutton, P.G.S.D.; James Hampson, P.G.J.D.; F. Jackson and W. J. Bates, P.G.D. of C.; — Bratton, P.G. Superintendent of Works; J. C. Cheetham, P.G.S.B.; J. Harold, P.G.P.; J. Twiss, P.G.O.; J. Swinbanks, P.G. Tyler; J. H. Johnston, T. K. Stevenson, T. Leighton, O. Jones, J. Sillitoe, H. M. Barclay, P.G. Stewards.

In accordance with former practice, the R.W.P.G.M. then addressed the Provincial Grand Lodge on the condition of Masonry in Cheshire, and he remarked that he was happy to be able to congratulate the Craft on its continued prosperity, thanks to the efforts of the masters and brethren of the different lodges within the province. He also congratulated the brethren upon the successful efforts they had made in securing the admission of Bro. Saxby to the benefits of the Masonic Institution, and counselled the brethren to be unanimous in their votes as to any candidate who might be brought forward, as the only means of securing his admission. He concluded by thanking the grand officers and brethren for the sympathy they had shown to him during the past year, and for the cordial reception he had always met with when attending the Provincial Grand Lodge, and he assured them it would be always his endeavour to merit their support and confidence.

Bro. Captain Cope was re-appointed chairman of the committee of the Fund of Benevolence.

After considerable discussion it was agreed, on the motion of Bro. Latham, seconded by Bro. Fair, that the consideration of the nomination of the most deserving candidate by the Provincial Grand Lodge of Cheshire for admission to the Boys' School should be referred to the committee of the Fund of Benevolence, to meet in about ten days for that purpose.

The R.W.P.G.M. proposed a vote of thanks to the Rev. Mr. Sandberg, vicar of St. John's, for the use of his church for the day's services; and this proposition was unanimously adopted.

Lord de Tabley announced that he would hold the next Provincial Grand Lodge meeting at Congleton, where it had not been held since 1852.

This was all the business set down on the paper for disposal.

The Provincial Grand Lodge then proceeded from the lodge room to St. John's Church, by way of Atherton-street and Grange-lane, where a large crowd had assembled to witness the display. The following was the order of the procession:—

Two Tylers, with drawn swords.

Music.

Union flag.

Brethren not members of any lodge, two and two. The County Lodges, according to their numbers, and each in the following order juniors going first:—

The Clarendon Lodge, Hyde, No. 1166.

Banner; Tyler, with drawn sword; Brethren, two and two; Inner Guard, with a sword; Stewards, Deacons, Secretary, Treasurer, Chaplain, Wardens, Past Masters, W. Master.

The Ashton Lodge, Cheadle, No. 1140.

The Oakwood Lodge, Romiley, No. 1126.

The Royal Edward Lodge, Staleybridge, No. 1088.

The Lodge of Four Cardinal Virtues, Crewe, No. 979.

The De Tabley Lodge, Knutsford, No. 941.

The Endeavour Lodge, Dukinfield, No. 830.

The Ellesmere Lodge, Runcorn, No. 758.

The Lodge of Independence, Chester, No. 721.

The Combermere Lodge, Seacombe, No. 605.

The Zetland Lodge, Birkenhead, No. 537.

The Eaton Lodge, Congleton, No. 533.

The Mersey Lodge, Birkenhead, No. 477.

The Lodge of Unity, Macclesfield, No. 467.

The Lodge of Fortitude, Newton, No. 461.

The Lodge of Fidelity, Dukinfield, No. 430.

The Lodge of Sincerity, Northwich, No. 428.

The Cestrian Lodge, Chester, No. 425.

The Samaritan Lodge, Sandbach, No. 368.

The Lodge of Industry, Hyde, No. 361.

The Lodge of Benevolence, Marple, No. 336.

The Moira Lodge, Staleybridge, No. 324.

The Lodge of Concord, Stockport, No. 323.

The Lodge of Peace, Stockport, No. 322.

The Lodge of Unity, Crewe, No. 321.

The Lodge of Loyalty, Mottram, No. 320.

The Lodge of Union, Macclesfield, No. 295.

The King's Friends' Lodge, Nantwich, No. 293.

The Lodge of Unanimity, Stockport, No. 287.

The Lodge of St. John, Stockport, No. 104.

The Lodge of Unanimity, Dukinfield, No. 89.

Union Flag. P. G. Tyler.

Past P. G. Pursuivants. P. G. Pursuivant.

Floor cloth of the first degree.

Past P. G. Organists.

P. G. Organist.

Past P. G. Directors of Ceremonies.

P. G. Assistant Director of Ceremonies.

P. G. Director of Ceremonies.

Floor cloth of the second degree.

The Tracing Board, borne on a pedestal by a Past Master of a Lodge.

Past P. G. Sword Bearers.

Past P. G. Superintendents of the Works.

P. G. Superintendent of the Works.

Floor cloth of the third degree.

Past P. G. Deacons.

P. G. Secretary, with the Book of Constitutions.

Past P. G. Registrars.

P. G. Registrar, with his bag.

P. G. Treasurer.

Past P. G. Chaplains.

Past P. G. Wardens.

Visiting P. G. Officers, two and two, according to rank, juniors going first.

The Corinthian Light, borne by a Past Master of a Lodge.

The Column of P.J.G. Warden, borne by a Past Master of a Lodge.

The P.J.G. Warden, with the Plumb Rule.
P.G. Steward of the year, with Wand. } P.G. Lodge. } P.G. Steward of the year with Wand.
The Doric Light, borne by a Past Master of a Lodge.
The Column of P.S.G. Warden, borne by a Past Master.
The P.S.G. Warden, with the Level.
P.J.G. Deacon.
P.G. Steward of the year with Wand. } The P.G. Chaplain, bearing } P.G. Steward of the year with Wand.
THE SACRED LAW on a Cushion.
Past D.P.G. Master.
The D.P.G. Master, with Square.
The Ionic Light, borne by a Past Master of a Lodge.
A Past P.G.M., or other Brother of eminence, bearing the Mallet.
P.G. Steward of the year, with Wand. } The Standard of } P.G. Steward of the year, with Wand.
the P.G. Master. }
The P.G. Sword Bearer.

The Right Worshipful the PROVINCIAL GRAND MASTER.

P.S.G. Deacon.

P.G. Tyler, with drawn Sword.

On arriving at the door of the church the procession halted, and the brethren opened to the right and left, faced inwards, so as to leave room for the P.G. Master to pass up the centre, he being preceded by his standard and sword bearers; the P.G. officers and brethren following in succession from the rear, so as to invert the order of procession.

Full cathedral service was given, the choir consisting of Bros. Edmondson, Baker, Wilson, Parker, T. J. Hughes, and Armstrong, assisted by Miss Green and Miss Phillips, and the choir boys of St. Peter's parish church, Liverpool. Bro. Twiss P.G.O. of Cheshire, presided at the organ, and played an appropriate voluntary while the brethren were entering the church. The responses were Tallis's, the Psalms for the evening being sung to chants by Haverhall, Russell, and Goss, while the "Magnificat" and "Nunc Dimittis" were Boynton Smith's in E. flat. The anthem was "Great is the Lord" (Dr. Hayes), and the hymn before the sermon was the 100th Psalm, sung partly in unison and partly in harmony, the concluding selection being Mendelssohn's fine chorale from "St. Paul," "Sleepers, awake." With the exception of the chant from the Psalms, which was somewhat wanting in precision and certainty, the choral service was rendered with true devotional spirit, the organ accompaniments being played in admirable taste and with fine effect. The sermon was preached by the P.G.C. (Bro. Hobson), who chose for his text the 12th verse of the 10th chapter of Romans, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich to all that call upon Him." In the course of his discourse the preacher referred at some length to the distinguishing features of Masonry, which recommended itself to the favourable consideration of every man, because it sought not his own glory, but the glory of God; and the welfare of mankind. A collection was afterwards made in aid of the Birkenhead Borough Hospital and the provincial fund of benevolence. The brethren observed the same order in returning from Church to the Music Hall, where the Provincial Grand Lodge was duly closed. Mr. Superintendent Birnie, with three inspectors and twenty-five constables, was on duty at different points along the route, but their services were merely confined to keeping the observers in their proper position. The band of the 2nd C.R.V. accompanied the brethren to and from the church.

Shortly after the return of the brethren from church a banquet was served in the Music Hall, to which about 200 sat down, Bro. Stokes, of Seacombe, being the purveyor. Lord de Tabley presided, and was supported right and left by the officers of the Provincial Grand Lodge. The musical arrangements, which were admirably carried out, were under the direction of Bro. Twiss, P.G.O. (who presided at the piano-forte), assisted by Bros. Edmondson, Baker, W. Parker, T. J. Hughes, and T. Armstrong. After proposing the toast of "The Queen," which was most cordially received, the R.W.P.G.M. gave the toast "The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family," and in doing so he said he was happy to drink not only to the prince as Prince of Wales merely, but as P.G.M. of England. The toast was responded to with great enthusiasm. "The Cambrian Plume," a new song by Brinley Richards, was sung by Bro. Hughes with great spirit, and loudly cheered. The principal remaining toasts were:—"The Earl of Zetland, M.W.G.M., and the Officers of the Grand Lodge" (responded to by Bro. McIntyre, G.R.); "Lord de Tabley" (proposed by Bro. Cope, P.G.S.W.); "The R.W.P. Grand Masters of Neighbouring Provinces" (responded to by Bro. H. S. Alpess, P.G. Sec., W. Lancashire, &c.). The Grand Stewards deserve especial notice for the indefatigable zeal they displayed at the banquet and throughout the day's proceedings with the view of securing the comfort and satisfaction of all the brethren. After the concluding toast, "All Poor and Distressed Masons," the brethren separated, all expressing their pleasure at the result of the day's doings.

PROVINCIAL GRAND LODGE OF CUMBERLAND AND WESTMORLAND.

The Annual Festival of the Masonic Province of Cumberland and Westmorland was held at Maryport, on Wednesday, the 8th inst., under the auspices of the Lodge of Perseverance, 371. The brethren having met at the lodge-room about 11 o'clock, the craft lodge was opened by the W.M. of the Maryport Lodge. About an hour later, at "high twelve," the Grand Officers were announced, and the R.W. Grand Master, Lord Kenlis, having taken his seat on the throne, the Prov. Grand Lodge was opened in ample form. His lordship was supported by the following retiring and P.G. Officers:—Bros. J. Whitwell, M.P., D.P.G.M., Kendal; Dr. Greaves, P.D.P.G.M., Penrith; E. Bushier, S.G.W., P.G.S.B. of England, Kendal; G. G. Boulton, J.G.W., Penrith; Rev. Jas. Simpson, G. Sec., Kirkby Stephen; J. Lemon, G. Treas., Wigton; J. Bowes, G.R., Warrington; Rev. T. R. Holme, G.C., P.P.G.C. of South Africa, Whitehaven; C. Morton, P.S.G.W., Whitehaven; H. F. Faithfull, P.J.G.W., Cockermouth; W. B. Gibson, P.S.G.W., Whitehaven; W. Hayward, P.S.G.W., Carlisle; Rev. A. F. Curwen, P.G.C., Harrington; F. Binckes, 33°, Secretary Boys' School, London, &c. Amongst the other members of lodges present were Bros. Gawith (129), Kendal; J. Barr, Hughes, Spittal, Windross (119), Whitehaven; Sealby, W.M., J. Lawson, Rev. W. Beeby, Jones, Brooker (371), Maryport; McKelvie, Cooper, Fearon, J. Adair (872), Whitehaven; Rev. J. Pearson (962), Workington; R. Robinson, J. Pearson, Rev. W. Williams, W. Shilton, Braithwaite, Evening, Hewitson, Hammill, Bolton, Potts, Brown, Lewthwaite (1002), Cockermouth; J. Yeather, J. Banks, J. Wood, Lamouby (1073), Keswick; and many others.

The minutes of the preliminary meeting at Whitehaven having been read and confirmed, the business of the province was then gone into, after which the customary procession was formed, headed by the band of the 3rd C.A.V., playing the very appropriate quick-step of the "Entered Apprentice." The streets through which the procession passed were completely lined with spectators, notwithstanding the unfavourable state of the weather, and in a few minutes St. Mary's Church was quite filled.

Prayers were read by the Rev. W. Beeby, and the sermon was preached by the Rev. T. R. Holme, the Prov. Grand Chaplain. The Rev. Brother delivered an excellent discourse from the following text:—1 Peter, iii. v. 8, "Love as brethren; be pitiful, be courteous." He showed that the words of his text conveyed very much the same meaning as those which were most inculcated on all members of the fraternity which they to-day represented, and that was the continual exercise of their three great principles—Brotherly Love, Relief, and Truth. No doubt all men yearned after a fellowship with one another, and woe to him who for any reason cut himself off from sharing the joys and the sorrows of his fellow-creatures. But, as things were, there was nothing but a need felt, and they were checked by things within and things without themselves from finding means to satisfy that need. Now, Freemasonry professed to supply what they wanted. Its members were called "The Brethren"—were expected to hear one another's burdens—to love one another. Freemasons were all brethren, because they desired the same thing, walked after the same rule, and aimed at the same end. They were fellow-pilgrims through a foreign land; they had the same trials to encounter; the same joy and peace in relieving; the same heavenly home preparing for them. If their hopes were not mere pretence, then their brotherhood must be real. All true Masons were like polished mirrors; kept by the Holy Spirit true to their principles, and unspotted from the world, they each reflected some of the attributes of their great Father. The merciful man feebly recalled the memory of His compassion, and reflected the faint image of His goodness. His hand was seen to be the substance whose shadow was the generosity of the liberal; and through His power the chastened servant bore meekly and willingly that which his Father might please to call on him to bear. Thus, then, there was a noble harmony of different qualities, and pursuits, and virtues among the brotherhood. They ought to be one family—the wisdom of age, the sobriety of middle age, and the strength of young all twined together, and growing a garden blessed of their God.

At the close of Divine service, a collection was made in aid of the charities of the town, after which the procession was re-formed and returned to the lodge-room. The Grand Master then invested his officers for the ensuing year as follows:—

Bro. Nicholson, 371, Maryport, Senior Warden;
Bro. W. Wilson, 129, Kendal, Junior Warden;
Bro. Rev. J. Pearson, 962, Workington, Chaplain;
Bro. Rev. J. Losh, 872, Whitehaven, Assist. Chaplain;
Bro. Rev. J. Simpson, 129, Kendal, Secretary;
Bro. J. Lemon, 327, Wigton, Treasurer;
Bro. J. Pearson, 1002, Cockermouth, Senior Deacon;
Bro. Sealby, 371, Maryport, Junior Deacon;
Bro. Gawith, 129, Kendal, Director of Ceremonies;
Bro. Hughes, 872, Whitehaven, Assistant-Director of Ceremonies;

Bro. Spittal, 872, Whitehaven, Superintendent of Works;

Bro. Barr, 119, Whitehaven, Sword-bearer;
Bro. White, 872, Whitehaven, Tyler.

The Grand Lodge having been closed in ample form, the brethren marched in procession to the Athenæum, where an excellent banquet had been provided by the host of the Golden Lion Hotel. The Grand Master presided, and was supported right and left by Bros. Whitwell, Greaves, Beeby, Iredale, Bowes, Boulton, Pearson, Simpson, Lemon, Binckes, Curwen, Faithfull, Gibson, Williams, Hayward, &c. The following was the toast list: "The Queen, the daughter of a Mason," "P.G.M. the Prince of Wales, and the Princess of Wales," "The M.W.G.M. the Earl of Zetland, K.T.," "The R.W.D.G.M. Earl De Grey and Ripon, and the rest of the officers of the Grand Lodge," "The R.W.P.G.M. Lord Kenlis," "The D.P.G.M. Bro. Whitwell, and the rest of the officers of the P.G.L.," "The Past Provincial Grand Officers," "The Lodges of the Province," "The W.M. of the Lodge of Perseverance, 371," "The Visiting Brethren," "All Poor and Distressed Masons," "The Tyler's Toast."

We may add that the province is in a most flourishing condition, thanks to the energy displayed by the present Grand Master, Lord Kenlis, since his appointment on the decease of the late Bro. F. L. B. Dykes. The lodges in the two counties are as follows:—Sun, Square, and Compasses, 119, Whitehaven; Union, 122, Kendal; Union, 310, Carlisle; St. John's, 327, Wigton; Unanimity, 339, Penrith; Perseverance, 371, Maryport; Holy Temple, 412, Longtown; Eden Valley, 812, Appleby; Lewis, 872, Whitehaven; Sun and Sector, 962, Workington; Skiddaw, 1002, Cockermouth; Greta, 1073, Keswick; Underley, 1074, Kirkby Lonsdale; Solway, 1220, Silloth.

METROPOLITAN MASONIC MEETINGS

For the Week ending September 25, 1869.

Monday, September 20.

Lodge No. 720, "Pannure," Balham Hotel, Balham.
" 901, "City of London," Guildhall Coffee House, Gresham-street.

Camden Lodge of Instruction, No. 704, Adelaide Tavern, Haverstock Hill, at 8; Bro. T. A. Adams, Preceptor.

Tuesday, September 21.

Board of General Purposes, Freemasons' Hall, at 3.
Lodge No. 73, "Mount Lebanon," Bridge House Hotel, Southwark.

" 95, "Eastern Star," Ship and Turtle Tavern, Leadenhall-street.

" 435, "Salisbury," 71, Dean-street, Soho.

" 704, "Camden," York and Albany, Albany-street, Regent's-park.

" 857, "St. Mark's," Horns Tavern, Kennington.
Chapter 19, "Mount Sinai," Anderson's Hotel, Fleet-st.

" 186, "Industry," Freemasons' Hall.
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Com. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.

Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8. Bro. C. A. Cottebrune, Preceptor.

Wednesday, September 22.

Lodge of Benevolence, Freemasons' Hall, at 7.
Lodge No. 507, "United Pilgrims," Horns Tavern, Kennington.

" 753, "Prince Frederick William," The Knights of St. John's Tav., St. John's-wood.

" 754, "High Cross," Railway Hotel, Northumberland Park, Tottenham.

Chapter 820, "Lily of Richmond," Greyhound Hotel, Richmond.

United Strength Lodge of Instruction, No. 228, Bull and Gate, Kentish Town road, at 8. Bro. J. N. Frost; Preceptor.

Thursday, September 23.

House Committee, Girls' School, at 4.
Lodge No. 65, "Prosperity," Guildhall Coffee House, Gresham-street.

" 766, "Wm. Preston," Clarendon Hotel, Anerley.

" 1056, "Victoria," George Hotel, Aldermanbury.

" 1150, "Buckingham & Chandos," Freemasons' Hall, Finsbury Club of Instruction, "Jolly Anglers Tavern," 42, Bath-street, City-road.

Friday, September 24.

Lodge No. 780, "Royal Alfred," Star and Garter, Kew.
Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.

United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington 7.30.

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

Saturday, September 25. (Nil.)

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 10d.—*Advtr.*

YOUNG FREEMASONS.

The distinguishing characteristic of the true Freemason's heart being, as the initiated are aware, Charity, it is a little curious that the three benevolent institutions possessed by the Craft, and of which it is rightly proud, should not be more generally known to the brethren. We are aware that this statement will take many of our readers by surprise, and that, according to popular belief, the members of the Masonic body are active administrators of all connected with their order. Nay, we shall be surprised if the Freemasons themselves are not disposed to question the allegation that their benevolent institutions are inadequately known to them, and if they do not point to their noble subscription lists, their successful annual festivals, their long and increasing array of vice-presidents and life governors to prove the erroneous character of the charge. But statistics are on our side, and if a return were furnished of the members who have paid personal visits to the Boys' School, the Girls' School, or the Institution for Aged Freemasons and their Widows, in any given year, the return would be surprisingly small. Deduct the several house committees and their friends, and the number of annual visitors would be reduced to an insignificant per-centage of the Craft. But there is another and simpler way of proving how little the Masonic charities are known, so far, that is, as domestic arrangements and internal economy, and discipline are concerned. Let the reader, be he Mason or non-Mason, ask those of the Order whom he may happen to meet, what they know of its charities, and ninety-nine times out of a hundred he will find that their personal inspection has never extended to all three institutions, and that in a majority of cases, they have seen none. This should not be. The men who give these unsatisfactory answers will most of them brighten up wonderfully when the question of subscription comes on, for they have given liberally, and will give liberally again; but they take it for granted that their money will be well applied, and only have not visited these places, because it has not been urged upon them with authority. We believe that no greater filio could be given to the Order of which his Royal Highness the Prince of Wales has just been made a Grand Master, than inducing every one admitted to visit the charities for themselves. There need be no appeal for subscriptions, nothing to swell the cost of initiation, nothing absolutely compulsory. But if the masters and officers of metropolitan lodges thought fit, a visit to the Girls' School might easily be made a regular preliminary to passing from one degree to another. A visit to the Boys' School might be made at a corresponding stage, while the asylum for the aged could be inspected as a matter of course at a period it would be easy to define.

The Boys' School is a fair illustration of the difference between the interest which impel men to subscribe, and the interest which leads them to inspect. It lies at the very core of modern Freemasonry. It has been made the subject of more eloquent and heart-stirring appeals than any other institution connected with the Craft: it has been "pushed" energetically and unceasingly for years, and its building-funds, its festivals, its foundation-stones, its needs, and its successes have been in the mind of every Freemason who has interested himself in the charities of the Order, or has even been a regular attendant at the banquets of his Lodge. You could, in either case, never get away from the Boys' School for long. It would not be hid. Its wants were always asserting themselves, the benefits it was eager to confer were ever coming to the front, and the Masonic world has thus been called upon to "give, give," with a persistency and effect highly creditable to all concerned. Everybody knew what a certain pleasant presence at their meetings meant; and that the geniality, humour, and good fellowship of one guest would be subordinated before the evening was out to the purpose of procuring subscriptions or donations, of marking a brother down as steward, or of whipping up the languid, or stimulating the benevolent among that staid friends. It has been recorded of Colonel Sockdolliger, the American blacksmith with a mania for whipping ministers, that he with ferocious playfulness, gave his victims their choice as to their mode of taking the licking he was bound to administer. "Some takes it fightin', some talkin', some lyin' down," said he aloud, as he oiled his terrible strap, and the sentiment has perhaps occurred to Freemasons, when, by an infallible and agreeable token, they saw they would have to open their hearts and pockets to the claims of the Boys' School before they went away. So far as our observation goes, they have always taken it talking, and taken it well, but as a rule have never seen the establishment they have heard so much of.

This is at Wood Green, a few minutes' railway ride from King's-cross, and is from first to last one of the most perfect institutions in the United Kingdom. The only possible plea against it might be that it is too sumptuous, that its domestic arrangements are on a scale which its pupils never saw before they came, and can never hope to taste after they leave; but to such objectors the committee have a ready, and as it

seems to us, a sufficient answer. No boy is to feel himself in the slightest degree the recipient of charity. As high a standard of honour shall be upheld here as at the great public schools; and in all matters of detail our aim shall be to give our lads as good an education as possible, using the term in its largest sense. Thus considered, the play hours and the home-life of the school are as important as its times of study; and the building and its rules and arrangements are eminently calculated to carry out the committee's view.

An institution for providing for and educating the sons of indigent Freemasons dates from 1798, but up to the year 1857 the boys were clothed and sent to schools in the neighbourhood of their several homes. In the latter year twenty-five boys were taken into a temporary house at Wood-green, in 1859 the committee were able to accommodate seventy boys, and in 1862 the present magnificent erection was commenced. Its noble frontage strikes the visitor first. Standing well back from the road and on a spacious lawn, it looks what it really is, a collegiate institution upon which no money has been spared. Old trees wave their branches before it, and lend the dignity of age to what is essentially new, and the brilliant show of flowers in the garden of the head master's house close by is relieved by the bright verdure of the close-cropped grass of the school. The garden, you learn, was attached to the old mansion which was purchased and pulled down to make way for the stately pile before you. This consists of a central block of three storeys, with a large oriel and a high roof with dormer windows. To this are added two wings, one containing the dining-hall and the other the school-rooms and library. There are also handsome towers, a deep porch lit by a stained glass window, and within the entrance a graceful group of statuary, the last two items being gifts.

But the boys themselves are the best ornaments, and after we have traversed corridors one hundred and forty feet long, noted the exquisite cleanliness, mathematical order, and extreme airiness of the bedrooms, visited the kitchen, sculleries, and laundries, all fitted with the best mechanical contrivances for saving labour, we asked to be introduced to the young people for whom all these preparations are made. They are at cricket in one of the fields belonging to the school, for it should be mentioned that a farm is attached to it, and that it stands on land which has been advantageously bought, and by means of which its advantages of situation can be maintained intact. Some of them are, however, staying late in school, and as we pass by their desks to the library beyond, the names of the pupils who have distinguished themselves emblazoned on the wall (one of the prizes given is for having gained the good opinion of school-fellows, and is conferred by a ballot in which all take part); pass, too, the "largest black-board in Europe," with diagrams still left on it; the intelligence that a boy who had just left "obtained the star in four subjects out of five at the Cambridge middle-class examinations"—they all seem to speak of systematic and efficient instruction. Indeed, the course includes a sound English education, with Latin, French, and German, mathematics in every shape, and drawing. There are four masters in all, besides a drill instructor and a teacher in drawing, and 101 boys are clothed, educated, and provided for from the age of six years and a half (the minimum) to fifteen. The building, which is really a model of what a school ought to be, has cost £40,000, and the domestic and educational expenditure on the boys amounts to £36 12s. 2½d. per head, or including office expenses, rates and taxes, and extras, to £46 15s. 1d.

The infirmary, the swimming bath, the gymnasium, the library well stocked with handsome books and philosophical instruments, and the right of entry to which is a kind of reward for discreet behaviour, all speak volumes as to the thoughtful care of the school committee. The infirmary, which was empty at our visit, is completely isolated—strong doors and separate staircases shutting it off effectually from the rest of the house. The plunge-bath holds 6,500 gallons of water, and is under cover, is lined with white tiles, and has separate dressing closets; while the gymnasium is second only to the splendid one at King's-cross belonging to the German Society. We are introduced to the boys here. Clambering up poles, hanging by the hands from ladders and over well-stuffed and protective mattresses, vaulting on dumb horses, swinging on ropes practising a mild kind of trapeze, performing great feats with rings and handles, and all laughing and shouting at once, they make the vast chamber ring again. Nothing is wanting for gymnastics, and nothing is left untried. There is plenty of noise, and abundance of enjoyment. The gymnasium was built for its present purpose, and when its active denizens recover breath they are hearty in its praise. They are fine, gentleman-like lads, dressed in well made suits of good broad-cloth, and with nothing to distinguish them from the pupils at any other public school. The definition of the Committee, "that the object of the institution is, by eliminating from its administration all trace of charity in the cold signification of the word, to elevate the moral tone of the pupils," is felt to be truthful before you have conversed with the lads five minutes. But no written description

can bring the peculiar merits of this Wood-green establishment fairly before the reader. There are about it, over and above its material excellences and architectural splendour, a thousand delicate lights and shades, all implying that it constitutes a tenderly watched and gently disciplined home to those to whom it opens its charitable doors. It must be seen to be appreciated, or even understood; and often as Freemasons may have heard the claims and excellencies of "the Boys' School" urged at their lodge-meetings, the day of their first visit to it will be ever after marked with a white stone, for it will prove how far short of its real merit has been every word spoken in its praise. Those who remember the caution taught at their initiation should inspect it, to see that the funds they give for benevolent purposes are properly applied; those who value the pillars of their Order should go to see how stable and sound this chief one is; the man recently admitted should go, in order that he may comprehend what his apron means—in other words, the practical fruit of the lessons impressed upon him; and the old and "rusty" Mason should go to see what the stirring doings and the new blood of the last half-dozen years have brought about. In short, every Freemason who shrinks from being branded as lukewarm ought to make himself acquainted with the establishment we have described as soon as practicable. There is no difficulty about admission, the way is easy, the time occupied insignificant, the expense to Londoners nominal, and the duty obvious—so that there can be no reason save supineness or indifference for holding back.—*Daily News*, Sep. 10.

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