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## MASONIC NOTES.

BY A COUNTRY P.M.

## NO. 1.—STABILITY LODGE OF INSTRUCTION.

Having an evening to spare, when in London the other day, we took a walk to the “Guildhall Tavern,” where the celebrated Stability Lodge of Instruction meets. It was on a Friday, at 6.30 p.m., and was raining fast at the time. We arrived early, and had to make several inquiries before we found out in which room the lodge met. We asked several waiters and servants we saw in the lobby, and inquired at the bar. None could tell *even if the lodge met in the Tavern*, and, hence, as we wanted to know in what room the brethren were to assemble, no information could be afforded us. At last we were directed to some one who knew, and arrived on the landing, where we saw the Tyler, and then all was well. It strikes us, Bro. Editor, that a notice of meetings held each evening should be placed conspicuously somewhere inside the principal entrance, and the *number of the room stated*, so as to guide strangers. We object altogether to lodges meeting in public-houses or taverns, and so do many who are not, like ourselves, “total abstainers;” and our objections are certainly increased when, in order to attend a Masonic meeting, we have to make inquiries at the “bar,” where Bacchus reigns triumphant.

However, we will return to the lodge-room, which was certainly spacious, well-lighted, and most suitable for Masonic

purposes. We received a warm greeting from the Masonic veteran Bro. Henry Muggeridge, and almost to the *minute* of the time stated, the lodge was duly opened, the officers being as follows: Bros. Eames, W.M.; Noyes, S.W.; Venn, J.W.; Muggeridge, Preceptor; Muggeridge, jun., Sec.; Birdseye, S.D.; Jenkins, J.D.; and Wagner, I.G. There were also a few brethren present, but the assemblage was small, owing to its being the last Friday in the “old year.” Indeed, we scarcely expected that a perfect number would be in attendance, owing to the allurements of the festive season. The brother in the chair, we were told, was S.W. of a London lodge, and we were, therefore, agreeably surprised to find that his part was executed in a most finished manner. The “three degrees” were worked, so that the office of W.M. on such an occasion was no sinecure, and it is but justice to say that we could not expect the ceremonies to be much more perfectly rendered by the Preceptor himself. The W.M. delivered the “charges” as if they were really charges, and with a full realisation of their solemn and important character. Indeed, had the candidates been *actual* ones, we feel sure that their introduction into Freemasonry would have been to them one of the most impressive scenes in their personal histories. The Wardens were, on the whole, better versed in their duties than the assistant officers, excepting one of the Deacons, who evidently was an “old hand.” We were amused at noticing the Preceptor correct the latter brother, who thereupon questioned for a moment the dictum of that worthy Craftsman, and then fraternally acted as desired. We were much pleased to observe the respect and esteem invariably paid to Bro. Muggeridge, and how good humouredly all his strictness and correctness in “working” were taken by the members. Whenever anything goes wrong, one may always depend upon hearing Bro. Muggeridge’s call, “Commence again, Bro. —,” and then the reward, “Quite right, Bro. —.” Sometimes (as in the case of one of the officers this eve) the brother is almost wholly in ignorance of his official duties; then the Preceptor clearly informs him of his “part” in the ceremony, and has the sentences repeated until perfection is attained. Having had a taste for merriment in our younger days, we found scope for a little quiet fun in seeing how quick Bro. Muggeridge was to *mark* any deviation from the established landmarks and customs. No matter who was talking to him at the time (and considerable latitude is allowed to the brethren’s conversational abilities, even during the ceremonies—too much to please us), and however interesting the discussion might be, at the slightest inaccuracy, the Preceptor checked the work, and only allowed it to pass muster on a due accordance with the recognised oral ritual. We remember once the same extraordinary watchfulness on the part of the lamented Bro. S. B. Wilson. We were attending the

“Emulation” (of which we have long been proud to be a member), and during a part of the “sections” being worked, we thought the Prince of Preceptors had fallen asleep, but, on a trivial alteration in one of the answers, we were soon assured otherwise by the respected brother opening his eyes, shrugging his shoulders, and having the answer properly worded. He then relapsed into his apparent indifferent attitude, to be again revived on an error being perpetrated of any kind whatever, even a difference of emphasis would make his body quiver.

We are aware some object to this exactness; but we believe thoroughly in it ourselves, as once a deviation is permitted, no one knows where the evil may end. In fact, we are in a position to state that there are many ready, on the first opportunity, to improve (?) on our ritual, and, without doubt, when innovations are permitted, we shall have a grand “hash” served to an inappreciative audience. We ardently wish our co-country brethren would attend this Lodge of Instruction, and the “Emulation,” and other Lodges of Improvement, when in London, as the little time thus devoted to instruction would amply repay them, and the unfortunate differences in working, so unhappily prevalent in the country, would soon fade away. We are told, however, that “they differ in London”! That is true, but all the variations are *non-essential* and of little importance. Bro. Muggeridge assured me that if the life of Bro. Wilson had been prolonged, a uniform system would have been agreed on between these two Masonic Preceptors. The decease of the one, however, should not prevent the carrying out of a scheme for reconciliation between the “two systems,” as, owing to the few differences, uniformity might easily be attained.

We were much pleased to notice engravings and paintings, on the walls of the lodge-room, of old Masonic worthies, now “of the past.” We also observed two portraits of Bro. Muggeridge, and other well-known Masons of the present day. The obliging Secretary (the son of the Preceptor, and whose grandfather was a member of the same Lodge of Instruction) furnished us with a list of several of the distinguished brethren who had been members of this famous lodge. It seems this school for instruction was formed A.D. 1817, and was evidently an offshoot of the “Lodge of Reconciliation,” formed to promote and secure the union of the two rival Grand Lodges, and to maintain a uniform system of work. Bros. Philip Broadfoot, James Black, Peter Thomson, Hearder, and J. Moloney were all members during A.D. 1817, and for several years most energetically worked to establish the lodge on a broad and secure basis. Bro. E. H. Patten, the esteemed Secretary of the Girls’ School, joined A.D. 1825, the present Preceptor A.D. 1839, and Bro. William Henry White, Grand Secretary, A.D. 1840.

We believe there never was a Preceptor more beloved by the members than Bro. Henry Muggeridge, and we hope his life will long be spared to continue his labours for the benefit of his lodge, and the welfare of the Craft in this country. H.

## FREEMASONRY IN THE CANARY ISLANDS.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I beg to send you the enclosed translation from an article which has just appeared in the leading journal of the Canary Islands.

About a month ago the Bishop of the islands having heard that two corpses lately interred in the cemetery of Grand Canary were those of Masons, went in person to have the bodies exhumed, but a strong party of Masons, having previous knowledge, was on the spot, and forcibly prevented the barbarous intentions of the Bishop and his party. The holy man, finding his designs frustrated, had the cemetery reconsecrated. This meditated act of Vandalism, together with the indecent conduct of the clergy generally, who are doing their best to discredit Masonry, even from the pulpit, has called forth the article in question.

Yours fraternally,  
NATHAN WETHERELL.  
6, Lime-street, E.C.

“With sorrow we have to take up the pen, incited by a conscientious duty, to dispel the alarm which persons, respected for their distinguished knowledge and many virtues, have been for some time past instilling into the sanctuary of families, with the powerful resource which is lent them by the sacred ministry of their office. We refer to the attacks, to the anathemas, which some priests, as illustrious as they are respectable, are hurling from the cathedra of the Holy Spirit—from that high and venerable place whence nought but truth, in all its purity and wrapt in its profoundest conviction, should emanate. And we refer to other acts directed against Freemasonry—the grandest association, sublimest, and most moral among all that have ever owed their institution to man. Ignorance supposes her antagonistic to Christianity; to that sacro-sainted religion of our fathers, whose worthy and honoured memory we shall ever revere; a religion in which we were born, brought up, and bred, and which never have we failed to profess. In our character as Masons—by which title we are honoured—we do not propose to return offence for injury, injury for calumny, or calumny for offence. As far from our hearts are hatred and maledictions, infused by evil passions, as is the use of reprovéd means and sterile arguments; far from nursing resentment or rancor towards our detractors—towards those who pretend to defame the sublime Institution to which we belong—we are only inspired by a feeling of pity for the errors into which they have fallen, for their unjust persecution, lamenting, as we lament, the extravagance of their reason in judging ill and condemning what they cannot have any knowledge of; and we give them thus a proof of true Christian charity.

“Let us now consign a short, but faithful, relation of the chief ends and tendencies of Masonry; now to instruct them who, doubtless for the want of that knowledge, declare themselves enemies of those very principles and foundations of morality and virtue on which our august Christian religion reposes, and now to bring tranquility and peace to the family circle, and more especially to relieve the apprehensions of the devoted sex whose hearts have been so disturbed by untrue predictions, and by other recent acts which, in the observance of our love to our neighbour, we abstain from qualifying.

“Freemasonry, as old as man, walks hand in hand with truth; the weal of humanity and the constant practice of virtue are its chief aims; and, with these objects in view, she numbers eighteen millions who owe her allegiance from almost every habitable spot on the face of the earth.

“In bringing him into the world naked, weak, and helpless, God has shown man that He has destined him to live amongst his fellows, requiring their assistance, and has inspired him with

the great and holy maxim that he must needs do unto others as he would have them do to him. Hence, the necessity of mutual love and help in misfortune, and thus is it that Masonry, established on the strength of love and virtue, even from the remotest times, has been transmitted to us, modified by civilization and refined by an irresistible thirst for liberty; withstanding calumny, aspersion, persecution, and vile tongues; for even all these have failed to undermine her solidity, formed by the united strength of tolerance and charity.

“She teaches us to face danger with fortitude; to appreciate truth and openness, while condemning falseness and hypocrisy; to fly to the relief of indigence, reaching out a helping hand towards the bed of sickness and the home of misfortune; to abhor tyranny; to repudiate vanity and superstition; to see in one's fellow, whatever his rank or fortune, a moral being in every respect one's equal, if he is virtuous. Can it, then, be asked why, among Masons, are to be found good citizens, the best of fathers, tender husbands, true friends, and, to sum up all, virtuous men?

“They speak false who say that Masons have no religion—each one professes and practises that which he inherited from his fathers. None is required to abjure it. No human victims are immolated on her altars, for Masonry abhors homicide, and condemns all crime and spectacles of horror, whatever be the causes which produce them.

“Whatever might wound in the slightest the cherished belief of any brother, to even speak on religious matters at her meetings—for this divides men, to unite whom is a Mason's care—Masonry prohibits. Not alone is she not inimical to all government and social order, but kings, princes, and chiefs of nations and of states have presided over her lodges, and been her votaries. Masonry permits no political discussion; she grows and flourishes under all forms of government, wherever is breathed the grateful air of liberty. Masonry is a moral Order, established by men of eminence in remotest ages, with the laudable object of perfecting the moral part of man through the practice of the virtues. She is founded on principles of the sanest morality, and her walk is the path of charity. Like unto the Founder of Christianity, she says: ‘I give you a new precept—Love one another.’ Those who condemn this Order would condemn God's own Word itself.

“To say that Masons secrete themselves and envelop themselves in mystery, is a great mistake. In England and the United States, they appear publicly with their insignia. In Paris, sumptuous Masonic funeral rites were performed over the remains of General Magnan; and, again, in Brussels, over those of Leopold the 1st, King of the Belgians; and, recently, similar tributes were paid in Madrid to the ashes of Henry of Bourbon, and to those of various other members of the Craft.

“The words and signs which serve brethren as a means of mutual recognition cannot afford motive for suspicion; if such were the case, it would be necessary to condemn military discipline, for it is a criminal offence in a soldier to make known his passwords and countersigns outside the circle of his comrades in arms.

“Our very church presents an example of secrets observed by her corporations; her cardinals are often sworn to keep inviolate the discussions held in the consistory, and canons swear not to publish what takes place at their sessions. Why, then, should Masons be reviled because they do not hold their meetings in the streets and public places?

“Many have been the errors committed since ages past, not only with respect to the great reforms with which civilization has gone on benefiting the world, but also against sublime institutions which, like Masonry, tend towards perfecting mankind.

“The writings of Copernicus were condemned as impious, because that sagacious astronomer said the earth revolved on its own axis.

“Galileo was thrown into chains for teaching the astronomical doctrines of Copernicus.

“Vigilio, the bishop, was condemned for saying there were antipodes; these nevertheless exist.

“The anathemas hurled against Copernicus, Galileo and Vigilio are fruitless, because they are opposed to the physical laws of nature, which are the work of God; and as fruitless are the calumnies directed against Freemasonry, for they oppose themselves to the moral laws of nature, which are equally born of the Most High.

“If from these elevated considerations we descend to practical work amongst ourselves here, where Masonry is only in its infancy, there may, nevertheless, be found not a few poor and virtuous families to bless her for the timely assistance she has given in secret and in love.

“Many are the tears she has washed away, and more than one charitable institution could testify to her humanity.

“The object of Masonry being to instruct in the study of the liberal arts and sciences, inculcating the love of work and the practice of all the virtues, bearing in mind the weal of mankind, its necessities and afflictions—with constitutional foundations in such strict harmony with the sage maxims which are the prop and stay of our august and venerable Christian religion—how can it be possible to find, save through ignorance, ministers of the altar, gifted with science and virtue, combating those very principles which it is their care to inculcate in the hearts of their flock?

“How is it possible that other acts can be committed which must disturb to even a greater degree the hearts of those same faithful—that as suddenly as unjustly the consciences of pious souls, timid and ignorant, should be alarmed by the introduction of discord and dissension around the sacred precincts of private homes, the peace of which should be one of the first cares of a priest's holy mission.

“Just, therefore, it is that these holy men should cease their erroneous crusade; and if they do not desist, but continue their attacks upon the noble and humanitarian Institution of Masonry, taking advantage of the Cathedra of the Holy Spirit and other sacred places which they profanate, we will defend her with legitimate weapons by means of the press, through those worthy and decorous ways which constitute its greatest honour.”

[Signed by various Masons of Grand Canary.]

## THE FREEMASONS IN LIMERICK.

Those of our readers who have not already heard of the recent crusade against the Freemasons of Limerick will doubtless receive the intelligence with considerable surprise. We have always been under the impression that Christmas Day brings with it glad tidings, peace and goodwill towards all men; but there are some people who contrive to make exceptions to the general rule. The present attack upon an Order which recognises in its deliberations neither politics nor religion, appears to be one of the most silly and unjustifiable that was ever made. The deplorable condition of the poor of the city is a matter of general remark. During the Christmas holidays our streets have been crowded with poor, wretched, half-clad creatures, begging assistance. For the purpose of aiding them, a few members of the Masonic Order, with praiseworthy liberality, came forward, and announced their intention of giving a course of readings, &c., in the Masonic Hall, to which the members of all religious denominations were cordially invited. It should be remembered that the object in view was the relief of the poor of the city, three-fourths of whom are Roman Catholics. How was this philanthropic effort met by the Roman Catholic clergy? On Christmas-day a document was read in each of the Roman Catholic churches of the city (with one exception), purporting to come from the Roman Catholic bishop of the diocese, warning the laity against patronising, either by their presence or support, an entertainment given within the walls of the Masonic Hall for the relief of the poor of Limerick. It was admitted that the object was most commendable; but, oh, fatal Order of St. John! the entertainment was “a trap to catch the unwary.” Do any independent-minded Roman Catholics in Limerick believe this? We know they do not. We

might question the accuracy of the statement that the project owes its origin exclusively to the Freemasons, but there is no necessity for entering into it. The fact of an entertainment being given within the walls of a Masonic Hall, to which all creeds and classes are invited, is quite sufficient to call forth ecclesiastical censure. Notwithstanding the cool reception which the announcement of the entertainment has met with at the hands of the Roman Catholic clergy, we believe it will prove a splendid success, so far as numbers and respectability are concerned, several Roman Catholic ladies and gentlemen having expressed their determination to attend, notwithstanding the threat of excommunication.—*Limerick Chronicle*.

### THE ORIGIN AND HISTORY OF FREEMASONRY.

In response to a cordial invitation, a large number of ladies and gentlemen assembled last evening in the Masonic Chambers, Place d'Armes, to listen to a lecture on "The Origin and History of Freemasonry," by the Rev. E. M. Myers, of St. Constant-street Synagogue. Shortly after eight, the chairman, Bro. T. White, D.G.M. of the Grand Lodge of Canada, Dr. Bernard, P.G.M., and the rev. lecturer, entered from the ante-room, and took seats on the dais. Each was arrayed in appropriate regalia, and looked gorgeous enough to grace a glass case. After a brief pause, the choir of the St. Lawrence Lodge struck up a Masonic song set to a well-known air. The accompaniment was furnished by an harmonium. At the conclusion, the chairman introduced the lecturer, and took the opportunity to tell the audience that the real object of Masonry was to do good.

The Rev. Mr. Myers then began his lecture, or, as he termed it, his address. What he had to say was merely a record of facts which he had gathered from various reliable works. The object of the lecture was to correct any wrong opinions which might be entertained on the subject. Some were willing to believe that it was a myth, and had only in view outside aims and purposes; others, that it was simply a club organised for good-fellowship and enjoyment. Its designs certainly included these latter objects, but it had also far higher grounds and aims, the chief of which was to make men honourable and virtuous. If some did not improve under the guidance of its principles, that was no reason why the whole Order should be condemned. As well might they blame the whole world for the badness of some. Freemasonry itself aimed at all that was sublime and beautiful. Of its origin there were different theories. Some considered it coeval with creation; others, that it had its rise in certain ancient political parties. It was, undoubtedly, very ancient, as Dr. Oliver proved by the resemblance of its rites to the old mysteries of Egypt and Greece. He would not attempt to prove it of antediluvian origin, but he might say that, soon after the deluge, the sons of Noah, the father of mankind, separated for the purpose of colonising the earth, carrying with them the religious truths which their sire had taught them. Those truths, though corrupted in the instance of Nimrod, were afterwards spread abroad over the earth by colonisation. Here the rev. gentleman gave an account of the theoretical or speculative and operative Masonry of the Egyptians, who paid great attention to the building of temples. To keep their knowledge amongst themselves they had instituted symbols. The priests soon succeeded in gaining admission to their Order, and added to its lore their own philosophy and mythology. The ordeal necessary for entrance was a severe one, including all possible horrors of mind and body, and many were unable to pass through it. It was carried to Greece by Cecrops, Cadmus, and Danaus. Triptolemus, having come to Egypt, wished to enter the mysteries of Isis, was unable, and his penalty was never to see the light, but the priests took pity on him, and he was initiated. He returned to Greece, and founded the Eleusinian mysteries, which were sacred to Ceres. The

Dionysian mysteries, which had reference to Bacchus, were practised through a great part of Asia. The initiated in them built superb edifices, wore jewels, and had signs and symbols. They had brought from Persia the style of architecture known as Grecian. He now came to consider the Freemasonry of the Hebrews. If the heathen nations excelled in operative, the Hebrews were advanced in speculative, Masonry, and to them modern Masons were greatly indebted. The attempted sacrifice of Isaac by Abraham was the first great offering. God had revealed to Moses his name, Jehovah, and the model of the Tabernacle. Joshua took from him the command of the Order, and after long years David thought of building a Temple; but, as he had been a man of war, the sacred duty was reserved for his son, Solomon. The result of David's repentance for the sin of taking the census was the second grand offering, which the Freemasons of to-day celebrate. In the building of the Temple, Solomon was assisted by Hiram, King of Tyre, who sent him timber and stone and skilled workmen, members of the Order of which he was Grand Master. The lecturer then gave an interesting account of the system observed and the persons employed in the great work of raising the Temple to Jehovah, which was begun in 1012, and finished 1005, B.C. The next year it was dedicated to the true and living God, and the third grand offering took place. A certain loss in connection with the Temple had an important relation to modern Masonry, which dated from that time. Then came the King's death, the revolt of the ten tribes, God's anger, the idolatrous worship of Teamuz, or Adonis, and the carrying away into captivity (B.C. 666). Among those who sought instruction in the Jewish Masonry were Thales, of Miltus, and Pythagoras, the latter of whom, having visited Daniel in Babylon, carried back his gathered knowledge to Simos, and finally settled and taught in Crotona, a city of Magna Græcia. Under Cyrus, the Jews had permission to return, and the second Temple was begun under Zerubbabel and Joshua. But the work was interrupted, only to be resumed and completed in the days of Haggai and Zachariah, under King Darius. After this, not much was known of the Order. It was said that Augustine and his forty monks knew the arts of Masonry, and that under them the Cathedral of Canterbury was built in the year 600, and others subsequently. Alfred the Great was a Freemason, so were St. Benoit and St. Swithin, and Archbishop Dunston. The lecturer here alluded to the creation and objects of the Knights Templar, and sketched the progress of Masonry to the present day. He bore testimony to its nobleness of purpose, and quoted several of its fundamental principles, which, if acted upon, certainly must make a Freemason the embodiment of goodness.

Votes of thanks to the lecturer, the chairman, and the choir were then proposed and, of course, unanimously adopted. Between the speeches the choir favoured the audience with songs. A stave of the National Anthem concluded the proceedings.—*The Evening Star*, Montreal, Canada, Nov. 30, 1871.

BRO. W. J. HUGHAN, of Truro, Cornwall, will be very glad to hear from any brethren who possess, or know of, minutes of lodges, or copies of M.S. Constitutions, of an older date than A.D. 1720. Our well-known and highly-esteemed Brother is now engaged in preparing another work for the press, which we believe will pay especial attention to the M.S. Constitutions of the Freemasons, and has in his possession several copies of these ancient and valuable documents, which he will publish for the first time. He is particularly anxious to have every information obtainable with respect to these manuscripts in the possession of lodges and brethren, as soon as possible.

### MASONIC BALL AT WARRINGTON.

On Thursday evening, 28th ult., a grand Masonic Ball was held in the Assembly Rooms, Lion Hotel. The room had been very tastefully decorated for the occasion by Mr. Benjamin Hutchinson, assisted by Bros. Potter, Curry, and Hannah. On the stairs were arranged a number of choice plants, which had been lent for the purpose by Bro. Thomas Pierpoint, Bridge-street. At the upper end of the room was a centre-piece composed of the banners and shields of the Royal Arch Chapter, the centre banner being that of the Lodge of Lights. To the left of the centre-piece were three sceptres of the Royal Arch arranged as a star, and on the opposite side the swords (crossed) of the Outer and Inner Guard. Under the centre-piece were placed a number of choice ferns which had been kindly lent for the occasion by Col. Patten, and on each side of these, several spiral plants lent by Mr. Hutchinson. On the sides of the room were placed double triangles worked in evergreens. The orchestra was suitably adorned with wreaths and festoons, the Prince of Wales' Feathers being in the centre. Over one fire-place was a painting of Elterwater, in Westmoreland, the work of Bro. Charles Pettitt, which had been presented to Lodge No. 148, by Bro. Gilbert Greenall. Over the other was a fine copy of a fresco by Raphael, in the Vatican, which as it had been executed by a young artist, who received his education at the Warrington School of Art deserves some further notice. The work was done by Raphael for Pope Julius II., and represents "The expulsion of Heliogorus from the Temple at Jerusalem." Heliogorus had been sent by king Seleucus to bring away certain sums of money which he had previously given, but which he had been misinformed by an intriguer, were not appropriated to the purpose for which they had been given. Heliogorus was taking the money out of the Temple against the earnest entreaties of the High Priest and the people, and to the right of the picture he is represented as swooning under the terrible chastisement inflicted by the angels, who scourge him, and the visionary warrior whose horse tramples him fiercely with his forefeet. The golden vase has fallen from his hand, from which the coin is scattered on the ground. In the centre of the picture are the sacred vessels and the seven-branched candlestick, and kneeling at the altar is Onias, the High Priest, offering up thanks to God for having so wonderfully delivered the Temple from the hands of the spoiler. The Holy of Holies is screened by the veil of the Temple. Immediately to the left of the High Priest are a number of Levites engaged in conversation. Some of the people to the left are represented as praying, whilst others who have seen the overthrow of Heliogorus, are expressing their feelings of thankfulness. On the extreme left Pope Julius is introduced, borne on a chair into the Temple! Two of the men who bore him are portraits of Julio Romano and Francesco Penni, who were Raphael's chief pupils at the time the original was painted. This copy has been executed in a manner which speaks well for his future fame, by Mr. William Jenkin, a former pupil at the Warrington School of Art, who has been for thirteen months studying in Rome, during which time this work was completed.

The following is as complete a list as we could procure of those present at the ball. The brethren appeared in full dress of the Craft, wearing the jewels and insignia of their rank and office:—The Worshipful the Mayor of Warrington, and Mrs. Davies; R.W. Bro. Gilbert Greenall, Past Senior Grand Warden of England, and Mrs. Greenall; W. Bro. John Bowes, Past Provincial Grand Registrar, Cumberland and Westmoreland; Bro. John Pierpoint, Mrs. Pierpoint, and the Misses Pierpoint; Bro. W. Woods, W.M. 1250, Mrs. Woods, the Misses Woods, and Mr. Harry Woods; Bro. W. Richardson, P.M. 148, Mrs. Richardson, and the Misses Richardson; Bro. Percival Pearse; Bro. W. Oakden, Mrs. Oakden, and the Misses Oakden; Bro. W. Savage,

M.C.; Mr. and Mrs. Thomas Sutton; Bro. A. F. Huttman; Lieuts. W. Cartwright, W. Robinson, and Bolton; Bro. Lieut. T. Pierpoint, and Mrs. Pierpoint; Bro. W. Pollitt, J.W. 1250, Mrs. Pollitt, and Miss Pollitt, Winwick; Bro. W. Crompton, and Mrs. Crompton; Bro. John Harding, S.W. 148, and Mrs. Harding; Bro. W. Sharp, P.W. 148; Bro. Lieut. Robert Webster, Bro. John N. Sharp, Bro. Thomas Morris, Mr. and Mrs. Davies; the Misses Johnson and party, Miss Maggie Smith, and Miss M'Kay, Mr. James Prior, Bro. Potter and Mrs. Potter, Mr. Thomas Paterson, Bro. James Wood, Bro. Barlow, Bro. Joseph Chrimes, Mrs. and Miss Chrimes, Mr. Thomas Eaude, jun., and Miss Wood, Manchester; Mr. John Lewis, Newcastle, Staffordshire; Mr. Peter Chrimes and Mrs. Chrimes, Miss Wagstaff, and Miss Wilson, Mr. George Joseph Tarbuck, Wigan; Bro. W. H. Robinson and Mrs. Robinson, Bro. Joseph Cassidy, J.W. 148; Bro. Webster, Miss Fanny Rowland, Bro. Peter Worthington, Mrs. Worthington and party; Mr. Henry Fairclough, Mr. J. J. Rochdale, Mr. and Mrs. R. P. Wood.

### MASONIC CEREMONIAL AT LIVERPOOL.

#### LAYING THE FOUNDATION STONE OF A NEW CHURCH AT THE OLD SWAN.

Whatever allegations have been made against Freemasonry, it does not form one of the charges against the brethren of the mystic tie that they find their chief delight in making frequent public parades either of the Order or its honours and virtues. Some twenty years have elapsed since the Masonic brethren in Liverpool and its immediate neighbourhood were called upon to take any active share in a public work in this town; and therefore increased interest attached to the highly impressive ceremony which took place on the 8th inst., at the Old Swan, in connection with the laying of the foundation stone of the new Church of All Saints. Brilliant weather favoured the proceedings, and the consequence was a gathering of the Masonic Fraternity numbering between 300 and 400. There was a plentiful display of bunting in and around the Old Swan, and large crowds lined the roads taken by the procession.

An especial Prov. Grand Lodge was held at the Assembly Rooms, Salisbury-street, Old Swan, at which Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. Grand Master for the division of West Lancashire, presided, supported by the following Grand Officers: Bros. the Rev. J. F. Goggin, P.G.C.; the Rev. H. J. Vernon, P.P.G.C.; T. Wylie, P.G. Reg.; T. Armstrong, P.G.T.; Hamer, P.P.G.T.; H. S. Alpass, P.G. Sec.; R. Wylie, P.G.S.D.; J. Pickering, P.G.J.D.; B. W. Rowson, P.G. Sup. of Works; Laidlaw, P.P.G. Sup. of Works; G. Broadbridge, P.G.D.C.; T. Marsh, P.P.G.A.D.C. and P.G.S.B.; J. W. J. Fowler, P.G.A.D.C.; R. Sharrock, P.G.S.B.; S. Ibbs, P.P.G.S.B.; J. Skeaf, P.G. Org.; J. Baxendale, P.G. Purst.; Dr. Mercer Johnson, C. of P.G.S.; C. H. Hill, J. W. Baker, G. de la Perelle, R. Robinson, W. Doyle, P.G. Stewards; J. B. Lambert, P.P.G.D. E.L.; James Taylor, W.M. 1264; W. Yate, P.M. 484; Edward Shaw, P.M. 680; P. M. Larren, P.M. 1044; J. Hockett, P.M. 673; R. Thorn, W.M. 1182; R. Bennett, 1299; Robert Pearson, P.M. 673; W. Lunt, W.M. 594; R. Landless, W.M. 1256; T. Clark, P.M. 673; Capt. Berry, W. J. Lunt, P.M., and Sec. 823; John Lloyd, J.D. 249; and W. Howells, P.P.G.S.W. Staffordshire and Worcestershire. The Craft lodge was opened shortly after one o'clock by the W.M. of No. 220, assisted by Bro. F. Sargeant, W.M. 594, as S.W.; and Bro. H. Nelson, W.M. 673, as J.W. Amongst the principals in Masonry present were Bros. T. D. Pierce, W.M. 823; D. W. Winstansley, W.M. 1094; H. Pearson, W.M. 249; R. Williams, 1094.

After the P.G. Lodge had been duly opened, a procession was formed in the following order, headed by the band of the 1st L.R.V., taking St. Oswald-street and Broadgreen-road as the

route to Oakhill Park, where the foundation-stone was laid:—

Two Tylers, with drawn swords.  
Lodges, according to their numbers, Juniors walking first.  
Architect, with the plans.  
A Cornucopia with corn, borne by a Master of a Lodge.  
Two Ewers with wine and oil, borne by Masters of Lodges.  
Provincial Grand Pursuivant.  
Provincial Grand Organist.  
Trowel, borne by a Past Master. Mallet, borne by a Past Master.  
Provincial Assistant Grand Director of Ceremonies.  
Provincial Grand Director of Ceremonies.  
Past Provincial Grand Sword-bearers.  
Provincial Grand Superintendent of Works, bearing a Plate with the inscription for the Foundation Stone.  
Past Provincial Grand Deacons.  
Provincial Grand Secretary, with the Book of Constitutions.  
Past Provincial Grand Registrars.  
Provincial Grand Registrar, bearing the Seal.  
Provincial Grand Treasurer, bearing a Phial containing the Coins to be deposited in the Stone.  
Past Provincial Grand Chaplains.  
Past Provincial Grand Wardens.  
Visiting Provincial Grand Officers, two and two, according to rank, Juniors first.  
The Corinthian Light, borne by the Master of a Lodge.  
The Column of the Provincial Junior Grand Warden, borne by the Master of a Lodge.  
The Provincial Junior Grand Warden, with the Plumb Rule.  
Provincial { Banner of the Prov. } Provincial  
Grand Steward. { Grand Lodge. } Grand Steward.  
The Doric Light, borne by the Master of a Lodge.  
The Column of the Provincial Senior Grand Warden, borne by the Master of a Lodge.  
The Provincial Senior Grand Warden, with the Level.  
Provincial { Prov. Junior Grand Deacon. } Provincial  
Grand { The Provincial Grand Chaplain, } Grand  
Steward. { bearing } Steward.  
The Sacred Law on a Cushion.  
The Provincial Deputy Grand Master, with the Square.  
The Ionic Light, borne by the Master of a Lodge.  
The Provincial Grand Sword-bearer.  
The Right Worshipful Provincial Grand Master.  
Provincial Grand Senior Deacon.  
Two Provincial Grand Stewards.  
Provincial Grand Tyler.

On nearing the place where the church is to be erected, the brethren divided to the right and left, face inwards, thereby forming an avenue, through which the R.W.P.G.M. passed, preceded by the P.G.S.B., and followed by the brother bearing the Ionic Light, the representative of the P.D.G.M., and the officers and brethren. There was a large gathering of the public on the ground and platforms which surrounded the stone, the highly-impressive proceedings being watched with apparent interest. After the P.G.L. officers and the brethren of the different lodges had taken up their position,

Bro. J. B. Cooper, Chairman of the Building Committee, said he had great pride and pleasure in seeing the R.W.P.G.M. and his officers present that day at the laying of the foundation stone of the new Church of All Saints, and as it was a general desire that those feelings should be embodied in a more permanent form, he would call upon the Secretary to read an address which had been prepared.

Mr. J. H. Yates, Secretary to the Building Committee, then read the following address, which was illuminated with the finest taste by Mr. J. O. Marples, Liverpool and London Chambers:—

*"To Lieutenant-Colonel Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M. for West Lancashire."*

"Right Worshipful Sir,—I am deputed by the Committee for building the Church of All Saints, Old Swan, to express, however inadequately, under what great obligation you have placed them by acceding to their request in attending here, accompanied by the Provincial Grand Lodge and so many of the brethren, to lay the foundation stone of this church with the ancient and beautiful ceremonials prescribed by the Masonic Order. To be associated in the erection of a temple dedicated to the Great Architect of the Universe, where brotherly love, the purest charity, and every other moral virtue will be taught, is a work that must commend itself to every good Mason and right-thinking man; whilst the fact of receiving material assistance from the Order, of which you are so bright an ornament, in this important ceremony, at the outset of the work, will imbue the Committee with renewed courage to overcome any difficul-

ties they may encounter in the process of bringing to a successful termination the arduous labours they have entered upon. Animated by these sentiments, the Committee tender you, Right Worshipful Sir, their sincere thanks for your condescension in presiding on the present occasion, and believe they cannot better prove their good feeling for the brethren at large, and the appreciation in which their valuable co-operation to-day is held, than by expressing a hearty prayer that you may long be spared to hold your present exalted position, and to continue, as hitherto, by wise precept and generous practice, to promote the best interests of the Masonic Order in this province.

"On behalf of the Building Committee,

"J. B. COOPER, Chairman."

The R.W.P.G.M., after receiving the address, said he could assure them it gave him the greatest pleasure to attend that day in his capacity of P.G.M., although he was well aware how unworthily he fulfilled the duties of that high office. While that season of the year brought many festive engagements, and many joyful family meetings, it was also calculated to produce and maintain more serious reflections. They had just entered on a new phase of their existence, and he was sure the Masonic brethren of West Lancashire could not have inaugurated the new year better than by attending the laying of the foundation stone of a church dedicated to the Great Architect of the Universe. (Hear, hear.) He also felt sure that the exertions of the Building Committee, in endeavouring to obtain subscriptions for the erection of the church, proved not only that they are true Masons, but true Christians and citizens, and worthy of the town in which they reside. (Hear, hear.) After again thanking them, Sir Thomas said he would proceed to lay the stone with all Masonic formality.

Preparatory to the ceremony the P.G.M. scattered salt as an emblem of purity, after which the P.G.C. offered an appropriate prayer. The P.G. Treas. then deposited in the cavity of the stone a phial containing the coins and newspapers of the day; and the P.G. Sec., after reading the inscriptions on the plate detailing the circumstances of the ceremony, placed it on the lower stone. The upper stone was then lowered, and after the whole had been Masonically proved the P.G.M. declared it well and truly laid. Corn, wine, and oil were then poured over the stone with the accustomed ceremonies, the P.G.C. offered a prayer, and the proceedings shortly afterwards terminated. Ten purses, containing about £300, were then laid on the stone by members of the ladies' committee. The brethren afterwards returned to the Assembly Rooms, where the Prov. Grand Lodge was closed in due form.

The new church will afford ample accommodation for 800 worshippers on the ground floor. The style of the building is geometric decorated, which prevailed at the beginning of the 14th century. The tower, 52 feet high, will be a leading feature of the building, with a broach spire above, 70 feet high. The church will consist of a nave, 84 feet 2 inches by 25 feet; chancel, 24 feet by 22 feet 6 inches; north and south aisles, 32 feet 4 inches by 11 feet 8 inches; north and south transepts, 16 feet 7 inches by 27 feet 5 inches, &c. The contractor for the whole work is Mr. T. Bridge, of Burscough, whose tender amounted to £3708. Messrs. Wells and Sons, Liverpool, are executing the mason work; and the whole building has been designed by, and is now being carried out under the direction of, Messrs. Barry and Sons, Church street.

#### CONSECRATION of the LION & LAMB CHAPTER, No. 192.

The Lion and Lamb Chapter, No. 192, a charter for which was granted at last Convocation of Grand Chapter, November, 1871, was consecrated on Wednesday evening by Comp. Henry Muggeridge, P.Z. and Past Grand Standard-bearer, in one of the magnificent rooms of the Cannon-street Terminus Hotel. Such an old and famous lodge as the Lion and Lamb was hardly



perfect without having a chapter attached to it; and its energetic and popular I.P.M., Bro. George Kenning, with the assistance of some other brethren of the lodge who desired to see it combined with a chapter, forthwith petitioned Grand Chapter for a warrant. The warrant, as we have said, was granted; and the desire of the brethren was fulfilled on Wednesday, when Comp. George Kenning, in compliance with the terms of the charter, was installed the first Z., Comp. Ebenezer Roberts first H., and Comp. E. King first J., of what we hope will be a most prosperous chapter. Of the way in which Comp. Muggeridge performed his duties it is unnecessary to speak, further than to say that all the old fire with which he has given impressiveness to the service in bygone times was visible on this occasion; and his hearers fully appreciated the talent he displayed.

The ceremony, which in no respect differed from the ordinary observances at the consecration of a Royal Arch Chapter, was carefully and rigorously performed from beginning to end, and won the hearty applause of the numerous companions who were present, among whom we observed the following: Colonel Burdett, Prov. G. Superintendent for Middlesex; Major J. Creaton; Peter Wagner, 185; James Brett, G.D.C., P.Z. 177 and 975; G. C. Hill, 177 and 946; John F. White, P.Z. 185; James Stevens, P.Z. 25, 720; Geo. Newman, 1056; John Johnston; Fred. Walters, P.Z. 73; J. Hamilton Townsend, 22; H. Venn, 22; John G. Marsh, 975; John Thos. Moss, 73; H. Massey, Z.-elect 619; J. C. Fourdrinier, P.Z. 196; C. B. Payne, P.Z. 177; T. C. Carter, 22; T. Burdett Yeoman, 22; James Clemmans, 22; and E. Spooner, P.Z. 22.

The installations having been completed, the M.E.Z. invested Comp. H. Muggeridge as the P.Z. of the chapter. The elections then took place, and Comps. J. G. Marsh, George Kenning, and George Newman were chosen respectively S.N., Treasurer, and P.S., and were subsequently appointed to those offices. Comp. Ridley was appointed 1st A.S., Comp. Gardiner 2nd A.S. and Comp. T. B. Yeoman, Organist. Ten brethren were then nominated for exaltation, and eight companions for joining.

The M.E.Z. proposed, and Comp. Roberts seconded, a vote of thanks to Comp. Muggeridge, together with an hon. membership of the chapter, for the admirable way in which he had performed the ceremonies of consecration and installation.

Comp. Muggeridge having replied, the M.E.Z. proposed, and Comp. Roberts, H., seconded, similar compliments to Comp. James Brett, for the assistance he had rendered Comp. Muggeridge in the ceremonies.

Comp. Brett responded, and the M.E.Z. proposed, and Comp. King, J., seconded, votes of thanks to Comps. Clemmans and Yeoman, for adding musical accompaniments to the ceremonies.

The chapter was afterwards closed, and the companions adjourned to a sumptuous banquet, which was superintended by Bro. Davis, of the Cannon-street Hotel.

After the cloth had been removed and grace said, the introductory R.A. toasts were proposed by the M.E.Z. and honoured by the companions. The toast of "The Earl of Carnarvon and the rest of the Grand Officers," was coupled with the name of Colonel Burdett, Grand Superintendent of Works for the province of Middlesex, who, the M.E.Z. remarked, was well known to all the companions of the Lion and Lamb Chapter, and to all the brethren of the Lion and Lamb Lodge.

Colonel Burdett, in reply, said that the Grand Officers who were present were his seniors, both in Craft and R.A. Masonry, and had served

Grand Chapter longer than he had, and he did not, therefore, consider himself so well qualified as they to return thanks for this toast. Still, as he had been called upon to do so, he thanked the M.E.Z. and the companions for the honour conferred on himself and the other Grand Officers, though he thought his seniors might bear some portion of the burthen which had fallen on him. Speaking for them, he believed the utmost confidence might be placed on their doing all they could for the Order, and he knew that that confidence had already been reposed in them. They had long been before the companions, and he trusted that he might, in time, be as well known as they.

Comp. H. Muggeridge proposed "The Health of the M.E.Z.," whom he had had the pleasure of knowing for many years, and for whom he had always entertained a sincere regard, respect, and esteem. The M.E.Z. had in that time done all he could to promote the interests of Freemasonry in general, and of all the Masonic Charities. But he had not yet finished; he was going to do a great deal more for these institutions, and sustain the character he already possessed of a staunch friend to them. With respect to the Lion and Lamb Chapter, which had been that day constituted, Comp. Kenning had entered into the promotion of it with all that zeal and earnestness which characterised his every step in life. What was worth doing, he considered worth doing well, and his efforts to obtain the charter for this chapter had consequently been successful. The opening had been most favourable, and he (Comp. Muggeridge) did not doubt that the chapter would become one of the finest in London. He would himself assist to the utmost in bringing about such a desirable state of things, and the other officers would, no doubt, be animated by the same object. Again complimenting Comp. Kenning on his energy and perseverance, he could assure those companions who did not yet know much of him that a longer acquaintance with him would prove the truth of all he (Comp. Muggeridge) had said concerning him. (Cheers.)

The M.E.Z., in replying, said that if his year of office as W.M. of the Lion and Lamb Lodge had given satisfaction, he hoped a similar result awaited his presidency over the Lion and Lamb Chapter. Nothing should be wanting on his part to secure it, and, with the arrangements that had been made, he thought the success of the chapter was insured. (Cheers.)

The M.E.Z. then gave "The Health of H. and J.," who were represented by Comps. Roberts and King, two well-known companions, and with whose aid he should carry on the work which was before him.

Comp. Roberts, in acknowledging the compliment, assured the companions that it had been his ambition to fill the Z. chair ever since he entered Masonry. He was pleased to think he was in a fair way of having his desire gratified. On his initiation, he had a wish to fill the W.M. chair of a lodge, and in the second year of his Masonic life he had office granted him. He then worked up to the chair, and now he was in the H. chair of the chapter. That he might give satisfaction was his earnest wish, and that the companions would honour him by voting him into the Z. chair in a twelvemonth's time he had great confidence.

Comp. King also hoped for promotion in due course, and thanked the companions for drinking his health.

The M.E.Z. next proposed "The Visitors," to which Comps. James Stevens, Stone, Atwood, J. T. Moss, Walters, Clemmens, Massey, and Payne responded.

The M.E.Z. gave as the next toast, "The Companions who filled the Principals' Chairs during the Consecration," and coupled with this toast that of "The Masonic Institutions," assuring Bro. Patten, whom he called on to respond, that the Lion and Lamb Chapter, no less than the lodge of the same name, would support those Institutions as far as it could. It always appeared to him that it was monstrous that so wealthy a body as Freemasons could not provide for more children than they did, and at an election could admit to their schools only six

out of a list of fifty candidates. With a little exertion, so many poor children would not be left out in the cold, and he hoped to see the day when the borders of the Institutions would be enlarged. (Applause.)

Comp. Patten, after thanking the M.E.Z. for the toast, referred to the Charities, and congratulated Comp. Kenning on having supported them so long, and carried in such good Stewards' lists when he was Master of the Lion and Lamb Lodge. The lodge and the chapter combined might do a great deal for the Institutions. At present, only one-fiftieth of the members subscribed to them. If that number was increased, the Institutions could do more than they at present did, though, even then, they would not be able to clear the lists of candidates. He did not think it desirable that they should. An election brought subscribers; and without an election, there would be no subscribers. In the Girls' School the number of pupils had been increased from 100 to 106, and at the Quarterly Court, to be held next day, a motion would be made to increase that number to 112; and in another twelve months, another motion would be brought forward to make the number 120. There were twenty-two candidates for the April election, of whom eleven would be admitted to the School. That was a very good number; but if they took in all who presented themselves, there would be men joining the Craft for this purpose only. (Hear, hear.)

The toast of "The Officers" was responded to by Comp. Newman, who said that, under the kind instruction of Comp. James Brett, he had been working for some time to become an efficient officer, and he hoped to perform his duties satisfactorily.

Comp. Yeoman also replied in similar terms. "The Consecrating Z." was the next toast, and the M.E.Z., in giving it, referred to the great talents Comp. Muggeridge displayed in Masonry.—Comp. Muggeridge responded.

Comp. Brett proposed "The Founders of the Lion and Lamb Chapter," which gave him an opportunity of bringing the M.E.Z.'s excellencies before the Comps. He said there was one other beside the M.E. who took an interest in Freemasonry, and that was Mrs. Kenning, whom he had the pleasure of meeting at the last summer festival of the lodge. But it was not his business to speak of that. He had to speak of Comp. Kenning, who although an old Mason was a young working Mason, and had for many years allowed younger brethren to step before him into office and take the position of W.M. of his lodge. Fortunately, however, for the lodge, he went into office, and last year he was unanimously elected Master. He then became one of the petitioners for this chapter, and it was considered that no better Comp. than he could be found for the first Z. In placing him in that position the Comps. had honoured themselves, and best consulted the interests of the chapter. It would no doubt become a first-class chapter and all who would be exalted in it would have occasion to be gratified. It was for having founded such an excellent body that he (Comp. Brett) called on the Comps. to drink the founder's health.

The M.E.Z. said no doubt Mrs. Kenning would be much pleased when he communicated to her what had just taken place. She had lately passed through a serious trial of her health, but happily all danger had now passed, or he would not have been present that evening. For himself, he would do the best he could for the chapter. When he became W.M. of the Lion and Lamb Lodge, a year ago, he found the Treasurer with £16 in hand; when he went out of the chair last week he left him with £107. He did not expect to do the same with the chapter, but he relied on placing it on a firm foundation. (Applause.)

The Companions then retired.

The next convocation will be held on Wednesday, when a great many exaltations will take place.

The furniture of the chapter, which was of the best description, and was much admired, was made at the manufactory of Comp. George Kenning, Little Britain.

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## Births, Marriages, and Deaths.

## BIRTH.

KENNING—Jan. 4, at Upper Sydenham, the wife of Bro. George Kenning, of a son.

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, JANUARY 13, 1872.

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## WHAT IS FREEMASONRY?

THE question, "What is Freemasonry?" is one which every member of the Craft ought to be prepared to answer—not by divulging one line or letter of its esoteric mysteries, but by a plain, intelligent definition of its principles. True it is that the tree may be known by its fruits; but this test is by no means infallible when applied to any human institution, however lofty it may be in ideal, or excellent in design. Still, it is our duty to prove that the groundwork of Freemasonry is indeed "holy," to prove that the mission of our beloved Order is to elevate the soul of man, as well as to inculcate the practice of those social virtues which are essential to our happiness in this life. Noble testimony to the real value of the Masonic Institution has been given at various periods by men entitled to speak with authority upon the subject, and we cannot do better than extract, for the benefit of our readers, some of the definitions of Masonic precepts and aims from the lips of those whose utterances the popular world itself has not been slow to honour. Fortunately for our purpose, the industry of Bro. Macoy furnishes us with several notable examples, in his admir-

able "Cyclopedia" of Freemasonry—a work which should be in the hands of every thoughtful member of the Craft. Let us hear the opinion of the late King Christian of Denmark: "The prosperity of Masonry as a means of strengthening our religion, and propagating true brotherly love, is one of the dearest wishes of my heart, which, I trust, will be gratified by the help of the Great Architect of the Universe." Our own Royal Master, the late Duke of Sussex, has also placed on record his belief that "Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and the general good of mankind, creating, in all its varieties, universal benevolence and brotherly love." Washington bears witness thus: "The grand object of Masonry is to promote the happiness of the human race." The late Lord Durham said: "I have ever felt it my duty to support and encourage the principles of Freemasonry, because it powerfully develops all social and benevolent affections." Bulwer testifies, to the following effect: "For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the Institution to be founded on the great principles of charity, philanthropy, and brotherly love." La Fayette, in one of his speeches, pronounced Freemasonry to be "an Order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."

General Jackson, ex-President of the United States, and De Witt Clinton, the patriotic Governor of New York, bore similar testimony; and if we turn to the ministers of religion, we find that a countless legion have been, and still are, arrayed on the side of Freemasonry. The Rev. Dr. Oliver tells us that the "study of Freemasonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial brother to say that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry." The Rev. Dr. Hemming—one of the leading minds of the Order at the time of the English Union in 1813—defined Freemasonry as "A beautiful system of morality, veiled in allegory, and illustrated by symbols." Dalcho, a learned American divine, thus gives his verdict: "I highly venerate the Masonic Institution, under the fullest persuasion that, where its principles are acknowledged and its laws and precepts obeyed, it comes nearest to religion, in its moral effects and influence, of any Institu-

tion with which I am acquainted." The Rev. Erastus Burr says: "From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man." Nor can we conclude this hasty sketch without quoting the sentiments of three distinguished American brethren, who, we are glad to say, are still living to support and sustain the Order, in whose prosperity they are so deeply interested. The first is Dr. Albert G. Mackey, whose recent return to Masonic literary labours as the editor of the *National Freemason* has been hailed with general delight by the brethren in both hemispheres: "Freemasonry is a science of symbols, in which, by their proper study, a search is instituted after truth—that truth consisting in the knowledge of the Divine and human nature of God and the human soul." Albert Pike, the illustrious head of Scottish Rite Masonry for the Southern Jurisdiction of the United States, tells us that "there are great truths at the foundations of Freemasonry—truths which it is its mission to teach—and which, as constituting the very essence of that sublime system which gives to the venerable Institution its peculiar identity as a science of morality, it behoves every disciple diligently to ponder and inwardly digest." Though last, not least, we give the words of Bro. John W. Simons, Past Grand Master and present Grand Treasurer of the Grand Lodge of New York, and also the very successful Masonic editor of the *New York Dispatch*: "I regard the Masonic Institution as one of the means ordained by the Supreme Architect to enable mankind to work out the problem of destiny, to fight against and overcome the weaknesses and imperfections of his nature, and, at last, to attain to that true life of which death is the herald, and the grave the portal."

We will not weaken the force of these eloquent tributes to the value and importance of our beloved Order, further than to add that they appear to us to afford a complete and comprehensive answer to the oft-repeated question—

"WHAT IS FREEMASONRY?"

## ILLNESS of the EARL OF CARNARVON, R. W. D. G. M.

Newbury, Wednesday Evening.

The Earl of Carnarvon is confined to his bed at his seat, Highclere Castle, near Newbury, suffering somewhat acutely from the effects of fatigue and anxiety, the latter being mainly attributable to the loss which his lordship recently sustained by the death of his brother-in-law, the Earl of Chesterfield. At present there is no fever, and altogether the symptoms are favourable. He lordship passed a good night, and throughout the day has been more comfortable. Dr. Bunney, of Newbury, his lordship's usual medical adviser, has slept at the castle this week, and will do so again to-night. Dr. George Burrows, of Cavendish-square, is also in attendance. The noble earl is held in the highest possible esteem throughout the neighbourhood, and the inquiries to-day as to his condition have been very numerous.

## Multum in Parbo, or Masonic Notes and Queries.

"MARK AND ROYAL ARCH" (p. 9).

"An English Mark Master" gives the date of the origin of the Royal Arch as "1740," while I used the words, "fourth decade of last century," so, however we take it, that makes no difference to what I stated at page 801—viz., that the Mark Degree did not exist until some time *after* the Royal Arch: *ergo*, the antiquity of the Mark Degree is less than A.D. 1740. As to what "An English Mark Master" says about the Lodge of Kilwinning getting money in the 17th century for "marks," that had nothing to do with our Mark Degree, for, at page 550, Sept. 2 ante, it will be seen that, in 1670, the *Entered Apprentice*, when being entered, got his mark on payment of "ane merk piece for his measone merk." The custom of the masons using marks then was merely the adoption of a common practice, as the coopers also did the same, and even still do. The masons marked their stones, the coopers marked their casks, and if a stone was improperly wrought, or if a cask began to leak, it was known who did the work, and who to blame. Another reason was, that few craftsmen could write, consequently their mark stood in place of their signature. By turning to page 418 of THE FREEMASON for August 27th, 1870, we see the masons who signed the Rosslyn Charters frankly acknowledging that they "can not writt." However, marks are, and were, used by parties able to write, because they are handy. As to laying any stress upon the finding of the majority of the Grand Lodge of Scotland in 1858, that the "ritual" of the Mark Degree, or the Mark Degree itself, existed before the institution of Grand Lodge in 1736, that was simply a mistake; and, shortly since, Bro. William Officer, S.G.D., wrote me that, even in the Lodge of Edinburgh Mary's Chapel, the Mark Degree was never worked until introduced by himself a few years ago, during his own Mastership. For further information upon this subject, pages 474, 490, 522, and 553 of last year's FREEMASON may be read.

W. P. BUCHAN.

### ERRATUM.

In "An English Mark Master's" letter in our last impression, 1717 should have been 1817.

### QUERY.

Can a candidate be initiated at the next regular lodge meeting under rule 2, p. 84, Book of Constitutions ("In cases of emergency," &c.), without calling a Lodge of Emergency for that purpose?

VRYL.

### PROV. GRAND LODGES IN SCOTLAND.

When I read Bro. C. I. Paton's remarks at page 789, vol. 4, I felt certain that it would bring forth a general wail from certain old fogies who have managed to hold office in Provincial Grand Lodges, for many years, without the necessary qualifications; but I was not prepared to find such a distinguished brother taking part in the chorus as D. Murray Lyon. He says (page 801) it is nearly ten years since the Grand Lodge of found, "that, on a sound interpretation of

the laws of Grand Lodge, the Provincial Grand Master has power to appoint his office-bearers from members of lodges in the province, *they not being necessarily Masters or Wardens.*" But as that "sound interpretation" is not given in the Laws and Constitution of the Grand Lodge, we are obliged to fall back on the Laws themselves, and now hear what Cap. xiii. and Sec. 2 say about it: "The Provincial Grand Master, who is styled Right Worshipful Grand Master, with all the office-bearers, excepting the Tyler and Inner Guard, and the Masters and Wardens of the several lodges in the province which have complied with the regulations of the Grand Lodge, shall form each Provincial Lodge, and be entitled to vote therein." Now, if this law means anything, it surely means what it says; and I take it that it says, as plain as language can, that it is the Masters and Wardens of the several lodges in the province which have complied with the regulations of the Grand Lodge, that shall form each Provincial Lodge; and if the Provincial Lodges are thus formed, I am at a loss to see how Bro. C. I. Paton can be wrong. I think it a great pity that Bro. Lyon has not seen it convenient to give us more definite information regarding this "sound interpretation" by Grand Lodge, as Bro. C. I. Paton may be ignorant of its existence, and for anything he or I know, it may have superseded Sec. 2 of Cap. xiii. altogether. I must congratulate Bro. D. M. Lyon on his good luck, for this "sound interpretation," it would appear, was pronounced at a most opportune moment for our distinguished brother, as it conferred on him a qualification never contemplated by the laws as they now stand.

"Glasguensis" has taken rather a novel way of proving Bro. C. I. Paton to be wrong, by telling us that several of the office-bearers of the Prov. G.L. of Glasgow are neither Masters nor Wardens of any lodge! Well, if this simple-minded brother could guarantee the infallibility of the Provincial Grand Lodge of Glasgow, he could end the controversy, and at once put Bro. Paton on the wrong side of the argument; but, as matters stand, he will excuse me for saying that there is a little difference between the requirements of the law just quoted and the practices of the P.G.L. of Glasgow.

J.W.

WE have the pleasure to announce that the M.W. Grand Master has appointed R.W. Bro. Major-General John Studholme Brownrigg, C.B., P.S.G.W. England, to the post of Prov. Grand Master for Surrey, vacated by the resignation of the respected Bro. Alexander Dobie.

ENGLISH GRAPES.—Our own country is noted for producing some of the finest grapes in the world, and the fame of the giant vines at Hampton Court and Cumberland Lodge, Windsor, is great. On one occasion George III. was so pleased with a performance at Drury-lane Theatre that he gave orders for a hundred dozen bunches of grapes to be cut off from the Hampton Court vine, if so many could be found upon it, and sent to the actors. The gardener executed his commission, and informed his royal master that he could still cut off as many more without stripping the tree.—*Food Journal.*

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

## Original Correspondence.

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

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you, through THE FREEMASON, kindly inform me the name or number of the lodge from which Bro. M. Cooke takes his rank as a Past Master. I noticed in your report of the proceedings of last Grand Lodge that he is described, or rather describes himself, as a Past Master in the Globe, No. 23. This has misled some of the brethren to suppose that the great champion and redresser of all Masonic wrongs, real or imaginary, is actually a Past Master of the Globe Lodge, which is not the case (if I am rightly informed); and if rightly informed, why does a brother who is so great an example of all that is right, proper, and correct, not let the world know the lodge that did him the honour of enabling him to put P.M. at the end of his name?

Yours, &c.,

A LOVER OF JUSTICE.

Surely the Globe does not want to take the honour from any other lodge.

## "A BODY WITHOUT A HEAD."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Under the above caption you recently produced in your paper what your readers, to the extent of a large majority, doubtless, have considered a very satisfactory article demonstrative of the recent strange conduct of the Grand Orient of France at Paris. To the non-reader of French Masonic history, that article was calculated to be convincing; but the reader of such history was not so affected. It is not the first time in that history that Freemasonry has been without a head. Permit me the use of a column of your space in which to present a history in brief of the Grand-Mastership during the past century, in full and up to the present, chiefly collated from Dr. Rebold's History of the three Grand Lodges of France, with the addition of a few remarks on behalf of that, at present, much censured body, the Grand Orient of France. After the perusal of such history, I trust a more liberal feeling may take the place of that which now prevails in the minds of those brethren who regard a Grand-Mastership, under any and every circumstance, as something Freemasonry cannot destroy and live.

In 1773, by trickery, the Duke de Chartres, subsequently known as *Phillippe Egalité*, was elected and installed Grand Master. Twenty years afterwards, in the height of the Revolution, he publicly renounced Freemasonry, and the Grand Orient postponed indefinitely the election of his successor; but, two years afterwards, Roettiers de Montaleau was elected, and continued in office for the ten years following. This brings us into the first Empire. Napoleon, crowned in 1804, consented in 1805 that his brother Joseph should be Grand Master, provided that Cambaceres, Napoleon's chancellor, should be Joseph's deputy, or acting Grand Master, and in conjunction with Marshal Murat, Napoleon's brother-in-law, should superintend all the principal movements of the institution known as Freemasonry in France. It was so done, Cambaceres doing all the superintending, for it does not appear that Murat ever did any. On the fall of Napoleon and restoration of the monarchy, the Grand Orient, for the first time in ten years, became independent, and declared all official dignities, including the Grand-Mastership, extinct. Of course there were those who resisted this order of things, and who had influence enough to cause the Grand Orient to petition the king for a prince of his house to rule over that body, but the prayer of the petition was refused. Thereupon three "Grand Conservators" were elected, and in his own person Roettiers de Montaleau represented the three highest offices of the Grand Orient. He was succeeded by Marshal MacDonald, one of the Conservators, and the Revolution of 1830, which placed Louis Phillippe

upon the throne of France, found Macdonald acting Grand Master. He was, in 1832, succeeded by Alexis de la Borde, who, in 1842, requesting his dismissal, was succeeded by De la Casas, as Deputy G.M. In 1848, the second Republic being proclaimed, Bertrand was found to be Grand Master, he having been elected the year previous. In 1850, Berrille was elected in Bertram's stead; but, in 1851, the *coup d'état* caused the Grand Orient to close all the lodges for the time being, to suppress political agitation therein. In 1852, Lucien Murat, the nephew of Louis Napoleon, was invited to the Grand Mastership. Being waited upon, he assured the deputation that he must first secure the consent of his uncle, which being given, he was elected. His supercilious and arbitrary conduct estranged him, causing grave difficulties, and, to arrange matters, Marshal C. Magnan was, in 1862, by decree of the Emperor, ordered to take Murat's position. Some three years subsequently, Magnan prevailed on the Emperor to allow to the Grand Orient the privilege of electing its Grand Master, and this being granted he resigned, but to be elected shortly before his death, in 1865, after which, on the 9th of June of that year, General Mellinet was elected.

I will now close this brief eventful history of a century, by adding that, having been re-elected yearly until 1870, General Mellinet resigned, and, for the first time within one hundred years, a civilian, Babaud Larivière, was elected, with the distinct understanding on his part that within the following year the members of the Fraternity at large should determine, and so instruct their delegates, on continuing or discontinuing thereafter the Grand Mastership, and its discontinuance has been the result, to give place to a more republican form of government.

Is it not plain to the reader of the foregoing that, whatever it may be in other countries, the Grand Mastership in France has been more or less—generally more than less—for one hundred years controlled by the existing political power? And how much better, allow me to ask, would the Freemasons of England have acted under one hundred years of such rule, or variety of rules, as has been the fortune of France? It is very easy to point to the extraordinary manner, so famed alike for peace and conservatism, Freemasonry in England presents; but why should it not? What political commotion has occurred, resulting in the wreck of thrones or setting up of republics, within its living history? The reigns of the Georges and their successors to the present time have, for Englishmen, been continued peace in England. Only foreign wars, which but unite Englishmen, have occurred during those years within which France has been convulsed by revolution after revolution. How would it have been, who can say, if such convulsions of the social fabric of English society had taken place as those which that of France has experienced? I think there would be other stories to tell to-day of even English, the most conservative of all Masonry. Let us, not being tempted, decide how we would act under temptation; and would it not be well to think of this, ere we hasten to condemn our brethren of the Grand Orient? For them, the Grand Mastership has been a machine that is worked by that power which rules France for the time being. Is it not reasonable that they should desire to rid themselves of that machine when opportunity enabled, and thus prevent the administrative functions of that machine being again exercised in manner to render them but "slaves of the lamp"? From present appearances, a great deal of the Republicanism of France is to be found within its lodges of Freemasons, yet France no more at this time than previously will permanently establish a Republic. So long as the people are educated, as they are, solely by the clergy, and that clergy so predominately Roman Catholic, the government of France will not be a Republic. None know this better than the wise men of the Grand Orient; and hence, is it not natural that they should reorganize that body in manner not again to afford opportunity for any possible form of government or ruler to oppress or entangle them in its machinations through the agency of their Grand Master?

In this case, strange as it may appear and paradoxical, a body may prove quite as useful and effective, and much more independent, without a head.

I am, fraternally yours,  
J. FLETCHER BRENNAN.  
Cincinnati, Ohio, Dec. 18, 1871.

### BURNS AND FREEMASONRY.

Burns, beyond question, derived considerable advantages from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities for enjoying the "feast of reason and the flow of soul" in the most rational and ennobling manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble ploughman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whiteford of Ballochmyle, James Dalrymple of Orangefield, Sheriff Wallace of Ayr, Gavin Hamilton, writer, Mauchline; John Ballantine, Provost of Ayr; Professor Dugald Stewart, of Catrine; Dr. John Mackenzie, of Mauchline; William Parker, of Kilmarnock; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor; Mason, the publican; Wilson, the schoolmaster; Humphrey, the "noisy polemic," and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the lodge—an office that caused him, on ordinary occasions, to occupy the Master's chair, and perform the work of initiation. In the school of the lodge, he must, in a great measure, have acquired that coolness of demeanor, that dignity of deportment, that fluency and propriety of expression, and acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in the capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that, in everything in which intellect was concerned, he was in some respects their equal, and, in others, greatly their superior.

Burns was principally indebted to Freemasonry for any gleam of prosperity that shone on his early pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables; who furnished him with advice; who read his productions into fame; and purchased and circulated the Kilmarnock editions of his poems. It was by the advice of his brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem entitled "The Brigs of Ayr," that he repaired to Edinburgh, and not as is generally said, by the letter of Dr. Blacklock to the Rev. George Laurie, of London, which says not one word of coming to Edinburgh; but merely suggests the desirableness of pub-

lishing a second edition of his poems. His brother, Gilbert, expressly states that, when Mr. Ballantine heard that the poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for the purpose (£27); but advised him to go to Edinburgh as the fittest place for publishing." When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and we would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among his Masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants; who procured subscribers for the new edition of his poems; who formed his companions in his tours; who were his chief epistolary correspondents; who gave him accommodation in their houses; who obtained his appointment in the Excise; and who last of all, put him in possession of a farm—the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the "thoughtless follies that laid him low and stained his name," we should at the same time endeavour to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence.—*Hunter's Lectures on Freemasonry.*

### P o e t r y .

#### OVER AND OVER AGAIN.

Over and over again,  
No matter which way I turn,  
I always find in the Book of Life  
Some lesson I have to learn.  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour,  
But the morning dews must fall,  
And the sun and the summer rain  
Must do their part and perform it all  
Over and over again.

Over and over again  
The brook through the meadow flows,  
And over and over again  
The ponderous wheel still goes.  
Once will not suffice,  
Though doing be not in vain;  
And a blessing, failing us once or twice,  
May come if we try again.

The path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears may fall,  
And the heart to its depth be driven  
With storm and tempest, we need them all  
To render us meet for heaven.



## THE PRINCE OF WALES.

## LATEST BULLETIN.

Sandringham, Jan. 8, Noon.

His Royal Highness the Prince of Wales goes on favourably in all respects.

The convalescence being so far established, no bulletin will be issued until Saturday next.

(Signed) WILLIAM GULL, M.D.  
JOHN LOWE, M.D.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

A Quarterly Court of the Governors and subscribers of this Institution was held on Thursday, at the Freemasons' Hall, Bro. John Symonds, V.P., in the chair. Among the brethren present were Bros. Major Creaton, J. R. Sheen, Edward Cox, Benjamin Head, Thos. W. White, A. H. Diaper, J. R. Stebbing, R. Spencer, H. Massey, H. Muggeridge, and E. H. Patten (Secretary).

After the ordinary business of the Institution was concluded, the recommendation of the House Committee, "That the number of girls in the Institution be increased from 106 to 112," was, on the motion of Bro. Major Creaton, seconded by Bro. Edward Cox, carried unanimously.

The names of twenty-two girls were then placed on the list of candidates for election in April next, and the court adjourned.

## ROYAL MASONIC INSTITUTION FOR BOYS.

A General Committee meeting of the above Institution was held at Freemasons' Hall, Great Queen-street, on Saturday, the 6th instant. Bro. W. Roebuck, C.E., was in the chair, and there were also present Bros. Major Creaton, B. Head, J. Symonds, R. W. Stewart, G. Myers, J. G. Chancellor, R. Spencer, F. Walters, S. Rosenthal, and G. Cox, V.P.'s; A. D. Loewenstark, M. A. Loewenstark, A. L. Dussek, S. Harman, J. S. Gomme, F. Adlard, H. W. Hemsworth, J. Dosell, J. Turner, F. Y. Cox, and F. Binckes (the Secretary).

It was unanimously resolved, on the motion of Bro. J. Symonds, that a vote of sympathy and condolence for the loss of Bro. W. Young, P.G.S.B. (whose death had taken place since the last meeting of the Committee), be given and entered on the minutes.

Sums of £5, and in one case £15, to the total amount of £30, were unanimously voted to boys formerly educated in the School, and who had since conducted themselves to the satisfaction of their employers, to further assist them in their progress through life.

Petition were received from no less than thirteen candidates for admission into the School. Some few cases were deferred. One was a purchase case. This being the last meeting previous to Quarterly Court, it was declared that there were sixty candidates and fifteen vacancies, which latter would probably be increased to seventeen, it being decided to recommend that two more boys be added to the number now educated in the School.

The usual vote of thanks to the Chairman terminated the proceedings.

## MARK MASONRY.

## THE GRAND MARK MASTER MASON ON THE POSITION OF THE MARK DEGREE.

A meeting of the Percy Lodge, No. 114, was held at the Angel Hotel, Guildford, on Thursday se'nnight, and was well attended. The chair was taken by Earl Percy, M.P., D.G.M.M. and W.M.

At the subsequent banquet, in responding to the toast of "The G.M.M.," Bro. the Rev. G. R. Portal, who was present, said he was glad to be able to express his satisfaction at the progress of the Order. In the last half-year ten new lodges had been founded, and the treaties with the other non-recognised degrees would, he believed, be found to be more and more a source of strength to all concerned. He was also happy to have received the recognition of the Grand Chapters of Iowa and Pennsylvania, which, with the Grand Chapters of Ireland and Canada, made four supreme R.A. jurisdictions with which they were on friendly terms. He regretted that the G.C. of Scotland still persisted in their aggressive course of interference with English Mark Masonry; and he the more regretted this, because from what he had seen of the Scotch brethren whom he met in conference in the summer, he was sure that it would be a pleasure to any one to be on friendly terms with them. It was preposterous to assert that the Mark degree belonged to either the R.A. or the Craft, as now constituted. The R.A. degree was invented in 1740, and the Grand R.A. Chapter of England began in 1813, that of Scotland in 1817. But, a century before this, Mother Kilwinning Lodge charged four shillings for giving the Mark, and the G.C. of Scotland itself admitted that the Mark degree was worked in Scotland long before 1736, or at least eighty years before the G.C. came into existence. This effectually disposed of the assertion that the Mark belonged to the R.A. Some of the Scotch brethren were equally certain that it belonged to the Fellow Craft degree; but if so, how was it that no Craft G.L., excepting in Scotland, ever claimed jurisdiction over it? The truth was, that in England, as in some of the States in America, it had always had an independent existence. There were some thirteen old English Mark lodges, the majority of which had joined in forming the present Grand Mark Lodge. He was quite determined to maintain their independent rights and privileges, and was happy in the knowledge that the distinguished brother who would succeed him as Grand Mark Master (the Earl Percy) would be equally careful of their interests. (Loud cheers.)

THE Grand Mark Master Mason has approved of a warrant for a Mark lodge at Preston, to be called the "Birchall" Lodge.

The Annual Banquet of the Metropolitan Lodge of Instruction, which was postponed on the 15th ult., in consequence of the alarming illness of H.R.H. the Prince of Wales, P.G.M., will take place on Friday, the 19th inst., at the Portugal Hotel, Fleet-street, under the presidency of our esteemed brother, Past Grand Pursuivant James Brett. A large muster of brethren is confidently expected.

CENTENARY JEWEL.—A warrant has been granted to the Angel Lodge, No. 51, Colchester, empowering all the subscribing brethren to wear a centenary jewel. The Angel Lodge was constituted in 1735, and has had an uninterrupted existence to the present time. It is now the largest and one of the best-worked lodges in the province of Essex.

## ANNUAL BANQUET OF THE SINCERITY LODGE OF INSTRUCTION, No. 174.

The brethren of this lodge met at the Cheshire Cheese Tavern, Crutched Friars, in strong force, on Monday, the 8th inst., to celebrate their annual banquet, presided over by Bro. Appleby, of Lodge 174, and supported by Bro. Lacey, P.M. There were also present: Bros. Newton, P.M.; Austin; E. T. Read, P.M. 781, &c.; Crawley, S.W. 174; Bradbrook, Clayton, Musto, Wells, Thomas, Steadman, P.M. 754; Wright, P.M. 754, 781, &c.; and many others.

After the removal of the cloth, the usual loyal and Masonic toasts were duly honoured. Bro. Appleby then gave "Prosperity to the Sincerity Lodge of Instruction, coupled with the name of Bro. Crawley," their indefatigable Secretary. Bro. Crawley replied, thanking the brethren for the reception they had given the toast, and earnestly pointed out to the younger brethren present who manifested any desire for advancement, the advantages derivable from constant attendance at Lodges of Instruction. "The Mother Lodge, coupled with the name of Bro. Newton, P.M., Hon. Secretary," was then given, and duly responded to. Bro. Newton then proposed "The Health of the W.M., Bro. Appleby," which was warmly received. Some excellent singing was contributed by Bros. Bradbrook, Musto, &c.

The banquet was served in Bro. Wright's usual liberal style, and the brethren expressed their liveliest satisfaction.

Bro. Read, P.M. 781, &c., then announced that the W.M. of the Friars' Lodge, No. 1349, had sanctioned a Lodge of Instruction, which commenced on Thursday, the 11th inst.

## Reports of Masonic Meetings.

[With a view to increase the circulation, and consequently the usefulness, of THE FREEMASON, it is suggested that Lodges, &c., desiring reports to appear in the paper, should take a certain number of copies in proportion to the space required for the report.]

## THE CRAFT.

## METROPOLITAN.

Yarborough Lodge, No. 554.—This lodge held its installation meeting on Thursday, the 4th inst. Present: Bros. Chadwick, W.M.; Verry, S.W.; Morrison, J.W.; Coard, S.D.; Hood, J.D.; Berry, I.G.; Stolz, D.C.; Jennings, W.S.; P.M.'s Vesper, Wynn, Kindred, Hamilton, Stevens, Barnes, Roberts, &c.; and a large number of brethren. The minutes having been read, and the Auditors' report received, Bro. Richards was raised to the degree of M.M. Bro. Verry, S.W. and W.M.-elect, was then presented to the W.M. for the benefit of installation. A Board of Installed Masters, numbering over twenty, was then formed and Bro. Verry, duly installed in the chair of K.S. The W.M. then appointed and invested his officers as follow: Bros. Morrison, S.W.; Coard, J.W.; Hamilton, Treas.; Mosely, Secretary; Hood, S.D.; Berry, J.D.; Stolz, I.G.; Jennings, D.C.; Allen, W.S.; Speight, Tyler. Messrs. Guley and Ogden were initiated by the newly-installed W.M. The lodge was then closed, and the brethren with a large number of visitors (amongst whom were Bros. Mortlock, Lacey, Scurr, and Wainwright, P.M.'s) sat down to a sumptuous banquet, provided by the host, Bro. Walter, in his usual style. During the evening the W.M., in proposing the I.P.M.'s health, presented him, in the name of the lodge, with a five-guinea P.M. jewel.

## PROVINCIAL.

BOLTON.—Anchor and Hope Lodge, No. 37.—The regular meeting of this lodge for the celebration of the Festival of St. John the Evangelist and installation of the W.M.-elect, took place at the Freemasons' Hall, on Monday, the 8th inst., when there were present Bro. Thomas Hollwinder, Prov. G. Pursuivant, W.M.; Bro. John Tunnah, P.M. Prov. G. Secretary; Bros. Robinson, Isherwood, Brockbank, Newton, Harwood, Wilson, and Galloway, P.M.'s; Bros. Knowles, Slater, Sharples, Walker, Horrocks, Freeman, Brown, Crowther, Rutter, Watkins, Walch, Bennett, Mayoh, and Ainsworth. Also the following visitors: Bros. Rev. E. J. Bolling, 357; Rev. J. Homer Killick, 999; R. Lutby, W.M.-elect 146; Thomas Entwistle, P.M.

221; J. W. Taylor, P.M. 221; and Caseley, 625. The lodge having been opened and the preliminary business transacted, the installation of Bro. Robert Walmsley Knowles as W.M. took place, the ceremony being performed by Bro. John Tunnah, Prov. G. Sec. The installation having been completed, the following officers were appointed and invested: Bros. Jame Pilkington, S.W.; William Slater, J.W.; John Sharples, Treas.; G. P. Brockbank, P.M., Sec.; James Walker, S.D.; W. Horrocks, J.D.; Samuel Isherwood, P.M., Dir. of Cer.; J. Walch, Org.; R. K. Freeman, I.G.; W. Dawson, Tyler; James Brown, J. Martin Rutter and Samuel Crowther, Stewards. A cordial vote of thanks was presented to the retiring Master, Bro. T. H. Winder, for his valuable services in the chair during the past year. Heartly good wishes were expressed by the visiting brethren, and the lodge was then closed, and the brethren adjourned to the banquet provided in excellent style by Mr. B. Almond. The cloth being drawn, the usual loyal and Masonic toasts were given and heartily responded to, the proceedings of the evening being enlivened by glees, songs, &c., which were most efficiently rendered by a glee party consisting of Bros. Smith Dunville, W. Dunville, and Lovatt; Bro. Walch presiding at the organ. The lodge has in the course of the past year obtained a warrant from the Grand Master authorizing its members to wear a centenary jewel, the lodge having been established in Bolton in the year 1732 and has continued to meet in Bolton ever since. Within the last few weeks the Freemasons' Hall, where the meetings of the lodge are held, has been re-decorated, and its appearance certainly reflects great credit on all concerned in carrying out the embellishment.

**HULL.**—*Humber Lodge, No. 57.*—The installation of the W.M. (Bro. R. T. Vivian) took place on St. John's Day, the Installing Master being the D.P.G.M., Dr. Bell. After the ceremony the brethren partook of a sumptuous banquet in the lodge, which was served in an admirable manner by Bro. Peacock. The following is the list of officers for the ensuing year, not previously mentioned: Bros. W. Tesseyman, I.P.M.; James Walker, S.W.; Jonathan West, J.W.; Henry Preston, S.W.; Richard Boggett, J.D.; John Hudson, D.C.; Morris Haberland, Lecture Master; Edward Kidd, I.G.; and W. Bernard, Librarian. We have not sufficient space to give anything like a report of the installation ceremony, but must this week simply confine ourselves to a notification of the fact. Bro. Vivian, the present W.M., seems to be thoroughly in earnest regarding all his duties, and having had so good a Masonic example in his predecessor, we believe this lodge will have good reason to rejoice in its selection of a Master. Active preparations are now being made for the annual ball, which is always an event of considerable importance in this locality.

**PRESTON.**—*Unanimity Lodge, No. 113.*—On Monday se'nnight Bro. Thomas Nevett was installed W.M. of the Lodge Unanimity, No. 113, at the Bull and Royal Hotel, Bro. H. Steib, P.M., ably officiating as the Installing Master. The following members of the lodge were chosen to the subordinate offices: Bros. Sumner, S.W.; Barnes, J.W.; Fryer, P.M., Treas.; Hunt, Sec.; Capt. Lockhart, S.D.; Townsend, J.D.; T. Jackson, I.G.; Steib, and Ellis, Stewards; Bro. A. McCarter, Tyler. The banquet was served under the personal superintendence of Bro. Townsend, and was of a *recherché* description. Bro. Nevett, the newly-installed W.M., occupied the chair, and was supported on the left by Bros. Col. Birchall, P.P.G.J.W. West Lancashire; J. J. Greaves, P.M.; Fryer, P.M.; Johnston, P.M.; Whitehead, P.M.; Whiteside, P.M.; and on the right by Bros. Steib, P.M.; Dr. Smith, P.M.; W. Heaps, W.M.; Ward, W.M.; and Worsley, W.M. Altogether about sixty of the brethren sat down to the banquet. The loyal and patriotic toasts were cordially given, and amongst others were the following: "The Most Hon. the Marquis of Ripon, M.W.G.M.," "The Earl of Carnarvon, M.W.D.G.M., and the Grand Officers," "Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., West Lancashire, Lord Skelmersdale, D.P.G.M., and the P.G. Officers of West Lancashire, past and present," "Bro. Nevett, W.M.," "Bro. Greaves, I.P.M., and Past Officers," "Bro. Steib, Installing Master," "The officers of the lodge," "The P.M.'s and Treasurer of the lodge," "The Masonic Charities," and "To all poor and distressed Masons, and a speedy relief to them."

**SOUTHAMPTON.**—*Royal Gloucester Lodge, No. 130.*—St. John's Day was celebrated by this lodge, when Bro. J. N. Pocock was installed W.M. in ancient form in the presence of a considerable number of the Fraternity. The ceremony of installation was performed by the out-going Master Bro. Le Feuvre, P.G. Sec. Hants. and Isle of Wight, after which the following were appointed and invested as officers for the ensuing year: Bros. W. H. Preece, S.W.; G. A. L. Brown, J.W.; H. Abraham, Treas.; E. Booth, Sec.; J. B. Thomas, S.D.; R. Sharp,

J.D., and O.; Kenneth Wilson, I.G. Bro. Le Feuvre was also invested as I.P.M. The brethren dined together in the evening, as usual on this occasion. The mode in which the beautiful ceremony of installation was rendered drew forth very high commendations from a large assembly of old Masons who were present, and a very special vote of thanks was passed to Bro. Le Feuvre, the Installing Master, for the same. The proceedings on this occasion were of unusual interest, the lodge just entering on its centenary year, its meetings having been held without the omission of a single month from the 12th January, 1772, and its warrant, signed by the Duke of Athol, bears date 22nd April in the same year. A very special celebration of the interesting event is to take place in the ensuing spring, and in the after-dinner speeches many pleasing references were made to the long and happy days of the Royal Gloucester Lodge.

**SIDMOUTH.**—*Perseverance Lodge, No. 164.*—The installation meeting of this lodge was held at the London Hotel, Sidmouth, on Wednesday week. There was a good muster of the brethren. The installation ceremony was ably performed by Bro. Hodge, P.M., P.P.S.G.D., 30°, who placed Bro. Keyworth in the chair for the ensuing year. The new W.M. appointed the following officers:—Rev. N. Clark, I.P.M.; J. A. Orchard, S.W.; J. Dawe, J.W.; M. Mitchell, S.D.; J. Barber, J.D.; S. Commings, Sec.; Perryman, I.G.; Prout, O.G.; W. H. Warne, Org. The W.M. then initiated a brother into the mysteries of Freemasonry in a most finished manner, ably supported by his new officers. After the close of the lodge the brethren adjourned to a banquet provided for them by Bro. Rogers, to which they did ample justice. Besides the brethren mentioned above, the following were present: Bros. Reed, P.P.G.S.B. Somerset; Dr. Mackenzie, P.M. 372, P.P.S.G.D. 30; B. B. Bastin, P.M. 106; Captain W. E. Hare, W.M. 372; Pile, P.M.; Northcott, P.M.; Hook, Halse, Evans, Bamfylde, 847; Hussey, 847; Bunker, Hill, Harwood, 372; Rogers, Wheaton, Carter, Sharland, &c.

**LEICESTER.**—*St. John's Lodge, No. 279.*—The brethren commemorated their anniversary and installation meeting on the 3rd instant, at the Freemasons' Hall, Leicester. The lodge was opened at 5 o'clock p.m., by Bro. Stretton, W.M., assisted by Bros. E. J. Crow, W.M.-elect; J. M. McAllister, J.W.; R. W. Widdowson, Sec.; W. Weare, Treas.; A. Palmer, S.D.; J. W. Smith, J.D.; and W. T. Rowlett, I.G. Amongst those present were the R.W. Prov. G.M., Bro. Kelly; Bros. E. Gosling, R. A. Barber, R. Blankley, H. Deane (P.P.G.J.W.), L. L. Atwood, C. E. Stretton, S. N. Statham, W. Wilkinson, C. Gurden, G. Sauter, and other members of the lodge; and as visitors, Bros. G. Toller, P.G.S.; Rev. Dr. Haycroft, P.P.G.C.; G. B. Atkins, E. Mace, A. Sergeant, C. Tebbut, W. R. Bryan (1007), H. James (1007), J. B. H. Fletcher (1031), H. Hitchman (455), and others. The minutes of the previous regular meeting, and also of a Lodge of Emergency, were read and confirmed. The much-esteemed R.W. Prov. Grand Master, Bro. Kelly, on entering the lodge, was received with grand honours, in expression of the sympathy of the brethren for his recent indisposition, and, though he still suffers from its effects, he cheerfully obeyed the summons to the annual festival of the lodge for the 34th time, having been initiated in 1838. How comparatively few imitate the fervency and zeal of this worthy brother in the interests of the Craft. The Treasurer, Bro. Weare, P.M., read an abstract of the year's accounts, showing the financial position of the lodge to be highly satisfactory. He received the cordial thanks of the brethren for his past services, and was unanimously re-elected to the office of Treasurer. Other business before the meeting having been disposed of, and a candidate balloted for, Bro. E. J. Crow was duly installed Worshipful Master of St. John's Lodge, No. 262, the R.W. Provincial Grand Master conducting the ceremony, assisted by Bro. Toller, P.M., P.G.S., as Director of Ceremonies, and Bro. Rowlett presiding at the organ. The newly-installed W.M. then proceeded to invest his officers as follows: Bros. Stretton, I.P.M.; E. Gosling, S.W.; R. W. Widdowson, J.W.; William Weare, P.M., Treas.; J. M. McAllister, Sec.; J. W. Smith, S.D.; J. Halford, J.D.; R. A. Barber, I.G.; S. N. Statham and W. Weare, Stewards; and R. W. Widdowson and J. M. McAllister, members of the Hall Committee. It was unanimously resolved to devote a sum of money to a Masonic Charity in the name of the I.P.M., Bro. Stretton, in token of the appreciation of the genial and hearty manner in which he had discharged the duties of the chair during the past year. The cordial thanks of the brethren were also recorded to Bro. Widdowson for his efficient and valuable services as Secretary to the lodge during the past year. The candidate for initiation having been admitted in due form, the newly-installed Master impressively completed the ceremony, and, figuratively speaking, placed his

first stone in the N.E. in such a masterly and workmanlike manner as, subsequently, to call forth high encomiums from the Rev. Dr. Haycroft, and other eminent brethren who were present. After expressions of hearty good wishes (per Bro. Widdowson) from Bro. W. J. Hugan, P.P.G.S. Cornwall, Hon. Member, and the representatives of Lodges 1031, 1007, and 523, the lodge was closed in harmony, and about forty brethren sat down to the banquet. This part of the evening's enjoyment was considerably enlivened by the songs of the Worshipful Master, Bros. Atwood, Deane, Palmer, Gurden, Cleaver, Weare, Mace, and Rowlett, who also presided at the piano, and on the warm reception of the toast of "The Health of the Prince of Wales," he conducted the enthusiastic rendering by the brethren (standing) of the beautiful song, "God bless the Prince of Wales," appropriate to the toast.

**TEIGNMOUTH.**—*Benevolent Lodge, No. 303.*—The installation meeting of this lodge took place at the Masonic Hall, on the 1st instant. The lodge having been opened by the W.M., Bro. G. N. Burden, and the minutes of the previous meeting read and confirmed, the W.M., in a very excellent manner, initiated Mr. J. Payne. Bro. H. Walrond, P.M. and P.P.G.S.W. Devon, took the chair as Installing Master, and Bro. F. C. Hallett, the W.M.-elect, was presented to him for the benefit of installation, which was conferred on him in a very impressive way. The new W.M. selected and invested as his officers: Bros. J. S. Short, S.W.; J. Roach, J.W.; C. H. Callings, S.D.; R. Perryman, J.D.; F. Duff, I.G.; F. Toms, Sec.; J. Whidborne, Treas.; and P. Haggerty, Tyler. The usual addresses were delivered to the newly-appointed officers by the Installing Master in a most able manner, after which Bro. P.M. Walrond presented to the I.P.M., Bro. G. N. Burden, a very handsome 18-carat gold Past Master's jewel, that had been subscribed for by the brethren of the lodge, and bears the following inscription: "Presented to Bro. G. N. Burden, P.M., by the brethren of Benevolent Lodge, No. 303, as an acknowledgment of his valuable and untiring services as Worshipful Master for the year 1870-71." The jewel is very massive, and the workmanship of the finest description; it was manufactured by Bro. George Kenning, Little Britain. Bro. G. N. Burden acknowledged the gift in an appropriate speech. The W.M. then closed the lodge in due form, and the brethren proceeded to Bro. Callings's, Royal Hotel, where a very excellent banquet had been prepared. It was the first held at that hotel, and reflected great credit on the proprietor. The W.M. presided, supported by several Past Masters and visitors. The usual Masonic toasts were proposed, several very excellent songs were sung, and a most pleasant evening spent, the brethren being all well pleased with the arrangements of the evening.

**STOCKPORT.**—*Lodge of Concord, No. 323.*—The members of this lodge had a very enjoyable reunion on Wednesday, the 20th ult., the occasion being the Festival of St. John and installation of Bro. John Cuppleditch. The brethren met at the Golden Ball, Market-place, at half-past 2 o'clock, and the minutes of the previous meeting were read and confirmed. The W.M. initiated two gentlemen into the mysteries of ancient Freemasonry, and then opened the lodge into the second degree. The gavel was placed in the hands of Bro. John Beresford, P.M. 104, who had kindly consented to act as Installing Master, and who conducted the ceremonies in a manner highly gratifying to the brethren present. The duties of S.W. were undertaken by Bro. John Swindells, P.A.G.C., and those of J.W. by Bro. Henry Howard, P.P.G.A.D.C. The new W.M. then appointed the following brethren as his officers during the ensuing year: Bros. Thomas Brookes, I.P.M.; J. H. Tatton, S.W.; J. Slack, J.W.; J. Helm, S.D.; J. Hill, J.D.; J. Spedding, I.G.; and C. Saxty, Tyler. Heartly good wishes having been given by a number of visiting brethren, the lodge was closed in peace and harmony at half-past five o'clock. The brethren, numbering upwards of forty, immediately afterwards sat down to a most excellent banquet. The usual loyal and Masonic toasts were given and responded to in the most hearty manner possible, Bro. Howard acting as D.C., and a very agreeable evening was spent.

**BUDLEIGH SALTERTON.**—*Lodge of Harmony, No. 372.*—A meeting of this lodge was held at the Rolle Arms Hotel, on January 2nd, when the W.M.-elect, Bro. Webb Elphinstone Stone, Commander R.N., was presented by Bro. Scott, P.M. 372, and installed as W.M. for the ensuing year by Bro. T. Ingleby Mackenzie, P.M. 372, P.P.S.G.D., in accordance with ancient forms and customs. The ceremony was most impressively performed, after which the following were appointed officers: Bros. William Knott, S.W.; Robert Tucker Pain, J.W.; George Ware, S.D.; B. B. Bastin, jun., J.D.; Frederick Sowdon, I.G.; A. Freeman, Sec.; Robert Tucker Pain, Treas.;

William Pratt, T.; Pidsley and Martin, Stewards. About 40 brethren attended. After the ceremony the brethren attended a sumptuous banquet, provided by Bro. John Harwood, and served in his usual generous style.

BERWICK-ON-TWEED.—*Lodge St. David, No. 393.*—The usual monthly meeting of this lodge was held on Tuesday evening, the 2nd inst., in the lodge-room, Church-street, Berwick-on-Tweed. There was a large attendance of brethren. Two initiates for further participation in the privileges of the Craft were raised to the dignity of Master Masons, and some lodge business was thereafter transacted, two brethren being proposed for initiation, and five for affiliation. The lodge having been closed, the W.M., Bro. C. I. Paton, invited the brethren to partake of refreshment, consisting of champagne and choice preserved fruits. Upwards of thirty brethren accepted the W.M.'s generous invitation, and a couple of hours were spent very pleasantly in pledging toasts, recitations, singing of songs, &c.

CAMBRIDGE.—*Lodge of the Three Grand Principles, No. 441.*—The installation meeting of this prosperous lodge was held at the Red Lion Hotel on Monday, 1st inst. Bro. A. F. Donagan, P.G.J.D., W.M., presided, and, after having opened the lodge in due and ancient form, raised Bro. John Sheldrick to the degree of M.M., and passed Bros. F. W. Metcalfe and C. T. Metcalfe to that of F.C. The Auditors' report was then read and adopted, the balance-sheet showing a handsome sum in the hands of the Treasurer after payment of all accounts. The W.M. then vacated the chair in favour of the Installing Master, to whom he then presented Bro. A. M. Robinson, S.W., W.M.-elect, that he might receive the benefit of installation. After the ceremony, which was admirably performed by Bro. J. Massey, P.M., P.P.G.S.W., the W.M. appointed his officers for the ensuing year, as follow: Bros. A. F. Donagan, I.P.M.; F. Bailey, S.W.; Y. Crawley, J.W.; J. Vail, P.G.S.W., Sec. (reappointed); W. Lawrence, S.D.; G. Barber, J.D.; J. Youngman, I.G.; J. Hammond, D.C.; J. Massey, P.M., P.P.G.S.W., and R. Greef, P.M., P.G.S.D., Stewards; G. Wilderspin, P.M., P.P.G.P., Organist. Bro. E. Haggis, P.M., P.P.G.J.W., was unanimously re-elected Treasurer. The lodge was then adjourned from labour to refreshment, when about 40 brethren down to an excellent banquet, after which the W.M., in proposing the usual loyal toasts, gracefully alluded to the domestic affliction under which her Majesty and the Prince of Wales were suffering, and he hoped would speedily be removed from them. The brethren heartily joined in singing "God save the Queen," and "God bless the Prince of Wales," accompanied by the Organist, after the respective toasts. Several visiting brethren were present.

SOUTHPORT.—*Lodge of Unity, No. 613.*—This lodge held its regular monthly meeting at the Masonic Hall, on Wednesday, the 27th ultimo. The minutes of the previous meeting having been confirmed, the Auditor's report was presented, showing the finances of the lodge to be in a very satisfactory condition. A Treasurer and a Tyler were elected for the ensuing year. Bro. Thomas Parker was then duly installed in the chair, according to ancient custom, by Bro. Wm. Dodd, the retiring W.M., assisted by Bro. J. Hamer, P.P.G. Treasurer W.L. This is the first time the ceremony has been performed by an I.P.M. of the lodge, and great praise is due to Bro. Dodd for the efficient manner in which he discharged his duties. The following were invested as officers for the next year: Bros. H. E. Cullingworth, S.W.; T. P. Griffiths, J.W.; J. Wainwright, Treas.; G. Bailey, Sec.; T. S. Cory, S.D.; W. B. Leeming, J.D.; J. Smallshaw, I.G.; Jas. Platt, P.M., D.C.; J. Sutton, O.; J. T. Mellings, S.; J. Merchant, S.; Jas. Hartley, Tyler. Business ended, about forty brethren celebrated the Festival of St. John by a banquet at the Scarisbrick Hotel, served in admirable style by Bro. Watson, when the usual loyal and Masonic toasts were enthusiastically received, the proceedings being enlivened by songs. The brethren separated at an early hour after spending a most enjoyable evening.

LIVERPOOL.—*Everton Lodge, No. 823.*—The brethren of this highly-influential lodge were summoned to attend their Masonic duties on the evening of the 20th ult., at the Masonic Hall, Hope-street, Liverpool. There was a very large attendance, Bro. Thomas D. Pierce, W.M., was in the chair of honour, and was supported by the following officers and brethren: Bros. J. R. Goepel, P.M.; Samuel Haynes, P.M.; Holland, S.W.; Wm. John Lunt, P.M., and Treas.; Joseph Sharpe, Sec.; Wm. Cottrell, S.D.; Thos. Shaw, J.D.; R. Stuart Carter, jun., Org.; Wm. Wilson, I.G.; Alfred T. Lowe, Steward; Wm. Joseph Ball, Tyler; James B. Jeffery, John Bishop, John Houlding, Henry Simonds, John Duncan, jun., Wm. Bird, George Lowther, Luke Bagnall, Charles Tyrer Thos. Richard Grandy, George Law, W. H. Cooper, R. Cox, R. Warriner, Elias H. G. Benedict, S. Millikin, Joseph Boyle, Henry Hall, Wm. Robert Ashmore, W. F.

Johnson, Robert Casson, J. E. Hollis, Henry Ashmore, E. Morgan, T. B. Thompson, F. Tuft, W. Houlding, John Davies, J. Marshall, D. Callow, Alfred Pennell, Richard Roberts, Arthur Strother, S. R. Wilde, Thos. Sharp, John White, Samuel H. Jones, J. C. Coates. Visitors: Bros. Charles H. Hill, W.M. 724, 321; William Crane, 673; Henry James, W.M. 203; James B. Mackenzie, W.M. 349; Wm. Henry Humby, 241; James T. Callow, S.W. 673; Wm. L. Clarke, W.M. 1242; Edward Kyle, J.W. 673; John Duncan, 408. Mr. Joseph Garratt was initiated into the mysteries of the Order in a most striking and effective manner by the W.M., and six other Apprentices were raised to the degree of F.C. At the banquet which followed, the W.M., in proposing the toast of "The Queen," said: It is the good fortune of the people of this country to be governed by a sovereign whose devotion to her subjects, whose attachment to the principles of the constitution, whose domestic virtues and many noble qualities have made her a bright example, and endeared her to all her people by the tenderest of loyalty and affection. The severe affliction with which the Royal family has recently been visited, has called forth expressions of deep sympathy and loyalty from all classes of the community, high and low, rich and poor, and in my opinion these universal manifestations have clearly demonstrated not only our sincere attachment to the present occupant of the throne and her family, but likewise our keen appreciation of the manifold blessings and advantages derived from our present system of national government. It is at all times a work of supererogation to dilate upon this toast, but especially on the present occasion surrounded as I am by members of an ancient Institution, equal if not superior to any other society in the world in their allegiance to the sovereign of their native land. (The toast was received with the greatest enthusiasm and musical honours.)—In giving the toast of "The Prince of Wales," the W.M. said: I rise with the greatest possible satisfaction to propose the next toast, that of "Our Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." I rejoice greatly that we have the privilege of drinking this toast upon the present occasion, for, but one short week ago, the life of our illustrious brother, the heir to the proudest monarchy in the world, hung trembling in the balance and the despondent bulletins issued by his medical attendants, had led us to fear that there was no hope of his recovery, but happily for the nation the fatal blow was averted, and there now seems to be reasonable grounds for trusting that he will be spared to fulfil the high and important duties awaiting him in the future, and if it should be the will of the G.A.O.T.U. in His great mercy to restore him to good health, I for one firmly believe that the Prince of Wales will prove himself worthy of his father, worthy of his mother, worthy of our Masonic Order, and worthy of the realm over which he will some day be called to reign. Of the Princess of Wales, we cannot speak in terms of too high admiration, she is known to us all as the very impersonation of all that is good, pure, and womanly, and recent events have tended to strengthen the bond of union between her and those, I trust, I may call her future subjects. Brethren, I call upon you to receive this toast with the utmost enthusiasm.—The call was responded to in a manner which showed both sympathy and loyalty after which the semi-national anthem, "God bless the Prince of Wales," was sung with the utmost heartiness. "Our Masonic Rulers, supreme and subordinate," "Our Visitors," and "The Health of Bro. W. Bird," (who had been prevented by illness from attending to his Masonic duties for some time), were amongst the other admirably proposed and happily responded to toasts.

LANCASTER.—*Rowley Lodge, No. 1051.*—The regular meeting of the Rowley Lodge for the celebration of the Festival of St. John the Evangelist and installation of the Worshipful Master was held at the Masonic Rooms, Athenaeum, on Tuesday, 2nd inst. Present: The I.P.M., Bro. Hall, in the chair; Bros. Moore, G.S.B., as I.P.M.; J. Hatch, P.M. 281, as S.W.; Wilson Barker, J.W.; W. J. Sly, S.D.; J. Taylor, as J.D.; E. Airey, J.W. 281, as I.G.; R. Taylor, Tyler; and other brethren. After other business had been transacted, Bro. J. L. Bradshaw, E.A., duly received the degree of F.C. from Bro. Hall, the acting W.M. The chair having been assumed by Bro. Dr. Moore as Installing Officer, the V.M.-elect, Bro. W. Barker, J.W., was presented for installation by Past Masters W. Hall and John Hatch. A Board of Installed Masters was then appointed, and Bro. Barker was duly installed in the chair of the lodge, and saluted by the brethren. He then proceeded to invest the following officers: Bros. W. Hall, for Bro. Mercer, as I.P.M.; W. J. Sly, S.W.; E. A. Sail, L.L.D., J.W.; Moore, Treas. and Sec.; James Taylor, S.D.; and R. Taylor, Tyler. The address to the W.M. was delivered by the Installing Officer, and those to the Wardens and brethren by Bro. J. Hatch, P.M. 281.

LIVERPOOL.—*Fermor-Hesketh Lodge, No. 1350.*—This young, but highly-promising and prosperous lodge held its usual meeting on the 15th ult., at the Masonic Temple, Hope-street, Liverpool. Bro. J. Higson Johnston, W.M., was supported by the following officers: Bros. E. Harbord, P.M. and Sec.; James Ridley, S.W.; J. D. Crawford, J.W.; S. Jones, S.D.; A. Samuels, J.D.; and Martin Browne, I.G. Amongst the visitors were Bros. T. Leighton, 605 and 1325, Sec.; R. Rillartin, 1094 and 249; C. H. Hill, P.M. 1276 and W.M. 724; J. Walsh, 53; J. Midgley, J.W. 477; H. James, W.M. 203; W. Little, 477; J. Skeaf, W.M. 216 and P.G.O.; J. G. Jacob, 1013; and J. W. Jones, P.M. 594. After the lodge had been duly opened, and the minutes read and confirmed, the Rev. S. Topham, Mr. J. Bernheim, and Mr. W. H. Evans were initiated into the mysteries of the Order, the ceremony being performed in a most impressive and effective manner by the W.M. The second degree was given by him with equal efficiency to a duly-qualified brother. The presentation of a spirit case to the lodge by Bro. J. Griffiths, S.W. 477, and a J.D.'s jewel by Bro. J. Midgley, J.W. 477, was then made, and suitably acknowledged. After the transaction of some formal business, the brethren adjourned to an excellent banquet, provided by Bro. Ball. During the evening the toasts of "The Queen" and "The Prince of Wales" were proposed, and, in admirable speeches, the W.M. spoke of the loyalty towards her Majesty and the universal sympathy felt for their Royal brother during his illness. Both toasts were received and honoured with the greatest enthusiasm.

## ORDERS OF CHIVALRY.

### RED CROSS OF CONSTANTINE.

#### METROPOLITAN.

*Plantagenet Conclave, No. 2.*—The regular meeting of this conclave was held on Monday, 8th inst., at the Caledonian Hotel, Adelphi-terrace, Strand. Sir Kt. Thomas, M.P.S.; Sir Kt. G. States, E.; Sir Kt. C. P. Ward, S.; Sir Kt. J. Boyd, P.S.; and Sir Kt. Marsh, Recorder. The conclave was opened in due form, and the business of the evening was the election of Sovereign and Treasurer for the ensuing year. Sir Kt. G. States being next in rotation for the Sovereign's chair, declined to accept office, and Sir Kt. Major Finney was elected. Sir Kt. C. P. Ward was unanimously elected to the chair of Eusebius. Sir Kt. Dicketts was elected as Treasurer, and Sir Kt. Gilbert as Sentinel. No further business being before the conclave, it was closed, and the Sir Knights adjourned to a *recherche* supper, provided under the superintendence of the manager, Sir Kt. G. States, and every Sir Knight at the table expressed their satisfaction at the viands and wines provided. We had an opportunity of viewing the same evening the alterations being made in the hotel by the considerable enlargement of the rooms for the purposes of Craft, chapters, and conclaves of Masons' meetings, under the direction of the enterprising manager, Sir Kt. George States.

## SCOTLAND.

The *Edinburgh Courant* states that the Freemasons of Scotland have at present under consideration a proposal that the lodges throughout the country should band themselves together for the extension and enlargement of the general scheme of Scottish Masonic benevolence. It is also proposed to take steps for the erection of lodge halls throughout the provinces. Experience has shown that lodges meeting in halls of their own prosper more, and discharge the duties of Masonry better, than those which are obliged to meet in hotels and taverns. There are now on the Grand Lodge roll, in good working order, 387 lodges, with 24,140 members.

#### STORNOWAY.

On Friday, the 27th ult., the brethren of Fortrose Lodge, No. 108, assembled in their Hall at 11 a.m. The lodge being duly opened, the Treasurer's report for the past year was read and approved of, showing a clear balance, after deducting all incidental expenses, of £30 to the credit of the lodge—reducing the debt on the Hall to £111. A vote of thanks was then recorded the Treasurer and Secretary for their faithful and satisfactory discharge of the duties appertaining to their offices. The usual



all carried off the previous night. People wondered what those individuals, following so different walks in life, could have had in common. The victims were the members of the St. Stephen's Lodge. The population was terror stricken, and no *native* Hungarian durst think of Freemasonry. Subsequently, however, another attempt was yet made, by a foreigner—this time with some semblance of success. A gentleman of English name and extraction, but a native, I believe, of Hamburgh, high up in Masonic lore, but standing in the employ of the Government of the day as a *censor of books*—a branch of espionage fortunately unknown in England—obtained permission to establish a lodge. He greatly exerted himself in forming one under a charter from the Grand Lodge of his native town. But his unfortunate connection with the then detested Government of the day made him and his endeavours unpopular. The Lodge of "*Unity in the Fatherland*" was established, but no candidates were forthcoming. Seeing that he could not make his way in the metropolis, he transferred his efforts to Odenburg, a provincial town on the frontier of Austria, where he opened the lodge "*Fraternity*," recruiting candidates principally from the neighbouring Austrian capital, Vienna. In this he completely succeeded, as the Viennese, being denied the privilege of Freemasonry at home, came in numbers over the border to get initiated. Thus, although the Odenburg lodge is located on Hungarian territory, but having been founded by a *foreigner*, with members principally *foreigners*, and itself depending on a *foreign* G.L., is still considered by the Hungarians a *foreign* institution.

The real great revival of Freemasonry in Hungary dates only from 1867.

### III.

*Eighteen Hundred and Sixty-seven* will for ever be marked with letters of gold in the annals of the history of Freemasonry in Hungary.

The disasters of the campaign of 1866, culminating in the defeat at Sadowa and leading to the humiliating peace now concluded, has again illustrated the homely adage of *the house that is divided against itself*. It was admitted that the defeat would not have been so crushing, had the Hungarians gone with all their hearts into battle, and fought with their wonted bravery. When it was found that even under the Austrian uniform the Hungarians could not forget the wrongs done to their country—when it was realised that the whole machinery of absolutistic rule, which had been relentlessly kept in motion for eighteen years, and all the wiles of kingcraft were of no avail, and could not crush the ardent desire for liberty and independence—when the hard-ried and *repentant* Emperor evinced the sincerity of his desire for reconciliation by restoring the time-honoured Constitution, by reconfirming the most cherished rights with solemn oath, and by putting on his head the venerable crown of Saint Stephen as *constitutional king* of Hungary—when the hated trammels of oppression were broken and swept away—FREEMASONRY, under the newly-unfurled banner of liberty, again asserted its imperscriptive right. A general and unconditional amnesty was now offered to all the victims of 1849.

This time, nearly all the refugees who were still lingering in England, America, and the colonies returned home, laden with the invaluable treasure of experience in trade, commerce, science, and the liberal

arts. They also brought with them the pure and lofty tenets of Antient Free and Accepted Masonry, as practised in those Protestant countries. Thus out of evil came good, the returned exiles now working as so many apostles of civilisation in their country. Like the returned captives from Babylon, they set about to build the second temple of Freemasonry in Hungary. Numerous lodges were now opened for the symbolic degrees in the metropolis as well as in the provinces.

It was a curious and touching sight when old mouldy papers, Masonic clothing and jewels were brought forth from their hiding-places, where they were lying buried for generations, religiously secreted from the prying eye of the informer.

The first and, so to say, *mother lodge*, was the "*Unity in the Fatherland*," mentioned in a former part of this sketch, the framework only of which, however, was now in existence. This was vigorously taken up, and worked with energy. As soon as the required number of lodges were established, a Masonic Congress was convened, and the Grand Lodge formed. This event took place on the 30th January, 1870. The constitution of the ancient and venerable lodge, "*Sun*," of Bayreuth, being taken as a model, was adopted with some slight modifications. The lodge took the title of "*The Grand Lodge of Hungary for the three degrees of St. John*," and Brother FRANCIS PULSZKY was elected first Grand Master. From the time of his lengthy sojourn as an exile in London, Bro. Pulszky is well known and esteemed in the learned circles in England for his deep erudition in *archæology* and *philology*. His confiscated estates having been restored to him, he is now a pre-eminent member of the Hungarian Diet, and the custodian of the National Museum. A hot-headed Revolutionist while his country was oppressed, he is now a staunch Conservative in politics. By his eminent social position, as well as by the vast range of his attainments, Bro. Pulszky is certainly the most competent and best-qualified man in Hungary for the great and glorious task of organising and presiding over the great work in Hungary. He is ably assisted by Bro. F. L. LICHTENSTEIN (formerly likewise an exile in England) as D.G.M. The G.L. of Hungary has now been acknowledged by, and has exchanged representatives with, most Grand Lodges of Germany, and is now, I understand, taking steps to obtain recognition from the G.L. of England.

Meanwhile, those refugees who had obtained high degrees in France, Italy, South America, and other *Roman Catholic* countries were busily engaged in opening lodges under a charter from the Grand Orient of France, with General Türr as G.M. 33.

The same phenomena were now witnessed in Hungary as experienced in other countries where the two rites came simultaneously into existence: fierce rivalry and unseemly controversy, which at times nearly endangered the whole fabric. Earnest efforts are now being made for conciliation, and to unite, if possible, the two rites. I know little of the so-called high degrees, but I do know my countrymen; and, with all due respect for the high and noble character of Bro. General Türr, I doubt whether he will ever succeed in gaining popularity in Hungary for the rite over which he presides.

As a people, the Hungarians are too sober-minded to lay much value on multiple and glittering decorations, and gaudy ritualistic ceremonies. But, above all, their ardent love of independence, and its corollary—jealous impatience of arbitrary authority, especially *foreign authority*—will never allow

them to submit to that *theocratico-military* organisation. Besides, the unenviable and false position into which the Grand Orient has been recently placed, is not calculated to gain for it many proselytes. Already these lodges are restricting their labours to the three symbolic degrees only.

Let us hope that a *modus vivendi* will be found, that rivalry will cool down into healthy emulation and brotherly co-operation, although under different forms, towards the one and the same lofty goal. So mote it be!

M. DIOSV.

### ARISTOCRATIC MASONRY.

I believe it was Horne Tooke who once said, that the successful *parvenu* generally makes the most uncompromising aristocrat, and although appertaining to a contradiction, the assertion is nevertheless a fact. A modern cynic somewhat consolingly observes that the way now-a-days to become an aristocrat is this: In the first place, you must amass wealth—no matter in what manner, but amass it you must. If you get it honestly, it may probably be a little better, but by no means let honesty deter you; then cut trade, and snub tradesmen severely. Talk as if your connection with trade had been a misfortune, and thank your stars that you left the dirty business as soon as possible. In the next place, you must look about for the representative of some decaying old family—one of the fox-hunting and go-a-head kind of men—who, being in the worst meshes of bankruptcy, is willing to sell his ancestral home. This you must purchase; but before doing so, be particular in noticing that no old friends reside in the locality, as it is always dangerous to have these people at hand. They are generally of vulgar and familiar tastes, with a penchant for gossiping, and might circulate little pieces of information detrimental to the importance of your coming dignity. When all the little preliminary arrangements of possession are settled, you must then form a circle of acquaintance; in this be very circumspect—a Lord, or a Lady, with a long string of Honorables, spare neither trouble nor expense to procure. Should you still occasionally desire to do a little bit of quiet business, lend them a little money now and then, when you feel in a generous humour; be sure, however, to have some security. This will prevent them being in some respects great at your expense, and enable you to put the "screw" upon them should there ever be a necessity. Always keep good wine—or, rather, pay a good price for it; abominate cheapness in everything. Get your armorial bearings, pedigree, &c. If you know nothing about these things, the Herald's College will supply them. Order your pedigree by the yard, the longer the better. Another injunction: let it be cautiously hinted that you like to be called "*the Squire*," which will soon be done. Should your name happen to be "*Fizzle*," or "*Gripall*," or any other equally unepiphenous cognomen, get it changed without delay. This you will find wonderfully convenient in the way of non-identification. You may now repose in peace, and with the satisfaction of being an important acquisition to the aristocracy and gentry of our native land.

What is really the definition of the word, "*Gentleman*"? We find our Members of Parliament addressing their constituents, and the promiscuous rabble at the hustings, "*Gentlemen*." The rabble return to their pothouses, and address each other, "*Gentle-*