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Reviews.

The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland, &c.; edited by the Rev. JOHN EDMUND COX, D.D., F.S.A., P.G. Chaplain, &c. London: Richard Spencer, Great Queen-street.

The judgment which this work has already elicited at the hands of certain literary critics—some of whom *may*, but most of whom assuredly *do not*, belong to the Masonic Order—is probably known to many of our readers, especially as we more than hinted at the fact in our last week's leader. The *Standard* has written fairly and sensibly upon it, albeit a vein of dry humour runs through the review; but the *Observer's* remarks are conceived in such bad taste as to render its criticism comparatively valueless. Now, we hold that Bro. Spencer has really conferred a boon upon the Masonic reading public by the publication of this work, and our thanks are due to him more particularly for the reprint of what we may now term the "Roberts' Constitutions, the earliest printed copy of Masonic regulations extant, and which is, on good grounds, believed to be the only copy of the edition now in existence. These curious "Old Constitutions" possess a quaintly-written preface, and the traditional history of Masonry commences with the following invocation or prayer:

"The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro' the goodness of the Holy Ghost, Three Persons in one Godhead, be with our beginning, and give us His grace so to govern our lives, that we may come to His bliss, that never shall have end. Amen."

(To be continued.)

On the Advantages of Gas for Cooking and Heating; by MAGNUS OHREN, A.I.C.E., Secretary of the Crystal Palace District Gas Company.

This pamphlet, which we have read carefully, is calculated to convince the most sceptical as to the saving to be effected from the use of gas for the purposes advocated by the author, whose well-known reputation as a scientific engineer stamps his opinions on the subject with a high value. In this instance, moreover, details and proofs are cited which render his positions impregnable, and entirely remove theories into the domain of facts.

FREEMASONRY & ISRAELITISM.

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

XXI.

Notwithstanding that I have occupied so much space in the columns of THE FREEMASON, in exhibiting what I consider some of the proofs to be found in history of the identity of the Gothic race, especially of its great Saxon branch, with the Ten Tribes of Israel, I have by no means exhausted them. There are other points of identity which will present themselves to the student, and which, if not so striking as those I have selected, are sufficiently so to suggest that proofs of Israel's identity with the Saxon race are to be found in great profusion in sacred scripture and profane history. If they are not proofs of the identity of the Saxons with "Israel," "Ephraim," or the "Ten Tribes" so long supposed lost, they exhibit a number of coincidences of the most extraordinary kind known in ancient or modern times. No believer in the history of the Hebrew race, from the call of Abraham to the overthrow of the kingdoms of Israel and Judah, and the final overthrow of the latter by the Romans, in the first century of the Christian era, can, I think, reconcile to himself the idea, that ten-twelfths of that people, who had been chosen by the Almighty to preserve, as in a sacred depository, the knowledge of His being and worship—when all the world had plunged into the darkness and licentiousness of idolatry—and whose preservation, restoration, and final and unparalleled glory, as a people, occupy so large a portion of the prophetic writings, were destined to be kept out of sight—"lost"—in no way employed in bringing about that emancipation, restoration, and universal dominion so emphatically and reiteratedly predicted of them, as to constitute, as it were, the central page of prophecy. The two tribes known as Judah, or the Jews, are not "lost," but are, and have been for nearly two thousand years, the witnesses, all over the world, of the truth of those terrible prophecies which foretold the punishment, dispersion, and affliction that should follow upon their persistent violation of the Law, and rejection of the Divine promises. With a conviction of their obligation to keep the Law, but unable to do so, as outcasts from their land, and destitute of an altar and of a sacrifice, Judah, or the Jews, wander abroad, sighing and praying for a return to the land of their forefathers. But while Judah is thus answering one of the great purposes of God, in testifying to the verity of the Word that was written so many ages ago, can it be believed that Israel, of whom it is written, "O, Israel, thou hast destroyed thyself, but in me is thine help, I will be thy king: where is any other that may save thee in all thy cities?" (Hosea xiii. 9, 10), and of whom, also, so many and such wonderful things are predicted, as to themselves and as to their relations with the nations—can it be believed that these were to be as a light put under a bushel, for the space of 2500 years, and then, in some miraculous way, to come forth as a numerous people—a great people, possessing the Islands—a people unto whom kings shall bow down, into whose lap the nations shall pour their riches, and at whose footstool they shall do homage? This is not the way in which the G.A.O.T.U. has been found, in past history, to govern the world. Progression seems to be the Divine law; and it is exhibited in nations as in indi-

viduals. Under the Divine guidance, men and nations prepare themselves to occupy the place and do the work which tend to the consummation of the Divine purpose in relation to the human race; and it is reasonable to believe, independently of all predictions pointing in that direction, that during the time the world and the church have been fancying the Ten Tribes to be "lost," or to have been found only in a few isolated spots in the East, living in small communities, in no way contributing towards the accomplishment of the Divine purpose, they have been instrumentally employed in effecting those great changes which, during the last 1500 years, or so—proceeding from the very regions into which Israel was carried captive, and having their foundation laid by the Gothic race, in the diffusion by them of those Divine truths which were revealed to their forefathers—have been progressively making "the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose," because "preparing a highway for our God." I thus now put the question upon a purely rational basis, apart from all prophetic intimations, in the hope that it may lead to such reflection, on the part of some who have followed me in these disquisitions, as will induce them to meditate more deeply on the wonderful harmony between the prophecies relating to Israel, after her captivity, and the history and character of the Saxon race, of which I venture to think I have given some glimpse. But there is one prophecy to which I cannot help referring, as it appears to me to be, more, perhaps, than any other, incompatible with the common notion of the disappearance of these tribes, until shortly before the time shall arrive for their restoration to their own land. In Isaiah lxi. 9-11, we read, "Their seed shall be known [or illustrious] among the nations, and their offspring among the people: all who see them shall acknowledge them, that they are a seed which the Lord hath blessed For as the earth pusheth forth her tender shoots, and as a garden maketh her seed to spring forth, so the Lord Jehovah shall cause righteousness and praise to spring forth in the presence of all the nations." It is thus that the people that have come of Israel are to become known, or illustrious, *as a people*, among, or in the midst of, the nations—not *as Israel*; for, as we have seen, they were for a time not to be known, or identified either by themselves or by others, although, as we now know, they have been all along doing Israel's work; or the work which it was predicted Israel should do. The meaning of the prophecy, I take it, is, that they are to be distinguished amongst the nations, as an extraordinary and a superior people whom the Lord hath blessed. They are to be a prosperous people—pre-eminently prosperous. And they are to be a people eminently religious, for they are to be clothed with "the mantle of righteousness, and with the garments of salvation" (ver. 10). They are thus to appear *as a nation*. The worship and service of God are to be identified with them; and the acknowledgment of Him as their Creator, Redeemer, and Governor, is to be nationally made, as is found to be the case, not only in England and her dependencies, but in all Saxon nations. This, as I have said, is not a people who are to break forth suddenly upon the world. They are progressively to become thus distinguished; their growth is to be gradual, and, like the seed which has sprung forth and arrived at maturity they are to cast their seed abroad, gradually widening the area they occupy. They are to "take root." "Israel shall

blossom and bud, and fill the face of the world with fruit" (Isaiah xxvii. 6). Nothing could more beautifully, or more expressively, depict the gradual mingling of Israel with the people, in all the regions of the earth, just as the Saxon race has been, and are being mingled. And it is through them that "the Lord God will cause righteousness and praise to spring forth before all the nations," as we see He is doing.

Wonderful, indeed, must the course of the Divine government appear to the diligent and reflecting student, as he traces it from the mission of Abraham, through the chequered history of Israel, if he even goes no further than the captivity of the Tribes by the Assyrians and Babylonians. To speak of nothing beyond the subject of which these papers purport to treat—the captivity of the chosen people, and their future, with the relation which one portion of them was to bear to the rest of mankind, and the blessings they were to be the means of conferring upon them—it may be unhesitatingly affirmed, that the captivity of the Tribes was, in itself, the instrument of incalculable benefit to the rest of the world. It brought them into contact with the Western races. In place of the *Shemitic* Assyrians, with whom Israel had to do at the close of the seventh century before Christ, and of the *Hamitic* Chaldeans, under whose power a portion of them were, during the first two generations of the sixth century, the Indo-Germanic (*Japhetic*) race of Persia now comes to the front. At the same time Grecian influence was beginning to make itself felt in Egypt, and Daniel made known the true God and exercised those wonderful powers which compelled an acknowledgment of His omniscience and omnipotence. That the Persians "bring about a purer conception of God, and introduce a purer code of morality," says Haneberg, "is not to be regarded as an isolated fact. There was felt among all civilised nations, about a generation before the appearing of Cyrus, a great intellectual awakening. That period was characterised, in Greece, by the first movements of the comprehensive philosophy of Pythagoras; in Bactria, by the rise of Buddha; in China, by that of Kong-fu-tse (Confucius) and Lao-tse. But nowhere was this movement carried out more systematically and successfully than among the Persians." Daniel was not a prophet of Israel, but of the nations; and, for becoming so, the position he occupied in the Babylonian and Medo-Persian courts peculiarly fitted him.

It is impossible to estimate the amount of true light and Divine knowledge which, through the prophet Daniel and his captive companions, who occupied so high a position in these courts of Babylon and Medo-Persia, was diffused, or how far they were the means of influencing the religion and morals of the nations around. But we know, as already said, that the outburst of light which thus occurred, and which, spreading, as it were, from that region in which the captive tribes originally had their place, was not a solitary instance of such an outburst from the midst of these chosen, wonderfully preserved, and wonderfully employed people. But this must form the subject of another paper.

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

ISRAELITISH ORIGIN OF THE ANGLO-SAXON RACE.

Dr. Moore, in his "Lost Tribes and Saxons of the East and the West," says: "If we could but clearly demonstrate our unbroken descent as Englishmen from the house of Israel, and believe the Prophets, with what interest we should look upon the promises made to Israel, and try to read our destiny in the Bible!"

I read, weekly, with very great interest, Bro. Carpenter's papers, in "THE FREEMASON," on this subject. The fate of the lost ten tribes of Israel, after their deportation from Palestine by the Assyrians, is a subject which has puzzled the learned for many generations, but at no time has it excited so general and wide-spread an interest as within the last twenty or thirty years. In considering and discussing this highly-interesting subject, writers have been mainly anxious to force into prominence their own peculiar views and theories, and, in so doing, have been apt to overlook or ignore some very important points connected with the subject.

The fate of the lost ten tribes is a question to which I have given a good deal of attention, and I have ransacked libraries and have examined works ancient and modern, English, Irish, and foreign, to obtain crumbs of information on the subject. In the main, I agree pretty generally with Bro. Carpenter's conclusions, because, after a great deal of thought, I am unable to form a more reasonable theory than his. I, like he, take my stand on the Bible, and say such and such things are set forth by inspired penmen, such and such blessings have been promised. Where do we find in the history of the world a fulfilment, or partial fulfilment, of these prophecies and blessings pronounced by the prophets and patriarchs under Divine inspiration? I cannot help feeling that the Anglo-Saxon race, to a very great extent at least, answer to the description of the peoples that are to come from the Israelitish stock. Bro. Carpenter's papers on "Israelitism and Freemasonry," are by far the most logical that have come under my observation; but even he (as it appears to me) has missed one or two important points, to which I would wish to direct attention. Let us consider, in the first place, the condition of the Israelites at the time of their deportation by Shalmanezzer, and the difficulty, if not utter impossibility, of carrying away captive the *whole nation* (according to the generally-viewed opinion), and placing them in the cities of the Medes. We have no account of the actual number of the people of Israel at the time of their destruction as an independent nation, but, inasmuch as a very few years before their captivity (namely, in the time of Ahaz, King of Judah), they were powerful enough to bring a large army of fighting men into the field, and to inflict a loss of 120,000 men killed in battle on Judah, besides taking 200,000 women and children prisoners, it will be obvious that the numbers of the ten tribes under Hoshea, at the time of their captivity, could not reasonably be placed at less than a million men, women, and children. I do not lose sight of the fact that two tribes and a half had (twenty-five years before) been removed; but, after making ample allowance for losses by wars, disease, famine, and other causes, they must have numbered at least one million. Now, to transport such an immense body of people,

with all their impedimenta, a distance of from 800 to 1000 miles is a task, which would have been totally beyond the power of the Assyrians. There is no necessity, however, for us to assume that a migration on so gigantic a scale took place, although we must undoubtedly believe that the *flower of the nation* was carried away captive, and placed in the localities mentioned in Scripture. If, however, only a *portion* of the people were carried away and placed in the "cities of the Medes," it may be asked, what became of the rest? In the first place, it is clear from the Scripture narrative of events, long subsequent to the deportation of the ten tribes by Shalmanezzer, that a considerable number remained behind, as was the case in the Babylonish captivity of the Jews. It has generally been taken for granted that, when the Israelites were taken away, the land was left a howling wilderness, until the Assyrian monarch again populated it with people drawn from other parts of the empire. An attentive perusal of Scripture will, however, prove that this was not the fact, as we find that in the time of Josiah, 100 years after the Israelitish captivity, this King of Judah was having dealings with the inhabitants of the land of Israel, who, from the context, it is clear must have been of Hebrew extraction. The Israelites who were left behind no doubt became mixed up with the heathen immigrants who were sent by the Assyrian king to people the country, and for that reason in later times they were not considered by the Jews as true Israelites, and therefore the Jews would have no dealings with these Samaritans.

It must, moreover, be borne in mind that the Assyrian wars in Judea and Palestine generally, were not only sanguinary, but very long and tedious, lasting for years, and keeping the whole country in a chronic state of alarm and constant ferment. It must also be recollected that the Assyrians attacked the neighbouring countries of Tyre and Sidon, and, after many years of battles and sieges, ultimately conquered them. Now, these Phenicians being a maritime people, naturally made great use of their ships, both to obtain supplies of food, clothing, and other articles, and also to escape from their enemies. One cause of strife between the Assyrians and Phenicians was, that the latter helped the Israelites in their disputes and contests with Assyria. A similar cause of complaint arose from the Israelites helping the Phenicians against the common enemy. Nothing is more natural, therefore, than that both Israelites and Assyrians should be involved in one common ruin, and, therefore, that numbers of the former should escape in the ships of the latter. There is a tradition in Ireland that the aboriginal inhabitants of that country were descended from the Canaanites, or Phenicians, and if so, a communication between the two countries would be established and kept up, and no doubt migrations would take place from time to time. The probability, therefore, is great that, when Tyre was conquered by the Assyrians, many of the inhabitants, including many Israelites, would escape in ships and reach Ireland, for, although the distance appears to be great, the dangers, difficulties, and labour would be far less than going 1000 or 1200 miles to Media. Although the stories handed down by tradition must not always be taken as historically true, it is generally admitted that they usually have some foundation in fact, and therefore must not be unceremoniously rejected as idle fables, especially when the probabilities are strongly in favour of their truth, as is the case in the

present instance. In corroboration of the truth of the Phenician origin of the Irish people, we find several remarkable traces in the ancient Irish language, as well as remains of tombs, buildings, cromlechs, &c., which, there is every reason to believe, were of Phenician origin.

The Rev. F. Glover, M.A., in a remarkable and deeply-interesting work, "England the remnant of Judah and the Israel of Ephraim," has entered very fully into this question, and undertakes to show, not only that there was an extensive emigration from Palestine to Ireland, but that, among others, the prophet Jeremiah went to that country, accompanied by some of the seed royal of Judah; and that from these immigrants are descended some of the ancient kings of Ireland (Meath), also the royal line of Scotland, and, consequently, the present royal family of Great Britain and Ireland. If, then, Bro. Carpenter and Mr. Glover are right (and I must confess that, so far as I have investigated the question, I see no reason to doubt it), we are in presence of the astounding facts: (1) that we, the English people, are the descendants of Ephraim, the possessors of the birthright, and (2) that we are under the sceptre of Judah.

In a future article, I will show how and why England, Scotland, and Ireland form one United Kingdom, and how all these nations are deeply interested in these matters.

THE PHILOSOPHY OF FREEMASONRY.

INTRODUCTION.

Too much importance has been attached to the question of antiquity by writers upon Freemasonry; too little to its philosophy and teachings. Age cannot improve what is radically bad; youth cannot impair or diminish what is good. For many years I have wondered at the amount of wasted talent displayed in the columns of the Masonic press; wasted, because all the special pleading in the world cannot supply the absence of authentic documents or admitted facts. When, however, a question does arise regarding the antiquity of a lodge or order, certainly, there is every reason why the same should be thoroughly discussed, and a definite result obtained; but to occupy page after page of a paper with vain recriminations, assertions unsupported by credible authority, seems to be alike useless and to be deprecated. Moreover, does it not give a handle to our enemies, of whom the numbers are legion, to twit us with a pretence of glory which is vain, with a conduct-epistolary which is unfraternal, and with a history which some of us hold to be as false as it is absurd? There is truth in the words, "By your fruits are you known."

That there is no want of talent among the contributors to the Masonic press, especially in Britain, any one may perceive from a glance at the columns of THE FREEMASON. But is it utilized? Have the writers taken up subjects more germane to the feelings of the Craft at large than they could have done? Are there no other questions than antiquity, no other subjects than charters, to be discussed? To the present writer it seems that, instead of bread, we have been receiving stones; instead of a fish, a scorpion. Impatience of contradiction has hurried many estimable brethren into an unguardedness of expression, a warmth of language, much

to be deplored, and doubtless deeply regretted by the authors themselves. Knowing personally what it is to wage a paper warfare, to fight *a l'outrance* with skilful opponents, I have much to pardon in my antagonists, and still more pardon to ask from them. My motto henceforward will be, "to afford as much instruction to those brethren who may condescend to accompany me in my task as I am capable of giving; but to give offence to no one." The very title of my present series of papers declares my intention, for, to write upon philosophy philosophically, one must be cool; and to deal faithfully with a subject, one must bridle the temper, and curb the imagination. It has, furthermore, been a subject of consideration whether I should append my name to these papers, but, considering that they would derive little advantage from the same, if bad, and cannot receive any more force, if good, I sink it, and assume the anonymous. Should controversy arise, I shall adopt the line of conduct which I have indicated, certain that it will be followed by those who may enter the lists.

To write properly upon the philosophy of Freemasonry requires special qualities of mind, and a widely-extended knowledge of human nature. It properly ought to be the work of a Mason who, after serving the Craft faithfully during his best years, leaves his experience as a legacy to coming generations. Massinger writes:

"Tis proved in me, the curse of human frailty,
Adding to our afflictions, makes us know
What's good, and yet our violent passions force us
To follow what is ill."

He, then, who, knowing what is good, has yet succumbed to the fatal black drop in our humanity; who has struggled for the world's honours, and found them after all bitterness and dead sea fruit, or who has stood calmly on the bank, and watched with an observing eye the surging tide of frail humanity speed past him, is the fit one to undertake the task. That I am fitted for the post I do not pretend—fitted, if from this pen a comprehensive view of the philosophy is to flow; but having sinned and suffered, having fallen and regained my feet, having seen something more of life than is gathered in the gardens of prosperity, then I may claim a lefthand right to initiate a new course of Masonic study, and if I succeed in drawing to the front pens more capable, I may claim, in the last words of the Roman plays, "clap your hands."

In the following papers, I shall deal neither with historical nor religious questions. I am perfectly content to take Freemasonry as I find it, and do not think that its teachings can be more pertinent, although its descent be proved from Adam, Noah, or Solomon. I shall take the broad principle of the Order, which admits of a belief in a Supreme Being and a future state, and which is antagonistic to that of Palladas, when he writes—

"Naked to earth I came, and to the earth naked
shall I go;
Why vainly do I labour, when my naked end I
know."

To labour is the lot of man, as much a pleasure as it is a toil. The man who conscientiously performs an allotted task on earth, who keeps the golden rule of "doing to others as he would be done by," who acts up to the dictates of reason, and who has faith in the Great Creator, cannot have a "naked" end, in the Greek's sense of the word. Whether Jew, Mahomedan, Christian, or Deist, the faith that is in him must have its reward in the hereafter. Free-

masonry teaches this, and we have to view the subject as Freemasons.

Now, when Freemasonry has attained a position in the eyes of the world so prominent as to invite the thinking to solicit its advantages, and to call from the bigot abuse, it becomes the Craft in earnest to proceed to eradicate from amongst us those weeds of self-indulgence which have sprung up; to cultivate the true Masonic crop, and systematically work out a reform in our rendering of the ritual and ceremonies. Masons are wont to say that the genuine secrets are lost. Lost they are, but not irrecoverably. Nothing which is for the benefit of man ever becomes lost; a noble sentiment, like a fruitful plant, bears, in time, its fruit. Our secrets are still to be found in the lodges, still in the ritual, if we conduct the first in true Masonic fashion and study the latter by the full radiance of a Master Mason's light. Our lodges should be schools of learning, not banqueting halls, and our ceremonials something more than an introduction to a circle of good fellows. How often do we hear of some unfortunate wreck of humanity spoken of as being a victim to Freemasonry. The charge is false. Freemasonry can ruin no one, but the "adjournments" of Freemasonry may. I do not advocate total abstinence, nor am I in favour of driving conviviality from our midst; yet so long as conviviality is the sole chief end of Masons, I denounce it, and call upon the brethren at large to awake from this dream, and turn like men to the work in hand. It is absurd to suppose that our rituals were framed, our Society instituted, only to imitate the convivial societies of the last and its preceding century. Let us have our convivial meetings by all means, but let them be fewer in number, and secondary to the business of the lodge. Let our rituals be properly rendered, and our teachings receive more attention at the hands of the brethren, then we will find the members crowding to the lodges as to a welcome home. It will interest the old, while instructing the young.

Taking the second degree as a case in point, we find almost all important questions affecting the human race embraced. The liberal arts and sciences are wide enough subjects, surely, yet how little attention do Masons pay to them. Either Freemasonry is a gigantic farce, and Masons dupes to nonsensical forms, or it is a reality, which we are too careless or indifferent to pursue. Are our obligations of no effect to us as men of honour? Yet do we act up to them as we ought? No one of us does. I speak for myself—as yet I have looked upon the obligations as mere forms. Doubtless, I have kept them to the letter, but I have sadly failed in the spirit. Considering their solemnity, they deserve our most earnest attention, and we shall never view them as they ought to be viewed, till we give an ecclesiastical character to our lodges, and infuse a better spirit into our ceremonial. Dr. Oliver writes that some of his happiest hours were spent alone in the lodge room, and I feel convinced that all of us could say the same, were we to look upon our meetings in a more sacred light. "Where the holy name of God is invoked, no danger can ensue," and surely peace, fruition, and complete gain shelter under that powerful name. Let us, then, give earnest heed in the future that our present prosperity does not completely sap the foundations of the Masonic edifice, and, as with the mighty kingdoms of the past, end in ruin and a shameful fall.

ERROL.

(To be continued.)

THE FOOTSTEPS OF MASONRY;

OR,

*Freemasonry in relation to Authentic History.*BY BRO. W. VINER BEDOLFE, M.D., S.D. 1329,
Hon. Sec. Sphinx Lodge of Instruction.

(Continued from page 642.)

In our last paper we attempted to point out that Freemasonry (as represented indeed in our traditions, and also as the generally received opinion) originated in an Architecturo-Masonic institution, but that the grand characteristic of its existence, and which forms the bulwark that has preserved it from the destroying effects of time is to be found in the fact that in its formation and government it is essentially MUNICIPAL.

"Throughout the grand eras of time, nothing," says M. Guizôt, the great historian of civilization, "has ever seemed permanent, except municipal and Christian institutions." Now, Freemasonry is undoubtedly a municipal institution, in its form, government, and objects, and it is of great importance to our investigation that Blackstone, the celebrated author of the "Commentaries on the Laws of England," actually, yet unconsciously, describes the constitution of a Freemasons' municipal lodge, or corporation, and traces its rise and progress. His words are:—

"The honour of originating these municipal institutions belongs especially to the Romans. They were introduced by Numa Pompilius, their second, their wisest, and their greatest king, who finding, upon his succession to the throne, that the city was torn to pieces by two rival factions of Sabines and Romans, thought it a prudent and political measure to subdivide these two tribes into many smaller ones, and in which both could equally unite, by instituting separate bodies of every manual trade and profession," and amongst those especially mentioned are the Masons. "These bodies," continues Blackstone, "enjoyed, subsequently, great consideration from the civil law, in which they were called 'Universitates,' as forming one whole, or Collegia, Collegium [or lodge], in which the members were individually gathered together. They were also adopted by the canon law, and from them our spiritual corporations are derived."

This, then, is the unconscious evidence of our great legal authority.

Now, the maxim of the Roman law was, "tres faciunt collegium;" precisely equivalent to the Masonic dictum, "three rule (or form) a lodge." "Tribus" is the dative and ablative case of "tres" (three), hence the Master and his two Wardens were anciently called the "Tribunes," to whom they correspond.

"Corporations," continues Blackstone, "by the civil law, seem to have been created by the mere act and voluntary association of their members; provided such convention was not contrary to law, for then it was 'illicitum collegium'—an unlawful lodge."

I quote Blackstone to show, from an independent authority, how Municipal institutions actually commenced. We must now compare the actualities of Freemasonry with the habits, customs, and even signs, of that ancient people, and especially with the institutions of Numa, who, according to some authors, was nearly cotemporary with King Solomon—although actually about 250 years later. Now, Numa, the great and religious king of Rome, chief founder of its eternal institutions, became second king A.U.C. 38, or A.C. 715 (about 250 years subsequent to the reign of King Solomon), by general acclamation of the people, and reigned in peace and prosperity 43 years, for during his entire reign the temple of Janus was closed. At that time the people still retained the asperity and ruggedness of the troublous times of Romulus, "and judging," says Plutarch, "that hard bodies, and such as are not easily mingled so long as they remain in their gross bulk, are best united by being beaten to powder and then incorporated together, he (Numa) determined to distribute the whole people into many lesser divisions. That distribution was made according to the several

arts or trades, as of masons, goldsmiths, braziers, potters, &c., and as of other artificers, who were all formed into companies, to each of which were appointed their several halls, courts, and ceremonies of religion."

Here, then, in the words of Plutarch, we have our present condition clearly defined. Reference to these collegia, or lodges, is frequent in the Roman writers. Livy and Tacitus both refer to them; Cicero speaks of the Merchant Lodges, "Collegia mercatorum," and of the judicial decisions of the masters, "Collegii sententiæ pronuntiant," and although "Collegisse juvat" may not have had the meaning sometimes facetiously given to it, and prove Horace a lodge-fellow, or Mason, yet his satirical reference to certain lodges in his second satire, "Collegia ambubarium, pharmacopœie, mendici, balatrone," that is, the lodges of musicians, drug-sellers, begging priests, &c., points out how extensively lodges of different kinds existed, since we have them all in history, and how deeply these institutions were engrafted in the Roman mind.

The Grand Lodge, in those days, was styled the "Universitas," and the affiliated bodies "Collegia," whence the French word "Loge," and the English word Lodge, are derived, the names being synonymous. Hence, also are doubtless derived our Masonic "lodges."

Guizôt relates that Roman corporate bodies and institutions existed in Roman Gaul (Province, France), in unbroken succession, as late as the 11th and 12th centuries, and while that most celebrated institution of Numa, viz., the "Pontifex maximus," not only retains his splendour and dignity, but even the very name at that period conferred upon his predecessor, it is not other than a strictly logical conclusion that our Masonic Institution may be the analogue of those created by him—there is a moral certainty that they are identical.

Having thus endeavoured to point out the period when societies so analagous to our own were founded amongst the ancient Romans, let us now see how far our present principles of Brotherly Love, Relief, and Truth agree with the expressed principles of our Royal Founder.

"My dispositions," said Numa, when offered the crown, "are these—an extraordinary love of retirement and of quiet studies; a strong deeply-rooted love of peace, which has always grown up with me, and a delight in the society of such men as assemble only for the worship of the gods, or for the sake of friendly conversation, and employ the rest of their time in their respective occupations."

These will be recognised as precisely our principles, after 2500 years.

Now, Numa was also said to have communed with the Muses, an emblematical expression for his love of the liberal arts and sciences, so especially described to us as the object of the second degree. One of his celestial visitors he particularly recommended to his friends under the name of "Silence," and whom we, his followers, still profess deeply to reverence even at this interval of time.

Such were the practices inculcated by Numa, and such are, or ought to be, the practices of every Mason still. Such were the characters he impressed upon the lodges he formed (for he appointed even the mode of conduct, we are especially told, to his colleges), nor could a better description be given of what Freemasonry professes to be at the present day. It is the actual thing.

I do not desire to place too much stress on resemblances which, taken separately, might be deemed casual or accidental, but as my first object is to identify the peculiarities of our government, principles, and practice, with the government, principles, and practice of societies existing at that epoch, in order to prove the identity of two bodies we must first prove their existence.

In considering further the identity of Masonic doctrines with those of Numa, we may mention the traditional one of respect for holy-days, and considered by some a proof of the Israelitish

origin of Freemasonry. Let us see the teachings on this subject of our royal Roman founder. He did not, indeed, recognise the Jewish sabbath, but "strictly commanded that on Holy-days set apart for religious worship, the people should apply their meditations to religion as a business of the greatest moment, and that the streets should be free from noise and all obstructions, so that no disturbance might be given to the holy ceremony."

It might be objected that such injunctions could not leave behind them permanent impressions. To this I reply, that it was Numa who first established our present Holidays, and he named them "Dies feriæ"; but when the merchant on Change, or the clerk at the bank, speaks of the "Ferial days," he may not think that he refers to an institution founded by our Royal Master, and coeval with the origin of Freemasonry.

I mention the foregoing to show how long-lived have been the institutions founded by Numa, how vast their influence on the human race. Is it, therefore, wonderful that our own peculiar institution should still exist?

In our next we shall continue this identification.

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE IX.

(Concluded from page 657.)

Woman, it must be confessed, is in possession of many artifices peculiar to her nature. These artifices, when skilfully applied, ensure the greatest possible harmony in the domestic circle. Man, as a breadwinner, is subjected, in his daily labour, to innumerable vexations and annoyances, and being burdened with many cares, naturally looks forward to the time when he shall return to his domicile to receive that comfort and tenderness for which his heart truly yearns. Now, the faithful counsellor and presiding genius of his household, with the quick perception so characteristic of her nature, can easily discern on his brow the troubled state of his feelings, and can allay the agitation by the strategy with which she is gifted, viz.: by wisely abstaining from giving utterance to any censorious language, which would surely aggravate the case; using gentle and persuasive tones, and assuming a cheerful but unobtrusive bearing towards him during his temporary distress. It is astonishing how these tactics chase away the dark cloud gathered on his countenance, and how quickly they excite the pleasantest emotions on the part of the husband. These observations clearly point out the basis of peace in a home, and may safely challenge denial from cynical minds. Every well-disposed man inwardly appreciates the kind considerations shown by his wife when he is in a disturbed mood occasioned by a heartless and calculating world, and will not be slow to reward her in some way for her praiseworthy forbearance. Let woman ever remember the phrase, that "a soft answer turneth away wrath," and she will profit by the adoption of the principle in all her associations with the opposite sex. But this is a digression.

The writer has heretofore offered no comment upon the introduction of the Eastern Star Order into Great Britain, but has confined his observations to the organization, &c., of the Institution. He now purposes to propound as briefly as possible his own views concerning this subject, which has, undoubtedly, created much interest in different quarters. Having carefully considered the question, he is convinced that the establishment of a similar Order in this country would prove to society an innovation highly prejudicial to the domesticity characterising the nation. Indeed, he should regard it a duty to oppose any system which has a tendency to influence his countrywomen to show a disregard for home ties and affections. In this opinion he thinks he has the sympathy and support from all intelligent English matrons, who regard the duties imposed upon them by society as being essential to the realization of the greatest possible felicity in the business of life. The love instinctively felt by

all British people for home sanctities is proverbial, and may well excite curiosity and comment from every other nation. In no other part of the globe is home so greatly cherished and venerated as in the United Kingdom, and this circumstance goes a great way to explain the cause of England's power and greatness. May the affection displayed by all classes for domestic interests ever be maintained in its integrity!

The habits and customs of American society would not be tolerated here, simply because they are, in the main, extremely offensive to good taste. Every one, who has a due regard for the moral code, will consider the Eastern Star Order peculiar to the exigencies of the American people.

The information communicated by Dr. Wheeldon, of Buffalo, at a debate of the Dialectical Society, a short time since, indicates the present aspect of public morals in the New World. He said that "the morality in the central and other parts of America is such that he should be sorry to see anything approaching to it in this country. Divorce was perfectly free there, and women had sometimes children by several husbands." Bearing in mind these facts, which are too palpable to admit of any doubt, the reader will probably see the urgent necessity for organising a tribunal having for its object the reformation of this state of affairs, and the inculcation of moral doctrines among citizens in general. The Eastern Star Order is calculated to lesson the evils known to exist in American territory, but its presence in Great Britain is not essential to the present social condition of the people.

In conclusion, the writer begs most respectfully to tender to the proprietors of this journal his cordial thanks for their liberality and courtesy in reserving so much space for his disquisition upon the subject of Female Adoptive Masonry, with which a large majority of members of the Craft in the United Kingdom has for a long time been imperfectly acquainted.

C. S.

THE MORALS OF MASONRY.— ADDRESSED TO LADIES.

BY F. J. ADAMS, M.D.

I know many of your gentle bosoms heave with some little apprehension of your husbands, your brothers, your affianced, perhaps, becoming Freemasons, as if some impenetrable mystery would henceforward veil them from our gaze, into which it would be all in vain to seek a solution. Cease, ye fair flowers of the creation; cease for the future to have any vague doubts or fears upon this subject; listen to the truth-telling assertions of a Mason of some experience, who has seen its noble work in other lands, under various forms of government, and where many languages are spoken, yet he has ever found the prevailing principle to be that, which ye, fair ones, so beautifully embody—"Love." In a Freemason he has ever found a brother, and in his heart a home, genial and warm, from the chilling influence of the cold world without. Weary and friendless he may journey along; he arrives in a large and populous town, or, it may be, some out-of-the-way, obscure locality; no eye to smile on him, no friendly hand to greet him, no welcome to cheer his exile; he inquires, and meets a brother; "*seek and ye shall find*," they soon recognize each other, and, whether many or few, all their hearts are open to him, and he is no longer a stranger, but with those of his own household. Wherever the principles of our beloved Order are carried out, and men act worthily of their profession, the cup of love always brims over, and the selfish ties of human nature are released.

Oh! it would do your loving hearts good could you but witness the friendly recognition one brother meets from another after he has proved himself to be such.

Sectarian prejudices are quite unknown in Masonry, the Jew and the Gentile lose their distinctiveness, and are one heart as well as hand—brothers under one common Father, who, in His Word, has said: "*Love thy neighbour as thyself*,"

But, ladies, ye may perhaps ask why all this mystery about it? Ah! let me tell you, ye hear ten times more about the mysteries of Masons than they themselves are acquainted with; for strange tales are often told about them, always without foundation or regard to truth. We have no mysteries beyond such tokens as are necessary to prevent us from being imposed upon by strangers; and if ye knew them all, they would scarcely gratify you. We are a band of Brotherhood, formed to carry out our leading principle of "Brotherly love, relief and truth," irrespective of whatever a man may be, provided he be honest, free-born, and of good report. There is nothing in Masonry opposed to the Bible—which we call the "first great Light"—nor is there anything antagonistic to the religious prejudices of any man. As Masons, we recognize no political parties; and if I were a hot Tory, and my brother a hot Democrat, outside Masonry, within the pale of the Order we know nothing of such distinctions, because *love* cements our union, and love worketh no ill to his neighbour, and love is the fulfilling of the law. Masonry beautifully chisels down the rough angularities of our nature, and is admirably calculated to develop our higher social, and better faculties. If a man acts up to the spirit of Masonry, he must necessarily become a better citizen, a better husband and father of a family, and, ladies, what most assuredly you will not object to, a more devoted and admiring lover:

"We're true and sincere, and just to the fair,
Who will trust us on any occasion;
No mortal can more the ladies adore
Than a free and accepted Mason."

The principles of Masonry are drawn from the Bible; its practices are sanctioned by it, and its discipline is most salutary and corrective. There are, it is true, bad Masons, and bad men who are Masons; and the same may be said of church members—and among even the twelve Apostles, one was a traitor, but in the principles and workings of the Craft, there is everything to make a man better than it found him.

THE DISCOVERIES AT JERUSALEM.

Mount Moriah has been found to be a sharp crag or ridge, with so little space on the top as scarcely to afford room for a temple of small dimensions. On all sides it fell off rapidly and very steeply, except from northwest to southeast, the direction in which the ridge ran. The area on the summit was enlarged by walls built along the declivities, the outside walls deep down the valleys, from 100 to 150 feet below the area on which the temple buildings stood. One hundred feet again below this lay the original bed of the brook Kidron. The foundations of the temple, therefore, were 250 feet above the deep defiles around. This area, originally built by Solomon and enlarged by Herod, still exists, running on the south along the valley of Hinnom 1,000 feet and along the Kidron 1,500 feet.

This inclosure was originally covered with splendid edifices. First were the porticos or covered walks, built along the outer walls, and overlooking the Kidron and Hinnom. They were magnificent structures, resembling the nave and aisles of Gothic cathedrals. The middle walk, or nave, was 45 feet broad, and the two aisles 30 feet. The aisles were 50 feet high, and the nave, rising like a cleve-story between the two, was more than 100 feet high. Add now terrace walls to the height of the porticos, and we have a solid and continuous wall of Masonry 250 feet high. But these were only the outer buildings of the temple area. The porticos opened inwardly upon a court paved with marble, and open to the sky. Steps led up to a second court. Beyond this again, through beautiful gateways, was a third, and rising above them all was a fourth, in which stood the temple proper, ascending story above story, and said to have been 100 or even 150 feet high. These horizontal measurements have been verified. Of course we cannot vouch for the correctness of the reputed height of these immense structures. We have the less reason, however, to doubt the last, as we have established the first. If one looked upon Mount Moriah from the Mount of

Olives opposite, coming round the brow of Olivet on the way from Bethany, as our Lord did when beholding the city, it must have been a sight which, for architectural beauty and grandeur, perhaps, has never been equalled, certainly not surpassed. It was an artificial mountain from the deep ravines below, wall, column, roof, pinnacle, culminating in the temple within and above all, and probably measuring between 500 and 600 feet.

The palace of Solomon, too, added to the impressiveness of the sight. It is settled by recent discoveries that this pile of buildings was on the southeast corner of the area, joining on the House of the Lord above, and extending below to the King's gardens, where the two valleys met and "the waters of Siloam go softly." All these buildings, porticos, columns, pinnacles, altar and temple have perished. "Not one stone remains upon another which has not been thrown down." The area alone remains, and the massive sub-structure that for three thousand years have been sleeping in their courses: The preservation has been due to the ruin. Buildings so vast have toppled down the slopes of the Moriah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface has been found to be debris from 70 to 90 feet deep.

With pickaxe and shovel British explorers have been down to the original foundations. Fallen columns have been met with and avoided or a way blasted through them. The cinders of burnt Jerusalem have been cut through and turned up to the light—rich molds deposited by the treasures of Jewish pride. The seal of Haggai, in ancient Hebrew characters, was picked up out of the siftings of this deposit. The first courses of stones deposited by Phœnician builders, have been reached, lying on the living rock. At the southwest corner of the area, debris has accumulated to a depth of not less than 125 feet—the accumulation of ages, made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made. Here is the famous arch of Robinson, shown now to be an arch, as he conjectured, by the discovery of the pier upon which the first span rested. It is the remains of a bridge which crossed the valley on arches, and connected Mount Moriah with the mountain opposite—the modern Zion. It is the skewback or abutment that slopes to receive the end of the arch. Three courses remain. The stones are five or six feet thick, and 20 or 25 feet. The valley here is 350 feet wide, and this must have been the length of the bridge connecting the temple with the royal palace on the other side.

An election for a Sheriff took place on Friday, the 20th inst., at the Guildhall, under the presidency of the Right Hon. the Lord Mayor, who was supported by the Senior Sheriff, Bro. F. W. Truscott (P.G.S.), the aldermen, law officers, and a numerous attendance of the livery. T. Chambers, Esq., Deputy Recorder, announced that they had assembled to elect a sheriff in the room of the late lamented Bro. Jones (whose death we recorded last week). Mr. Jones proposed, and Mr. H. Spicer seconded, John Bennett, Esq., citizen and spectacle-maker, for the office, and that gentleman being declared elected, was duly sworn in, as also was Bro. Thomas. Beard (P.M. Temple Lodge) as Under-Sheriff. The latter brother has, by an event unprecedented, been Under-Sheriff three times in one year—first, by Bro. Jones, the retiring Sheriff, afterwards by the late Sheriff, and then appointed by the newly-elected Sheriff.

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

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

Births, Marriages, and Deaths.

DEATH.

ROGERS.—On the 11th instant, at Watford, Bro. Thomas Rogers, P.P.G. Treasurer of Herts, &c., aged 84.

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

The Freemason,

SATURDAY, OCTOBER 28, 1871.

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HELP FOR CHICAGO.

THE tremendous conflagration at Chicago is one of those catastrophes which awake a universal thrill of interest and terror in the human breast. Calamities like fire and sword and pestilence, have in all ages wrought ruin and destruction upon the earth, but there are degrees of desolation; and man has seldom had to mourn such havoc as has recently befallen the young but magnificent city of the West, which was so justly esteemed the pride of the great American Republic. It is true that some disasters have occasioned greater loss of life than the burning of Chicago—as when Pompeii and Herculaneum were overwhelmed by the fiery flood, or when Lisbon reeled and tottered in the giant grip of a deadly earthquake. These were, indeed, terrible events—scarcely paralleled in the history of the world. Still, the only fitting comparison of the wide-spread misery caused by the Chicago conflagration is to be found in a misfortune of similar nature and extent, and, happily, as yet, the annals of mankind afford us but one example—in the fire of London of 1666, which, for magnitude, can be likened to the rapid ruin that has overwhelmed Chicago. No wonder, then, that our hearts are stirred to

their inmost cores with emotions of mingled pity and amazement. No wonder that true men in every land—and not least of all, in this land of ours—are stretching forth their arms across the Atlantic in practical sympathy with their afflicted brethren. From the patrician pound, to the plebeian penny from the extremes of wealth and of poverty, in the British islands, help is being freely offered to the homeless and foodless citizens who, though far away, are the descendants of our own kith and kin. Already, much has been done to assist them, and yet the stream of benevolence has but begun to flow—of that we feel assured, because the occasion is a great and a sad one, and English liberality is not wont to flag until substantial and permanent aid has been given to the distressed. We have, therefore, no misgiving that the free-will offering of our countrymen will not be worthy of themselves, or of the sacred cause of charity to which it is dedicated; but there is one section of our countrymen whose views we are proud to represent—a section not inconsiderable in numbers, in wealth, or in influence—a body, whose principles peculiarly inculcate noble deeds—in a word, we desire to see the Masonic Craft identified with the movement for the relief of Chicago. It is not solely on the ground that Freemasonry has greatly flourished in the State of Illinois, although it is worth noting that more than six hundred lodges and forty thousand Masons were on the roll of the State Grand Lodge when it held its last communication in the doomed city. It is not, however, simply for this reason we hold that the Grand Lodge of England should contribute to the relief fund; but upon the more comprehensive ground of a Mason's susceptibility and ready response to the cry of affliction, wherever and whenever it may be heard. We gave to the Patriotic Fund, good—to the Indian Mutiny Fund, good—to the Lancashire Relief Fund, good—each time a thousand pounds. Latterly, we have subscribed to the Peruvian Earthquake Fund, and in aid of the Sick and Wounded in War. We quote these instances, not boastfully or vaingloriously, but merely as precedents by which to shape our course, now that a greater, a more dire calamity has befallen our friends in America. Still, although we advocate the extension of aid to *all* who have suffered in the Chicago catastrophe, we hope that some special effort will be made to reinstate the Masonic lodges of the city in something approaching their former prosperity.

Not many weeks ago we had the pleasure of meeting Bro. Bailey, the editor of the *Voice of Masonry*, an influential magazine published in Chicago, and he assured us that Freemasonry was worked to perfection in that city. Little, then, did he dream that the splendid edifices and spacious streets, which he described to us so graphically, were so soon to be consumed and reduced to ashes. It will, however, be some consolation to the unfortunate citizens to know that the appalling scourge which has

swept away their homes has awakened feelings of regret and compassion throughout the civilised globe—sentiments, too, that have ripened into practical deeds, the true test of genuine emotion.

The Freemasons of England must bear their part in this noble work; they must be prepared to vindicate the credit of the Order by a substantial donation, irrespective of their own private subscriptions to the relief fund. Recent events have brought us into closer communion with the American Craft—an interchange of compliments has taken place—a vow of mutual friendship has been recorded. Let us now waft across the Atlantic something more than courtesies—a tangible evidence of sympathy—a kindly offering of our goodwill. Then will be realised, indeed, what we faintly foreshadowed upon hearing of our Grand Master's reception at Washington—observations which have evoked so friendly a response in the breasts of several eminent American brethren, that we cannot better close this article than by quoting one of many, culled from Dr. "Mackey's National Freemason," where, in allusion to the meeting of English and American Masons in the Masonic Temple, he remarks that it "is already producing the happiest results, in securing a warmer and kindlier social feeling between the peoples of the two countries. We need no better evidence of this than the following extract from an editorial in the London FREEMASON, the leading organ of the English Craft, which we gladly transfer to our pages: 'We feel satisfied that the English Craft will treasure within its heart of hearts the many kind and beautiful expressions of fraternity and fellowship on the part of our American brethren, which we have now placed on record. May the union of the two nations be perpetual; may their march be ever in the van of progress and civilisation; their victories those of peace; their rivalry but a friendly emulation in the arts that tend to increase the comforts and happiness of the human race. That our ancient science of Freemasonry can contribute to so blissful a result none but the veriest sceptic can doubt, and that it *will*, may be fairly predicted from the cordial relations which are now established between British and American Craftsmen.'

Are we not bound to fulfil *our* part?

GRAND LODGE OF QUEBEC.

The Grand Lodge of Quebec held its second Annual Communication on the 27th and 28th ult., at Montreal, and we rejoice to learn that the differences between that body and the Grand Lodge of Canada are likely to be settled at an early date.

M.W. Brother John H. Graham, *LL.D.*, of Richmond, was unanimously re-elected Grand Master, and R.W. Brother John H. Isaacson, of Montreal, Grand Secretary.

The proposed terms of settlement of the difficulties with the Grand Lodge of Canada were not acceptable to the Grand Lodge of Quebec, but instructions were passed to enable all *regular* G.L. of Canada lodges in Quebec honourably and constitutionally to join the G.L. of Quebec.

Multum in Parbo, or Masonic Notes and Queries.

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 599).

THE FREEMASON of September 23, 1871, contains another letter on the question of the antiquity of the Royal Order of Scotland, in reply to mine, which appeared in THE FREEMASON of September 16th, 1871. "X. Y. Z." rejects "with disdain," as he is pleased to say, my offer to give him all the information he can desire, and to adduce satisfactory proofs of the existence of this Order long before the establishment of the Grand Lodge of Scotland in 1736, because I stipulate, as a necessary condition of so doing, that he shall come forward openly, giving his name, that it may be known if he is really a Mason in good standing, to whose view Masonic documents, not proper to be laid before the general public, may, with propriety, be admitted. I adhere, however, to my offer, but still on the same terms on which it was made, and this, I think, will appear to most readers of THE FREEMASON to be all that can reasonably be expected of me. "X. Y. Z." seems to think it a strong point against me that, whilst finding fault with him for writing anonymously, I write anonymously myself. He fails to observe how entirely different the case is. In what I wrote, I merely gave what I believe, and still believe, to be a true account of the Royal Order of Scotland and its history. In so doing, I made no imputation against any man or body of men. "X. Y. Z.," not content with expressing doubt of the sufficiency of the evidence as to the antiquity and origin of the Royal Order, did not scruple, in his first letter on this subject, to impute to the members of the Royal Order, both of the present and of former times, wilful imposition and falsehood, accusing them of putting forth for the Order a claim to respect on the ground of antiquity, which they knew to be unfounded. He who makes such accusations is not entitled to do it anonymously, but is bound to come openly forward and accept the responsibility which is involved in the making of them. It was on account of the grave character of the charges brought against the members of the Royal Order by "X. Y. Z." that I said he was liable to prosecution for libel. He has ventured to defame the character of every member of the Order; and the disdain which he now expresses may well be regarded with contempt. An honourable man ought surely to be ready either to express deep regret for having hastily written and sent to the press assertions of so injurious a kind as those of "X. Y. Z." were, or to stand forward and maintain their truth. Anonymously to accuse an individual of wilfully imposing upon the public is always deemed a serious matter. Is it less so when the accusation affects a whole body of men, all of them in good esteem as members of society—and not only touches the reputation of the living, but of the dead, of all who have belonged to the Royal Order for more than 100 years? "X. Y. Z.," indeed, now seeks to screen himself by saying—after pleasantly and elegantly remarking that I may light my pipe with my libel—that, "as to the members of the Royal Order believing in its pretensions, they may very possibly do so, at least generally; but if they do so on an imaginary or false foundation, that only shows their credulity." Here, however, he really makes the case worse instead of better; for his qualifying

clause, "at least generally," leaves it to be inferred that he regards some of the members of the Royal Order as guilty of wilful deception and falsehood.

As for the references which "X. Y. Z." makes to authority, I care nothing for them. As for Findel, his work is, from beginning to end, evidently that of one who has a particular theory to maintain, who enters upon his subject with a foregone conclusion, to which everything must be accommodated, not that of an unbiassed and impartial inquirer into the facts of history.

I thank Bro. Randolph Hay for the support he gives me in his letter in THE FREEMASON of September 30th.

I will not again reply, until such time as "X. Y. Z." gives up his name as a proof of good faith in his own assertions.

AN EDINBURGH MEMBER OF THE ROYAL ORDER OF SCOTLAND.

THE TWENTY-THIRD PSALM.

The subjoined eccentric translation of the 23d Psalm is by a distinguished doctor of divinity, who used to employ his leisure hours in making similar free translations of the Bible:—

"Deity is my pastor. I shall not be indigent.

"He causeth me to recumb on verdant lawns. He conducteth me beside the unrippled liquidities.

"He reinstateth my spirit; he conducteth me in the avenues of rectitude, from the celebrity of his appellations.

"Indubitably, though I perambulate the glen of the sepulchral dormitories, I shall not be perturbed by appalling catastrophes; thy crook and thy wand insinuate delectation.

"Thou positest a refection for me in the midst of inimitable scrutations; thou perfume my locks with oderiferous unguents; my chalice exuberates; unquestionably, benignity and commiseration shall continue all the denturnity of totality, and I will eternalise my habitation in the metropolis of nature."

FREEMASONRY AND UNITARIANISM.

The philosophy of Freemasonry and the doctrines of Unitarianism, proper, have so many things in common, that the two are almost identical. Both believe in God as the Great Architect of the Universe, while belief in the universal fatherhood of God and the universal brotherhood of man are necessary adjuncts. Both aim at universality, and in their own spheres. What is to hinder both from being universal? I know of nothing, unless it be faithlessness to the truth.

W. P. B.

FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The quarterly meeting of the Metropolitan College was held on the 12th instant, at the Freemasons' Tavern, when the following fratres were present: Col. F. Burdett, Hon. V.P.; J. Brett, M.G.; R. W. Little, P.M.G.; C. H. Rogers-Harrison, D.M.G.; H. G. Buss, T.G.; W. R. Woodman, M.D., S.G.; W. B. Hambly, J. Weaver, W. Carpenter, and E. Stanton Jones, Ancients; W. J. Ferguson, T.B.; G. Kenning, M.; E. H. Finney, A.S.; S. H. Rowley, Past S.G.; J. Willing, jun.; Major E. H. Finney, D. M. Dewar, F. H. Gottlieb, J. S. Banning, S. Rosenthal, W. Roebuck, T. W. White, J. Boyd, and T. Burdett Yeoman. Frater Gilbert occupied his position as Acolyte.

The mystic circle was duly formed, after which the minutes were read and confirmed.

Ballots were then taken for several aspirants to the grade of Zelator, and the following being

in attendance, were severally introduced, and having passed the required tests, received as fratres of the Brotherhood: Captain Arthur B. Donnithorne, James Lewis Thomas, Moses Mawson, and Joseph B. Robinson—the last two brethren being admitted on behalf of the college at Manchester.

The balance-sheet for the past year was then read, and showed a handsome balance in the Treasurer-General's hands.

The circle was then dissolved, and the fratres separated.

Original Correspondence.

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

BRO. CARPENTER AND BRO. BUCHAN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am not at all anxious to take part in the controversy which has arisen between the two above-named brethren, as, not only do I think such controversies most useless and hurtful in themselves, but utterly unsuited to the pages of THE FREEMASON.

I feel bound, however, as an old Chaplain of our Order, to protest against the tone and tendency of Bro. Buchan's ill-judging communications, especially of that one which appears in your pages of October 14th. I cannot conceive anything more likely to shock the minds of all right-thinking Masons, or to do more harm to those without our Order, than such a discussion, conducted in such a spirit, and, above all, the utterly irreverent and reckless manner in which Bro. Buchan thinks well to treat the most cherished sympathies and the most sacred convictions of the vast majority of his brethren.

As for any large number of Freemasons holding the same mournful views, as Bro. Buchan seems to intimate, I feel convinced that such an idea is an entire delusion. I know the Order, from long experience, pretty well, and I make bold to say that the overwhelming majority of Freemasons would utterly repudiate such opinions, and would join "ex animo" in the protest I venture to make on their behalf and my own, to-day.

Much, no doubt, will be said by Bro. Buchan as to the right of free discussion, and his undoubted privilege, as a Freemason, in this free country, to state his opinions openly and fully. But I venture to think that there must, after all, be a reasonable limit to this abstract right, and that it cannot be fitting, at any rate, that in your pages Bro. Buchan should abuse the well-known toleration and liberty of our Order. He is not, surely, warranted, as a brother of our kindly brotherhood, in advancing propositions and hazarding statements which, he well knows, must hurt deeply the feelings and shock the earnest belief of thousands of his brethren. If Bro. Buchan really holds the views he does not hesitate to propound, I venture to think and to say, that he had better keep them to himself, as such topics ought not to be made matters of controversy among Freemasons, or be ostentatiously promulgated in a journal like yours, which is intended for the information, improvement, and edification of the Universal Brotherhood. From the pages of THE FREEMASON, I repeat, and I know the great majority of your readers will concur with me, all political and religious discussions should be carefully excluded, and nothing should there appear which, in any way, would tend to foment that "odium theologicum," which has already done so much mischief in the world.

Hoping that I may never be compelled to read again such irrelevant and ill-timed assertions, which will deeply pain very many besides myself,

I am, dear Sir and Brother,

Fraternally yours,

AN OLD CHAPLAIN OF OUR ORDER.

THE PURPLE IN WEST LANCASHIRE.

(To the Editor of the Freemason.)

SIR AND BROTHER,—Another year has passed since I addressed you on this subject, and the provincial grand honours, notwithstanding a

strong expression of feeling throughout West Lancashire to the contrary, have been again distributed in the same extraordinary way which has characterised the proceedings of the P.G.L. for many years past. Brethren who were unable to retire, at least for a time, with past rank, instead of postponing their elevation a little, until a few deserving brethren of the fifty-six lodges in the province had stood a chance, have either retained office, or, with indecent haste, sought re-appointment to a higher grade. I do not attach the least blame to Sir Thomas Hesketh, the R.W.P.G.M., in this matter, but to the "wire-pullers," as they are now called, who lend themselves to this exclusive system. The close contest for the office of Treasurer, from which Bro. Hamer very considerably and gracefully retired, and which the candidate run by the P.G.L. officers only gained by a majority of six votes, must have demonstrated clearly how keenly the brethren felt the attempt to snatch this one privilege of election from them. The new Treasurer had already past rank; the popular candidate was a good, well-qualified, and energetic Mason of twenty years' standing, but the time had not arrived for him to be allowed to enter the charmed circle.

It is thus, sir, that brethren with Masonic enthusiasm and ability are treated in West Lancashire. Instead of being readily seized hold of, developed, and utilized, they are left out in the cold until, chilled below zero, their love for the Craft becomes frozen by the indifference of a knot of determined office-seekers, who, relying upon the influence of a father or friend in the P.G.L., see none so worthy as themselves for distinction.

I am, Sir and Brother, yours fraternally,
P.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Any one of your readers not present at the meeting of the Provincial Grand Lodge of West Lancashire would fancy that that meeting was (with one notable exception) characterized by brotherly love, peace, and harmony. Such, however, I am sorry to say, was not the case.

From what took place on that occasion, it is very evident that there is a deep and widespread dissatisfaction at some of the practices of the Grand Lodge, and especially in the appointment of officers, as was evinced by the proceedings in connection with the election of Treasurer. That office, as most brethren are aware, is an elective office, and the only one in which the brethren have a share in selecting.

At the meeting of the P.G. Lodge in 1870 Bro. James Hamer, who had held the office for ten years with credit to himself and benefit to the Craft, intimated his intention of resigning at the next annual Grand Lodge meeting.

Considerable interest was created amongst the brethren for some months past as to who should be appointed to that office; and when it was found that a P.G. Lodge officer, who already wore the purple, was about to be nominated by the Grand Lodge, some of the brethren felt that there were many very worthy Masons of position, and who had not been Grand Lodge officers, in whom the office of Treasurer might be safely reposed.

Bro. Thomas Armstrong was proposed by Lord Skelmersdale, seconded by the Hon. F. Stanley. Bro. George Turner was proposed by Bro. E. Hughes, and seconded by Bro. Goepel. All brethren not entitled to vote were then requested to leave the room. The voting was then commenced by the members of the Grand Lodge voting "to a man" for Bro. Armstrong. The votes of the representatives of the lodges were then taken, and at the close it was found that there were seventy-six for Bro. Armstrong, and seventy for Bro. Turner.

Now, if we deduct twenty-nine votes of the Grand Lodge officers, we have seventy votes of the lodge representatives for Bro. Turner, and forty-seven for Bro. Armstrong, clearly proving that Bro. Turner was the elected of "the people" by a majority of twenty-three votes.

Such a result cannot fail to speak volumes to men in "high places," and I do really think that

the brethren might be left to their own choice in the only officer they have the power to select.

Some of the other appointments appear to be quite as objectionable to the brethren as on a former occasion. Many of those appointed lately not having been able to give even the three Craft degrees; whilst they who have done the work for them are left out in the cold. I should suggest that the P.G.M. would take the appointments into his own hands, and so do away with the dissatisfaction which at present exists.

Yours fraternally,
A P.M. & P.Z.

MASONS' MARKS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—On page 655 of your last number, I find "A Masonic Student" alludes to innumerable *fac-similes* of masons' marks collected from all quarters of the world by Bro. E. W. Shaw. I shall be glad to know whether this interesting collection has ever been published? At the same time, perhaps you will allow me to draw attention to what I have always thought to be the earliest printed communications on the subject of masons' marks—namely, the two memoirs by George Godwin, *F.R.S.*, *F.S.A.*, read before the Society of Antiquaries in December, 1841, and February, 1843. These, with five quarto plates, containing over 150 marks from ancient buildings in England, France, and Germany, were printed in the "Archæologia," vol. xxx. Mr. Godwin has since read a paper at the Royal Institute of British Architects on the same subject, and if any of your readers wish, they can find this printed in vol. xxvii. of *The Builder*, with two pages showing a vast number of masons' marks from various parts of the world. Those of my brethren who are interested in "an inner meaning or teaching," of which these marks are thought by many to be the outward symbols, I would refer to four papers, signed "John E. Dove," in the vol. of *The Builder* for 1863. I have ventured to offer these few remarks, believing the subject to be as interesting to most Craft and Mark Masons as it is to

Yours fraternally,
J. F. C., P.M. 957.

AN APPEAL FOR CHICAGO.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—You will well remember, on the occasion of the Quarterly Communication in June last, the M.W.G.M., who had just returned to England, in his address to Grand Lodge, spoke in the very highest terms of the reception that he had received, not only from the Masonic Body, but also from every class of society in the United States; and, at the same time, expressed a hope that the Masons of England would not fail to reciprocate that kindness, when opportunity offered. That time has now arrived; the American people are suffering under a visitation which is probably the most horrible calamity in history. Chicago, the capital of the Western States, a city containing more than 300,000 inhabitants, has been, in the short space of three days, more than half consumed, and tens of thousands of its inhabitants are literally perishing for lack of food and other necessities. Gigantic efforts are being made here and throughout the whole continent to meet immediate requirements; but, with the winter fast approaching, it must be evident that something beyond the mere necessities of life will be required. The extent of the losses cannot yet be ascertained, but are variously estimated from 150 or 300 millions of dollars.

The Masons of America are bestirring themselves (while I write a meeting of the Grand Lodge of New York is being held), and I feel certain that the brethren in England will gladly hail the opportunity of assisting in that cause, which, "ever lovely in itself, is the brightest ornament that can adorn the Masonic profession," and at the same time show that they hold in some veneration the wishes of their G.M., and are ever ready to repay tenfold any courtesy or kindness shown to him.

Yours faithfully and fraternally,
A LONDON P.M.
New York, Oct. 10th, 1871.

GRAND CHAPTER OF ENGLAND.

The following is the report of the Committee of General Purposes, which will be read at the Grand Chapter Convocation on Wednesday next:—

The Committee of General Purposes beg to report that they have examined the accounts from the 19th July, 1871, to the 17th October, 1871, both inclusive, which they find to be as follows:—

To balance 19th July ...	£357	4	11
„ subsequent receipts...	161	4	6
	£518	9	5

By disbursements during the			
quarter ...	£122	13	10
„ Balance ...	395	15	7
	£518	9	5

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The Committee have likewise to report that they have received the following petitions:—

1st. From Comps. John Middleton as Z., John Laybourn as H., Thomas Williams as J., and eight others, for a chapter to be attached to the Isca Lodge, No. 683, Newport, to be called "The St. Woolo's Chapter," and to meet at the Masonic Hall, Newport, Monmouthshire.

2nd. From Comps. Theodore Cooke, *M.A.*, as Z., William Henry Hussey as H., Henry Lees Smith as J., and six others, for a chapter to be attached to the Lodge Orion in the West, No. 415, Poona, to be called "The Chapter Orion in the West," and to meet at the Masonic Hall, Poona, East Indies.

3rd. From Comps. Henry Hover Lock as Z., John Mackintosh as H., William George Murray as J., and six others, for a chapter to be attached to Lodge Star of Orissa, No. 1106, Cuttack, to be called "The Fiducia Chapter," and to meet at Cuttack, East Indies.

4th. From Comps. John Pursall as Z., Alfred Emanuel Fridlander as H., George Septimus Phillips as J., and six others, for a chapter to be attached to the Trinity Lodge, No. 245, Coventry, to be called "The Trinity Chapter," and to meet at the Castle Hotel, Coventry, Warwickshire.

5th. From Comps. George Kenning as Z., Ebenezer Roberts as H., Edward King as J., and seven others, for a chapter to be attached to the Lion and Lamb Lodge, No. 192, London, to be called "The Lion and Lamb Chapter," and to meet at the City Terminus Hotel, Cannon-street, London.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have also received a petition from Comps. Edward James Morris as Z., Chas. Bath as H., George Browne Brock as J., and twenty-one others, for a chapter to be attached to the Talbot Lodge, No. 1323, Swansea, to be called "The Talbot Chapter," and to meet at the Masonic Rooms, Swansea, Glamorganshire.

This petition is regular in form and is very strongly recommended by the Grand Superintendent of the Province, but inasmuch as Grand Chapter at its last meeting expressed an opinion on the subject of granting charters for chapters to be attached to lodges which had been but recently established, the Committee—although this appears to be a very exceptional case—prefer to remit the consideration of the subject entirely to the wisdom of Grand Chapter.

The Committee beg to call the attention of Grand Chapter to the fact of a charter for a chapter having been granted to be attached to the Tynwald Lodge, No. 1242, Douglas, Isle of Man, in May, 1870, which grant was confirmed at the following meeting in August. The petitioners, however, having failed to take up the charter,

the Committee recommend Grand Chapter—now that fifteen months had elapsed since the grant was made—to annul the charter.

The Committee have also to submit to Grand Chapter an appeal from Comp. W. George Laws Z., of the De Sussex chapter, No. 406, Newcastle-on-Tyne, against a decision of the Grand Superintendent for Northumberland, on a complaint made to him by certain Comps. of the chapter, that it had been removed from its former place of meeting before the minutes of the chapter agreeing to that removal had been confirmed.

The following notice of motion has been given by E. Comp. the Rev. John Huyshe, Grand Superintendent for Devon:—"To strike out the 'except in the Colonies,' page 16, Art. 8, of the Royal Arch regulations, and to add the following words at the end of the article:—"But this regulation is not to apply to the Colonies, where Comps., not having served a subordinate office, if otherwise qualified, shall be eligible to be elected to a Principal chair, and were a regularly installed Master of a lodge under a Foreign Constitution shall also be eligible to be so elected."

(Signed)

W. PULTENEY SCOTT, President.

Freemasons' Hall, London, W.C.,
18th October, 1871.

CONSECRATION of a MARK MASTERS' LODGE at HUDDERSFIELD.

Friday, the 13th inst., was the day appointed for consecrating the Truth Lodge of Mark Masters, No. 137, at Huddersfield, West Yorkshire, the first Mark lodge since the inauguration of the Provincial Grand Lodge. Shortly after 3 p.m. a Lodge of Mark Masters was opened, and then the P.G.M.M., Bro. T. Perkinson, accompanied by nearly all his P.G. Officers, entered the room. The following are the names of those who attended: Bros. John Wordsworth, D.P.G.M.; Matthews, P.S.G.W.; Allison, P.J.G.W.; Roberts, P.G.M.O.; Firth, P.G.S.O.; Hartley, P.G.J.O.; Normanton, P.G. Treas.; Burgess, P.G. Reg.; Cooke, P.G. Sec.; Bennett, P.G.S.D.; Schofield, P.G.J.D.; Horsfall, P.G. Ins. of Works; Armitage, P.G. Dir. of Cers.; Wilkinson, P.G. Asst. Dir. of Cers.; Hoybroyd, P.G. Sword-bearer; Oakden, P.G. Standard-bearer; Whitaker, Sykes, Lobley, and Crossly, P.G. Stewards; and Greenwood, P.G. Tyler.

The usual salutations having been gone through in due form, Bro. Higgins, the W.M.-designate, explained the reasons why they had petitioned for a warrant, and the advantages which, they hoped, would accrue therefrom to Mark Masonry.

Bro. Cooke then read the warrants, and the members expressed their approval of the officers named therein.

Bro. Roberts next gave an oration on Mark Masonry, after which the P.G.M.M. proceeded to consecrate and dedicate the Truth Lodge according to ancient usage and custom.

Bro. Wordsworth, D.P.G.M., then undertook the next business, that of installing Bro. Thomas Sellers Higgins as the first W.M. of the lodge, which being over, the brethren were re-admitted and saluted the W.M. with the honours due to his rank. The W.M. then invested some of his officers, the remainder being left over till next meeting: Bros. Jackson, S.W.; John Burgess, J.W.; Marshall, M.O.; Williamson, S.O.; and Thomas Burgess, J.O.

The P.G. Officers then retired, four candidates were balloted for and accepted, and three subsequently advanced, after which the lodge was closed, and the brethren adjourned to supper.

The cloth having been withdrawn, the usual loyal and Masonic toasts were given and responded to; but, owing to many brethren having to go away by train, this part of the business had to be done very briefly. From remarks made by some of the visitors as to the working of the newly-invested officers, there is every probability of this lodge becoming one of the best-worked lodges in West Yorkshire.

INTERESTING DISCOVERY AT THE OLD JEWISH SYNAGOGUE, BIRMINGHAM.

After the erection of the Hebrew new synagogue at Singers' Hill, Birmingham, the old place of worship of the Jews, in Severn-street, was purchased by the Athol Lodge of Freemasons, and by it converted into a place of meeting for the members of that section of the Order. Recently, certain alterations and additions have been made to the building, and, in sinking the foundations for a newbanqueting hall, the memorial stone of the old temple was discovered. Fitted to this stone was a brass plate, bearing the following inscription in Hebrew:—

"This plate was placed here by the hands of the most respected Mordecai, the son of Solomon, in this town, on the 8th day of Sivan, in the year 5569 A.M., and the five principal men who were occupied in raising this building were David, the son of Solomon, president; Judah, the son of Coleman, treasurer; Solomon, the son of Mordecai; Jacob, the son of Samuel; and Moses, the son of Lyon—A.M. 5566.

The Christian date of the ceremonies would be 1809, or 62 years ago. At that time the Jews were a small body in Birmingham; now they number 5,000. A second brass plate, bearing date 5,609—40 years later—was also found during the alterations.

At a meeting of the Athol Lodge, held recently, Bro. Michael Davis, W.M., presiding, it was resolved to present the memorial plate to the Hebrew congregation, by whom it will no doubt be carefully preserved as an interesting historical relic. At the same time the lodge laid the memorial stone of the new building, the extension part of which consists of a reception room, banqueting hall, and tyler's house. The brethren having assembled in open lodge, and all the customary ceremonies having been performed, Bro. Thos. Bragg, P.M. and P.P.G.S.D., delivered a short address on the ancient institution of Freemasonry; after which he was presented by Bro. Muggleton, P.M., with a handsome silver trowel, suitably engraved. The architect, Bro. T. Naden, produced the plans; the contractor, Bro. J. Moffatt, handed the mallet; and Bro. Bragg, assisted by the W.M., Bro. Michael Davis, then laid the stone according to ancient custom. In the cavity of the stone was placed a glass bottle, containing a description of the events connected with the ownership and extension of the building by the Athol Lodge; also some coins, a newspaper, and a copy of the old plates commemorating the erection of the building by the Hebrew congregation. The stone was then lowered, and, having been tested by the W.M., Bro. M. Davis, Bro. Bragg declared the stone well and truly laid. The W.M., Bro. Davis, delivered a short address. Corn, oil, and wine were sprinkled on the stone, and prayer having being offered, the ceremony closed. On the stone is engraved the following:—"This stone, to commemorate the extension of the building, was laid by Bro. Thomas Bragg, P.M. and P.P.G.S.D., assisted by the W.M., Bro. M. Davis, October 4th, 1871.

When the buildings are completed, the members of the Athol Lodge will be able to congratulate themselves on having a hall suited in every way for Masonic purposes.

ROYALTY AT THE OLYMPIC.—The Olympic Theatre was, on Monday night, honoured by the Prince and Princess of Wales and the Duke of Edinburgh and their suite. The Royal party appeared highly pleased with "The Woman in White," and Mr. Vining ("Count Fosco") was called into the box, and warmly complimented upon his conception and performance of the character.

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

SCOTLAND.

DUNDEE.

We have great pleasure in noting the rapid advancement of Lodge Broughty Castle (No. 486), Broughty Ferry. The name of Broughty Ferry must be familiar to many who enjoy a "dip" in the cool waters. It is a flourishing collection of palatial residences, rather than a village, and is the nearest and most-favoured "outing" for the Dundonians. Beside being an attraction to no end of summer residents and bathers, it has a steady, active, and well-to-do community of its own, who change not at the voice of the cuckoo, but who thrive by the changes of others. Some years ago, a few gentlemen resident there, applied for, and got, a charter from the Grand Lodge of Scotland, for the "purposes of Masonry." Bro. Robert Kid was selected as the first Master, and he conducted the business of the infant lodge (as he does his own) with such ability, assiduity, and discretion that a large addition to the membership was quickly made, of those who are calculated to uphold the honour and dignity of our ancient institution. After between two and three years' active attention to lodge matters, Bro. Kid vacated the chair in favour of Bro. James Scott, builder, who has since conducted himself and the lodge in a manner affording the utmost satisfaction to every brother. Till now, the lodge meetings were held in the Victoria Hotel, but, comfortable and convenient as the Masonic rooms of that hotel are, the desire which prevailed amongst the brethren of having a "biggin o' their ain" took shape, and has resulted in the opening of a neat and suitable Hall, which has been obtained on a lease and at a very moderate rent. The opening dinner took place on Tuesday evening se'nnight, the R.W.M., Bro. Scott, occupying the chair, supported by the Past and Deputy Masters, &c. There were also present as visitors, Kelt (R.W.M. 49), Rogers (R.W.M. 225), McFarlane, Langlands, Robertson, and Hutchison, from Dundee; as well as a very full attendance of the "Broughty Castle." The usual toasts were duly honoured, some excellent songs were given at intervals during the evening, and the utmost goodwill and happiness pervaded the meeting.

In virtue of a special dispensation granted by Supreme Chapter, the members of Union Royal Arch Chapter, No. 6, held their annual meeting on the 25th ult., at the Newport Hotel, Fife (Bro. David Dickson's.) Comp. James Berry occupied the chair, having on his right Comp. Colonel Alison, P.Z., and on his left Comp. Alexander Kelt, Z.-elect. After an excellent dinner the companions formed themselves into a Lodge of Mark Masons. Comp. Berry then called the lodge from labour to refreshment, and gave the usual loyal and other toasts. In proposing the toast of "Continued Success to the Union Chapter," Comp. Berry referred at considerable length to his connection with the chapter—its present position as being one of the first working chapters in Scotland, and the pleasure he had had in occupying the First Principal's chair during the past year. Being called from refreshment to labour, the Mark Lodge was duly closed. The chapter was then duly formed and opened, when the following were elected office-bearers for the ensuing year, namely: Comp. Alexander Kelt, P.Z.; John Logic, P.H.; George F. Roger, P.J.; James Berry, Past P.Z.; James Robertson, Scribe E.; James Dunne, Scribe N.; Wm. F. Longmuir, Treas.; Wm. McFarland 1st Soj.; James Langlands, 2nd Soj.; Frank Whitehurst, 3rd Soj.; James Reid and James Baird, Janitors; Comps. Alison, Todd and Smyth, members of the committee. Proxy First Principal representing chapter at Supreme Chapter meetings, Comp. James Berry, 11, Shore-terrace, Dundee, he chapter was thereafter duly closed, and after spending another hour in harmony the companions returned to Dundee.

PARTICK.

The annual meeting of the Partick Royal Arch Chapter, No. 113, for the election and installation of office-bearers, was held on Friday evening, 22nd ult., when the following companions were elected and duly installed: Thomas Halket, M.E.Z.; Alex. Campbell, H.; William Christie, J.; Wm. White, S.E.; John Bain, S.N.; David Stevenson, Treas.; Robert Anderson, 1st Soj.; B. H. Remmers, 2nd Soj.; John Dawson, 3rd Soj.; and William Latimer, Janitor. The installation ceremonies were performed in a very able and eloquent manner by Comp. James Crabbe, M.E.Z. 50. The chapter having been duly closed, the companions and friends adjourned to an excellent banquet.

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

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Mount Lebanon Lodge, No. 73.—This justly-celebrated old lodge commenced its session meetings on Tuesday, the 17th inst., at the Bridge House Hotel, Southwark. Bro. Loewenstark, W.M., presided, supported by Bros. G. Free, S.W.; G. J. Grace, J.V.; E. Harris, P.M., Treas. and acting Sec.; A. L. Dussek, J.D.; J. S. Gomme, I.G.; I. Wilkins, D.C.; J. H. Butten, W.S.; F. Walters, P.M.; T. J. Sabine, P.M.; D. Rose, P.M.; F. H. Ebsworth, P.M.; and a large number of members were present. Mr. T. S. Hill was initiated, the work being well rendered. The following brethren were elected Stewards for 1872 to represent the lodge: Bros. Loewenstark, for Benevolent Institution; G. Free, for Boys' School; and E. Harris, for Girls' School. Notices of motion for altering by-laws and other important business were given, when the lodge was closed, banquet following. Visitors: Bros. E. Walter, 87; Crutchley, 177; Dawson, J.W. 211; Richmond, 890; W. Batchelor, 1178; and M. D. Loewenstark, 1360.

Whittington Lodge, No. 862.—This lodge resumed its meetings for the season on Monday, the 16th, at Anderton's Hotel, the following brethren being in attendance: Bros. S. S. Davis, W.M.; J. Salsbury, S.W.; W. J. H. Jones, J.W.; R. W. Little, Sec.; J. Brett, P.G. Purs., W.S.; D. J. Davis, P.M.; W. Hurlstone, P.M.; J. Weaver, P.M.; B. Seeleg, I.G.; T. Kingston, D.C.; H. R. Haley, C. Bergmann, C. Walker, E. Kern, G. C. Pritchard, T. Voight, and C. Steiner. Visitors: Bros. D. Morrin, P.M.; H. C. Levander, P.M.; and other brethren. The only ceremony performed was the raising, Bro. Choyce being the recipient of the third degree. The elections for the ensuing year were then held, with the following result: Bros. Salsbury, W.M.; Quilty, P.M., Treas.; Gilbert, Tyler; Weaver, P.M., Treas. Benevolent Fund; Davis, P.M., and Hurlstone, Trustees Benevolent Fund; Walker, Whitehead, and Bergmann, Auditors. A five-guinea jewel was voted to the retiring Master, Bro. Davis, for his efficient services in that capacity, and after the transaction of some formal business, the lodge was closed. An excellent banquet followed, under the superintendence of Bro. Smith, of the hotel, and the usual toasts were given and duly honoured.

PROVINCIAL.

Bournemouth.—Lodge of Hengist, No. 195.—The winter session of this lodge was inaugurated on Thursday, the 28th ult. There being no ceremony to be worked this evening, notice had been given that the W.M. would deliver an original lecture, entitled "Fossil Religion;" and, despite of the unfavourable weather, there was a large gathering of brethren present.—After the usual routine business had been despatched, the W.M. (Bro. the Rev. P. H. Newnham, P.P.G.C. Dorset, P.G.C. Hants, &c.) introduced his subject by saying that he proposed to offer to the brethren some thoughts which, in his opinion, would enable them to give a satisfactory reply to that question which we were so often called upon to face, either as asked in our own minds, or by our non-initiated friends—namely, What is the real use of Freemasonry? Passing over, for the time, the more or less equivocal reasons which were often adduced for our attachment to our Craft, there was assuredly one reason which, if rightly apprehended, would place Freemasonry in a very high position in the opinions of all thinking men. Freemasonry had preserved to us the invaluable relics of the religious systems of the primeval races of mankind; and, thus, the true study of its symbols was a science, capable of being studied according to a method similar to that preserved in Geology. For, just as in the latter the examination of fragments of bone and shell enabled us to reconstruct the world of bygone ages, so, in Freemasonry, the study of the mass of fragmentary symbols and allegories (which are nowhere else found in anything like mutual connection) enabled us to trace out the history of the steps by which God has been pleased to elaborate the religious idea in His human creatures. Thus, Freemasonry was emphatically a cabinet of religious fossils. The lecturer then proceeded to classify the principal symbols and ceremonies used in the lodge, tracing them all back to the religious practices of other countries, and to dates which were from one to at least three thousand years anterior to Christ. He showed that the original worship of the sun as the source of life, with its early modification of phallic worship, and the later semi-astronomical, semi-moral mysteries, was the source whence nearly all our Masonic symbols and rites had flowed. Many of these rites and symbols were known to the wonderful religious body popularly called the "Druids," who worked ceremonies on which the modern Master's degree

was founded, probably several centuries before Christ; and as the Druids were not extinct in England in Canute's reign, and the worship of the phallic circles and stones was found on the Continent much later still, it was at least possible, if not probable, that the earliest known compilers of the Masonic doggel (say about A.D. 1400) had been more or less influenced or instructed by these sources. However this might be, there was no mistake but that Freemasonry, studied in this point of view, brought before us the grandest idea of God—inasmuch as it showed Him to us as a Father, who, in the darkness of the past, had steadily been educating His children according to one definite plan or system, teaching them finally to recover the lost Word, and to know the one I AM. The lecture, which was extempore, occupied an hour in delivery; and notwithstanding its length, was listened to with great interest by the brethren assembled.—After its close, some interesting remarks were made, and questions asked; and after a vote of thanks to the lecturer, the lodge was closed.

LIVERPOOL.—Harmonic Lodge, No. 216.—The brethren of this old and highly-prosperous lodge, which has the distinguished honour of being the most ancient, with two exceptions, in Liverpool, were summoned to attend its duties at the Adelphi Hotel, Liverpool, on Thursday, the 12th inst., and the W.M.'s instructions were responded to by a large body of his subjects. The meeting was especially interesting from the fact that the attendance of "purpled" visitors was greater than any which has been seen at a private lodge meeting in Liverpool for some time. The officers of the P.G.L. of West Lancashire present during the evening were: Bros. G. F. Goggin, P.G. Chaplain; T. Wylie, P.G. Reg.; H. S. Alpass, P.G. Sec.; J. Hamer, P.P.G. Treas.; A. C. Mott, P.P.G.S.D. and Sec. to the W.L. Masonic E.I.; and J. Pickering, P.G.J.D. Amongst the other visitors were: Bros. A. J. Friedberger, Milwaikie, Aurora Lodge, No. 30; S. Forrest, P.M. 241; W. Nash, 823; P. B. Gee, S.W. 1264; Richards, J. B. MacKenzie, 349; &c. Bro. J. Skeaf, W.M. of the lodge, presided during the evening, the other officers of No. 216 present being Bros. J. McKune, P.M.; W. Laidlaw, Treas.; George Rigby Smith, Sec.; J. Jones, S.W.; J. Beesley, J.W.; John Turner, S.D.; W. B. Lennie, I.G. After the lodge had been opened in due form and with solemn prayer, the minutes of the previous meeting were read and approved. Messrs. W. Skinner were then initiated into the sublime mysteries of the Order by the W.M. in a strikingly effective manner, the charge being also given, by the S.W., with great impressiveness. The lodge was then raised to the second degree, when Bros. H. W. Ardran and W. Beadle, having proved their efficiency as E.A.'s, were passed to the honourable positions of F.C.'s. Bro. S. Forrest brought before the brethren the case of a highly-deserving widow and family of a deceased Freemason, and the sum of £5 was unanimously voted for her relief. The brethren were afterwards called from labour to an excellent banquet, served in the large dining hall of the hotel, Bro. J. Skeaf, W.M. presiding. After the removal of the cloth, the W.M. gave in brief but pointed terms the toast of "The Queen," "The Prince and Princess of Wales and the rest of the Royal Family," and the "Marquis of Ripon, M.W.G.M., and the Right Hon. the Earl of Carnarvon, M.W.D.G.M.," both of whom, he said, reflected the highest credit upon the exalted positions they held in the Masonic, as well as legislative body.—In giving the health of "Bro Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M. of W.L.," Bro. Skeaf referred in eulogistic terms to the manner in which Sir Thomas performed the duties of his office, and the courtesy which marked all his dealings with the brethren of the different lodges within the province.—Bro. the Rev. J. F. Goggin, P.G.C., responded to the toast, remarking that he did so with great diffidence as that was the first opportunity which had been afforded to him of replying to the toast since his appointment to the office of P.G.C. He was truly delighted to hear the name of their P.G.M. so well received by the brethren of No. 216. As one brought into daily and almost hourly contact with Sir Thomas, as squire of his (the speaker's) parish, he could speak of his kindness and generosity with some confidence, and as an instance of his liberality he referred to the fact that when, a short time ago, £150 or £200 was wanted for defraying a debt in connection with the parish, Sir Thomas immediately gave him a cheque for the amount. (Applause.) He has no hesitation in stating that within the last twelve months, the P.G.M. had given for charities and various good objects no less than from £2000 to £3000. (Cheers.) He mentioned this because his charities might otherwise be hidden, and to show that a man could not be a good Mason without being a good husband, good brother, and good friend. (Applause.)—In proposing the health of "Bro. Lord Skelmersdale, R.W.D.P.G.M.," Bro. Skeaf referred to the valuable present of silver consecration vessels which his lordship had recently made to the P.G.L., and the zeal with which he performed

his duties.—Bro. Alpass, P.G. Sec., in responding to the toast, spoke of the appropriate and acceptable gift made by the D.P.G.M., and referred to the progress which had been made within the province. The lodges had increased from thirty to fifty-six, but he did not think their zeal had increased in proportion. About a dozen years ago, when there was not half the number of Masons, they managed to get a piece of land; and now, when they were endeavouring to erect a building on it, they had great difficulty in raising the money, but he hoped the erection of the new hall would speedily be carried to a successful issue. In the purchase of that land No. 216 played a very leading part, and he trusted the brethren would occupy the same honourable position in connection with the building. "The W.L. Masonic Educational Institution," proposed by the W.M., was acknowledged by Bro. A. C. Mott, the Sec.; and "The Newly-initiated Brethren" by Bros. Francis and Skinner. "The Visiting Brethren," also given by the W.M., was acknowledged by Bro. Friedberger, who said he had travelled thousands and thousands of miles and had arrived in Liverpool without knowing any one; but no sooner had he proved himself a Mason, than he had been received with great cordiality and true brotherly kindness. He considered Masonry something higher than a mere scheme of benevolence, or it would not have existed so long and prospered so greatly; and he concluded by passing a glowing eulogium upon the M.W.G.M. of England, who had left his mark upon American Masonry during his recent visit.—The toast was also acknowledged by Bros. Pickering, Richards, Gee, S. Forrest, Nash, and MacKenzie.—"To all poor and distressed Masons" was the last toast. During the evening, harmony was greatly promoted by the vocal efforts of Bros. J. Busfield (who sang Felicien David's "Over the Rolling Sea" and "Stay with me" in splendid style), J. Jones, S.W.; Williams, Lennie, Forrest, and MacKenzie. The accompaniments were played with the finest taste by the W.M., whose geniality went far to made the meeting a pleasant one.

TWICKENHAM.—Villiers' Lodge, No. 1194.—The installation meeting of this lodge was held at the Grotto Hotel, Twickenham, where the lodge has removed from Isleworth. The following brethren, amongst others, were present: Bros. Dodd, W.M.; Hy. Allman, S.W.; E. T. Osbaldeston, J.W.; R. W. Little, Sec.; F. J. Lancaster, S.D.; T. Smale, J.D.; W. Harvey, E. H. Dalby, T. Cubitt, T. L. Green, G. L. Ridge, T. A. Woodbridge, Thomas Verity, John Verity, C. G. Stawson, W. S. Plimsaul. Visitors: Bro. J. Smeed, 946, Prov. G.A.D.C. Middlesex, and E. Worthington, P.M. 857. The lodge was duly opened by the W.M., and the minutes read and confirmed. The lodge was then opened in the second degree, and the W.M.-elect, Bro. Allman, was presented for installation, and the first part of the ceremony performed. Bro. Plimsaul, the candidate for the second degree, having arrived, was duly passed. The lodge was then opened in the third degree, and the ceremony of installation proceeded with, Bro. Allman being duly installed W.M., according to ancient custom, by Bro. Dodd, the out-going Master. The R.W. Prov. G. Master was then announced, and a deputation was sent out to escort him into the lodge. Bro. Allman appointed his officers as follows: Bros. E. T. Osbaldeston, S.W.; F. J. Lancaster, J.W.; W. Dodd, Sec.; T. Smale, S.D.; W. Harvey, I.G.; Thomas L. Green, D.C.; John Gilbert, re-appointed Tyler. The other offices were left open, as the brethren were not in attendance. The address to the W.M. was given by the Installing Master, that to the Wardens by Bro. Smale, and the last by Bro. Penhalebury. It was proposed by Bro. Cubitt, and seconded by Bro. Lancaster, that a jewel and collar of the value of £6 6s. be presented to the I.P.M., Bro. Dodd. Carried unanimously. It was proposed by the W.M., and seconded by Bro. Cubitt, that Bro. Little, P.M., Prov. G. Sec., be elected an honorary member, he having declined to be re-appointed Secretary, in consequence of his time being so fully occupied. Carried unanimously. The brethren were unanimous in their desire to see Bro. Little as often as possible, as they feel that he is, indeed, the father of the lodge, though not a P.M., he having declined that honour in favour of Bro. Clark, the first Master. The lodge was then closed, and the brethren partook of an excellent banquet, provided by the hostess, the widow of the lamented Bro. Bendy, and the usual toasts were given, with all the honours.

ROCK FERRY, CHESHIRE.—Rock Lodge, No. 1289.—On Friday, 13th inst., this lodge held its usual meeting at the Albert Rooms, Rock Ferry, and was well attended by members and visitors, amongst the latter being Bros. C. F. Matier, S.G.W. Aberdeen; Thomas Platt, P.P.J.G.D. of Cheshire, P.M. 537; Tysilio Johnson, P.M. 1013; Lieuts. Miller, R.N., and Turner, R.M.L.I. of H.M.S. "Resistance;" Charles Sayer, 477; E. L. Grundy, &c., &c. The officers present were: Bros. Moore,

S.W. ; Lewis, J.W. ; Stevenson, P.G.S.B. Cheshire, Treas. ; P. J. Pearson, S.D. ; and F. L. Bolton, Sec. The usual routine of business over, Mr. Eugene Wigdahl was balloted for, elected, and duly initiated by the W.M., Bro. Edward Friend. Bro. Turner, Lieut. R.M.L.I., of Lodge 1205, Stonehouse, was regularly raised to the sublime degree of a Master Mason. It was resolved that the lodge meet in future at the Rock Ferry Hotel. The lodge having been closed in due form, the brethren adjourned to the Rock Ferry Hotel for supper, which was ably served by Mr. Taylor, the proprietor. The cloth having been removed, the usual loyal and Masonic toasts were given and responded to, also "The Health of the Newly-initiated Brother" and "The Visitors," the latter being eloquently acknowledged by Bro. Matier.—Bro. Moore, S.W., in returning thanks for the toast of "The Officers," alluded to the two years now nearly passed since the lodge first sprung into existence. He said he could only account for its comparative want of success by the very bad accommodation for its meetings, which was proved by a sudden influx of members when a new place of meeting was arranged. He could say this, that although the Rock Lodge had not been prosperous, it was not for want of exertion on the part of the W.M. and others who had assisted in forming it, and now those exertions were about to be rewarded. And he laid particular stress upon one fact—namely, that, through all the trials of the lodge, the brethren had remained united, and worked together in harmony.—In the course of the evening Bro. Cooke enlivened the proceedings greatly by recitation, and several good songs were sung before the Tyler's toast brought a very pleasant evening to a close.

HALIFAX, WEST YORKSHIRE.—*De Warren Lodge, No. 1302*.—An emergency meeting of this lodge was held on Saturday, the 7th inst., it having been called for the purpose of enabling Bro. F. Whitaker, P.M., P.J.G.D., to present to the lodge a large oil painting of the respected Tyler, Bro. John Greenwood, P.M., to be hung in the lodge-room. The lodge was opened soon after six by the W.M., Bro. W. H. D. Horsfall, and there was a good attendance of the officers and members, with a few visitors, including the painter of the portrait, Bro. Siddall, of Douglas, Isle of Man. After the presentation had taken place, the lodge was closed, and the brethren adjourned to supper. The cloth having been withdrawn, and the usual loyal and Masonic toasts given, "The Health of Bro. F. Whitaker" was proposed by the W.M., who alluded to the various means Bro. Whitaker had taken to further the interests of the several charitable institutions of the Craft in every way, and gracefully referred to the handsome present he had just made to the lodge, as, in addition to the portrait, he had also generously been at the expense of Bro. Greenwood's fortnight's sojourn in the Isle of Man, to give sittings to the artist.—Bro. F. Whitaker, in responding to the toast, mentioned that the artist and Bro. Greenwood were both in their 70th year, a fact which rendered the painting (itself a work of art) all the more valuable.—Bro. Firth, I.P.M., then proposed "The Health of Bro. Greenwood," and spoke in glowing terms of the respect in which that brother was held, not only by the members of the De Warren, but also in the various lodges in the neighbourhood, where he was the acting Tyler.—Bro. Greenwood, in reply, remarked that he was made a Mason in 1822, and had continued a subscribing member of his mother lodge ever since. He had always endeavoured to discharge his duties to the utmost of his ability, and was never so happy as when in the company of Masons. He especially thanked Bro. Whitaker for his kindness towards him, and said he felt deeply thankful to all his brethren for the good feeling which had been so frequently shown to him.—Bro. F. Whitaker then proposed "The Health of the Artist, Bro. Siddall," who suitably responded. Several other toasts followed, and a happy evening was brought to a close by singing the National Anthem.

WALTHAM NEWTOWN, HERTS.—*King Harold Lodge, No. 1327*.—The installation meeting of this lodge took place on the 17th inst., at the Britannia, Waltham Newtown, Herts. Present: Bros. West, P.M., P.G.S.D., the W.M. ; W. C. Barnes, jun., J.W., W.M.-elect ; Parker, S.W. ; Terry, P.M., &c. ; Watkins, P.M. 1076 ; Lacey, P.M. 174 ; Barwick, Treas. ; Reilly, Sec. ; Young, S.D. ; Evans, J.D. ; Gilbert, I.G. ; Auber, Austin, Calvert, A. Clements, G. Clements, Copeland, Cox, Driver, Etherington, Eversfield, Fisher, Hodges, Holmes, Kent, McOney, Noyes, Purvis, Sheldon, Skinner, Smith, Tydeman, members. Visitors: Bros. Hodges, P.G.S.W. ; Bruce, P.P.J.D. ; Tustin, P.G.— ; Carter, P.G. Supt. of Works, Herts ; Forsyth, W.M. 869 ; W. C. Barnes, S.W. 869 ; Bilby, P.M., &c., Org. ; Gaskell, W.M. 1076 ; Ashdown, S.W. 1076 ; Brown, J.W. 1076 ; Henderson, P.M., Sec. 1076 ; Smith, P.M. 403 ; Perry, M'Gee, Burrell, Crotar, and Mann. The lodge was opened in due form, with solemn prayer, and Bros. Auber and Tydeman were raised.

Bro. West, in a most impressive manner, installed Bro. W. C. Barnes, jun., as W.M. for the ensuing year. The appointment of officers then took place, as follows: Bros. Parker re-appointed S.W. ; Young, J.W. ; Reilly, Sec. ; Berwick, Treas. ; Evans, S.D. ; Gilbert, J.D. ; Auber, Org. ; Etherington, I.G. ; and Allison, Tyler. Mr. William Martin Creed was initiated. P.M. Terry presented on behalf of the lodge, a splendid P.M.'s jewel to Bro. West, the I.P.M., on his retirement from office, also, by subscription, a suit of clothing for a P.G.S.D. Bro. Terry, in his usual happy way, dilated on the many valuable services rendered by Bro. West during the first year of the King Harold, and Bro. West returned thanks in a most feeling manner. This concluded the business of the evening, and the lodge was closed in perfect harmony, with solemn prayer, when the brethren retired to a splendid banquet, provided by the worthy host, Bro. Sheldon. The usual loyal and Masonic toasts were duly drunk and responded to. Bros. Dr. Hodges and Bruce responded on behalf of the P.G. Officers of Herts in most eloquent terms. The band of the 41st Middlesex Volunteers, under the able direction of Bro. Etherington, played several selections during the evening.

MARK MASONRY.

METROPOLITAN.

Macdonald Mark Lodge, No. 104.—A meeting of this lodge was held on Saturday evening, the 14th inst., at the Head-quarters of the First Surrey Rifle Volunteer Corps, Brunswick-road, Camberwell, and although scantily attended, was highly interesting from the great ability which was displayed by all the officers in the working of the different portions of the ritual. There was but one candidate for advancement, who came forward, but the ceremony was, nevertheless, given with the care and accuracy which the attendance of a large number of brethren usually encourages the officers to display, and the excellence of the working was the more commendable as the Master and his officers came direct to their body from a heavy march-out, which delayed the opening of the lodge an hour beyond the appointed time. Bro. Eugene Cronin, M.D., W.M., presided, and afterwards filled the posts of Chaplain and M.O., while Bro. James Stevens P.G.O., P.M., advanced Bro. Arthur Southam, to this ancient and honourable degree, Bro. T. Meggy P.G.O., P.M., the while occupying the S.W. chair, and Bro. C. Hammerton the J.W., Bro. W. Worrell presiding at the organ, Bro. Robert Berridge taking the J.D.'s office, Bro. C. T. Dean, I.G., and Bro. Moody, D.C., at the conclusion of the ceremony, Bro. T. Meggy presented the report of the Audit Committee, which was most satisfactory, and showed with what economy and prudence the affairs of this young lodge had been conducted. Bro. James Stevens proposed that a guinea be given by the lodge and placed on the list of subscriptions to the Binckes' Testimonial, as the Macdonald Lodge was much indebted to that brother for his exertions on its behalf, but as Bro. Meggy, in seconding the motion, thought the lodge could afford a couple of guineas for the object, Bro. Stevens amended his motion in that particular, and the brethren unanimously passed it for the larger amount. Bro. Stevens then proposed that a guinea be given out of the Charity Fund of the lodge to the Masonic Boys' School. Bro. Moody seconded the proposition and the brethren adopted it. Thereupon, Bro. Meggy handed the guinea to Bro. Stevens, who obtained the W.M.'s permission to sign and use the proxy obtained by this subscription for Croydon's case at the election on the following Monday. After such a full amount of work for a few brethren to have performed, the W.M. closed the lodge with the usual pleasant musical accompaniment, and entertained the members and a visitor at an agreeable little supper. As time ran very short to enable the brethren to comply with the lodge rule that the Tyler's toast shall be given by eleven o'clock, the speeches were cut down to a delightful brevity, and not a single song was sung, though Bro. Stevens gave the recitation of "A Mason's Vows," which he acquired from the American brethren who lately visited us. The whole of the speeches were comprised in the following few words: The W.M.: Brethren, I propose the first toast, "The Ruler of the Realm and the Ruler of Mark Masonry."—Bro. James Stevens P.M.: Brethren, there will be only this toast that I am now about to propose, and another, this evening. I give you "The health of the W.M.," hoping that he will have a good year of office, and a much better attendance of the brethren during the remainder of his term than he has had this evening. We are all very much indebted to him for accepting and holding the office of Master ; but I do not know that I need detain you at this time of the evening by descanting at any great length on his good qualities. You all know his merits, and I ask you as an acknow-

ledgment of them to drink his health. (Cheers.)—The W.M.: Bro. Stevens and brethren, I thank you very much for the cordial way in which you have proposed and drank my health. I think I owe a little apology to the lodge for not attempting the working of the ceremony of advancement. I knew I could not do it perfectly, and I thought it better that I should let those who could, work it out. I knew I could not work it as Bro. Stevens could, and I preferred that our newly-advanced brother should have a fair opportunity of witnessing the impressiveness of the degree. With the work of Bro. Stevens, and the support given him by the officers, I have every reason to be pleased, and I think our candidate must confess that we work very satisfactorily.—The W.M.: Brethren, we have one toast that we cannot disturb this evening, and that is "The health of the Advancee." When we looked at our summonses we thought we should have had several advancements, but we were disappointed, as they did not attend. On that account we owe all the more honour and praise to that one who has ventured so far, and come up. I am sure we shall find him a most worthy brother. He comes from an eminent lodge, the Royal Clarence, Brighton, and I know he will be an ornament to our Mark Lodge here, and that we shall soon have him in office. (Applause.)—Bro. Southam: W.M. and brethren, I thank you sincerely for the manner in which you have drunk my health, and for the manner I have been received in your lodge this evening. I have had great pleasure in what I have seen, and I have no doubt that I shall derive both pleasure and instruction from my intercourse with you. I feel very great pleasure, indeed, in the consciousness that I have taken the Mark degree, and I return my sincere thanks to you, especially to our W.M. and Bro. Stevens, who has introduced me to this lodge, for your favour. It was a great kindness on his part, a kindness which has also been repeated by all the brethren who have received me. (Cheers.) The Tyler's toast was then given and honoured and the brethren separated. The meeting of this lodge on the 12th of August last, was honoured by the presence of Col. Burdett, Prov. G.M. of Middlesex and Surrey, and that brother expressed his approval on that occasion of the general working of the lodge, and also of the working of the ceremony of advancement. This was recorded on the minutes which were read at the opening of the lodge at the last meeting ; and the same minutes also recorded a letter received from the Percy Lodge, conveying the thanks of the brethren to the members of the Macdonald Lodge for the assistance they rendered at the constitution of the province of Middlesex and Surrey.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

PROVINCIAL.

LEICESTER.—*Byzantine Conclave, No. 44*.—The first regular assembly of this conclave, for the present season, was held at Freemasons' Hall, Leicester, on the 11th inst. The chair of C. was occupied by the M.P.S., the Ill. Sir Kt. W. Kelly, Int.-Gen. Leicestershire and Rutland, who was supported by E. and P. Sir Kts. Toller, 18^o, Hon. P.S., and the Rev. Dr. Haycroft, Hon. P.S., H.P. ; Sir Kts. Sculthorpe, Treas. ; Partridge, 18^o, Recorder ; Duncomb, S.B. ; Deane, Herald ; Comp. Benbridge, Sentinel ; and other Sir Knights. Visitors: E. Sir Kt. G. S. Phillips, 18^o, V.E., and Sir Kt. W. T. Belcher, Mus. Bac. Oxon., Org., both of the Rose of Sharon Conclave, No. 19, Birmingham. The conclave having been opened, the M.P.S. announced that the M. Ill. Sov., the Earl of Bective, having been pleased to appoint Sir Kt. the Earl of Ferrers a member of the Senate, with the rank of Grand Herald, and Sir Kt. the Rev. Dr. Haycroft to be one of the seventeen Knights Grand Cross, who are not members of the Senate, he (the M.P.S.) had received an authority from the Most Ill. Sov. to confer the grades of Viceroy and Sovereign on those Sir Knights. Sir Kt. Earl Ferrers was unavoidably absent, but Sir Kt. the Rev. Dr. Haycroft being in attendance, a College of Viceroys, and afterwards a Senate of Sovereigns was opened, and those grades duly conferred, the former ceremony being performed by Sir Kt. Toller, Hon. P.S. and S.G., as V.E., assisted by Sir Kt. Phillips as H.P., and the latter by the M.P.S. The ballot was taken for three candidates, one of whom, Bro. E. Wood, of No. 523, Leicester, being present, and having been duly elected, was installed as a Knight Companion of the Order, by the M.P.S. Sir Kt. the Rev. Dr. Haycroft, H.P., delivered the charge in a most impressive manner. After an alteration had been made in the by-laws, and some other business transacted, the conclave was closed, and the Sir Knights adjourned to the refectory. The ceremony of installation was rendered with the advantage of Sir Kt. W. T. Belcher's able assistance as musical conductor.

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