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FREEMASONRY AND ISRAELITISM.

AN EPITOME OF BRO. CARPENTER'S ARTICLES
ON THIS SUBJECT.

By W. E. N., No. 766.

(Continued from Page 288.)

No. XXV., Jan. 6th, 1872.—The migration and history of the Goths or Getae, or Scythians, or Saxons, Angles, and Jutes, have been traced from the south-eastern parts of Europe, and southern parts of Asia—the very regions into which the Israelites were deported by the Assyrians, about 725 B.C., to their settlement in these islands, “The Isles of the Sea,” and subsequently their missions (colonising and religious), into every quarter of the globe. In this the predicted mission of Israel has been fulfilled—to occupy the isles, to raise up a standard for the nations, and to make known the true God, and His salvation, to the ends of the earth. The very marked distinction made in the prophecies between Judah and Israel must be born in the mind—the head or leading tribe of Israel being Ephraim, the inheritor of Joseph's birthright, and of whom God declared, through Jeremiah, “I am a Father unto Israel and Ephraim is my first-born,” that in possessing the privileges and inheritance of the first son. Seeing the recorded prophecies promulgated many years ago, and the literal fulfilment of many of them, in ancient and modern history, it would demand a great amount of credulity to believe that the exact agreement, in so many particulars, of the one with the other, was the result of mere chance, or that it only exhibits a series of coincidences, the like of which is not to be found elsewhere. The careful reader cannot but see that there is at least a great weight of evidence in favour of the Israelitish origin of the Anglo-Saxon race, of which this island may be regarded as the cradle and home, and from whence have gone forth the progenitors of those vast populations, which are now taking a leading part in the civilisation and evangelisation of the rest of the world.

The late John Wilson, in his “Lectures on Ancient Israel,” puts the following queries on the Israelitish origin of the British Nation:—

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in the historical and prophetic parts of Scripture, and were not of Ephraim to come the many heirs of the promises made to

the fathers, just as of Judah, was to come the One Heir, from whom the blessing was immediately to descend?

2. Were not the lost tribes of Israel to be found in these, the latter days, as a seed whom the Lord hath blessed?

3. Have not all previous attempts to find the lost tribes of Israel proved abortive; especially as regards Ephraim, of whom was to come the fullness of the Gentiles or multitudes of nations; and does not the Scripture declare that the previous non-discovery of Israel has been occasioned by their blindness, and not from God having failed to fulfil His word? Moreover, do not the Scriptures expressly recognise our present condition, as being that in which Israel would be found; and do not they predict matters which can only be fulfilled in these nations?

4. Does history (which traces back our Saxon ancestry to the very countries into which Israel was carried captive by the Assyrians) present anything opposed to this view, and is it likely that God would utterly cast away the people to whom the promises were made, and out of the same place bring forth another people, and fulfil in them the promises solemnly made to Israel?

5. Are not the intellectual, moral, and physical characteristics of the Anglo-Saxons exactly those which were to be expected of the nations that were to come from Ephraim? Can our ancient religious rights, political institutions, acquirements, and manners, be better accounted for than as having been derived from ancient Israel; and do not the favours bestowed on these nations, and the whole course of God's dealing with the English people clearly indicate that they are under the kindness and care of the good Shepherd of Israel?

To these questions, propounded by Mr. Wilson, Bro. Carpenter adds another. Do we not seem to recognise our Israelitish origin in our Masonic constitution and ritual? One brother has endeavoured to show that we (Masons) take our rise in Ancient Roman times; Numa Pompilius being our founder. That would probably be thirty or forty years after Israel was carried away captive into Assyria. Another brother carries the birth of Masonry back to a period long antecedent to that time. Guilds and architecture may have flourished in those remote times, but the Jewish tradition and ceremonial rites found in Masonry show at least that if we do not derive our origin from such early times, there is something striking which links us with that extraordinary race, which has been destined to be the salvation of the world and the glory of its Creator and Governor.

If the reasons assigned show that the Saxons are identical with the people who have been divinely selected as the instruments to bring about this blessed state of things, it should surely stimulate us to further investigation, and the study of a truth which is of no slight importance. If the unity of Israel and Judah, and preparing the way for the return of the chosen people to their own land, be our mission, then we cannot trifle with it and be guiltless. This work will be accomplished, though we may be indifferent to it, or even turn our backs upon it, for it is God's purpose, and His purpose shall stand.

There will be a remnant (as there always has been), and through them God will do his own work.

I have now completed the task which I undertook some months ago, and which has extended to a greater length than I originally expected would be the case.

In thus writing an epitome of our excellent and talented Bro. Wm. Carpenter's interesting articles relating to the Israelitish origin of the Anglo-Saxon race, I have adhered as much as possible to the language of the author, never materially altering it, except with a view to conciseness, even at the expense of elegance of diction.

In preparing this epitome I have had two objects mainly in view, namely. 1st. To condense and bring into a compendious form the author's statement of facts, so that readers interested in the subject might see at a glance (so to speak) the main facts that are brought forward in the several articles in their numerical order, and date of publication; and might thus be enabled, to refer to any particular article (as published in the *Freemason*) for the arguments based upon such statements, and the texts quoted in support of the arguments. 2nd. I felt that the subject was one which might perhaps be new to many readers of the *Freemason*, or that at any rate the attention of others might not have been arrested, until several of Bro. Carpenter's articles had appeared, and that it would be a convenience to them to have a concise view of the subject for perusal, before taking up Bro. Carpenter's more elaborate and argumentative articles. I felt it, moreover, important to keep up the public interest in this most interesting subject, by bringing it under the notice of the new subscribers and readers, which are weekly added to the circulation of the *Freemason*. If I have in any measure succeeded in these objects I shall be satisfied, and Bro. Wm. Carpenter and I will not have laboured in vain.

I take this opportunity of mentioning that Bro. Carpenter has complied with the strongly expressed wishes of many persons interested in the subject, and has published his articles in the form of a volume, which can be obtained at the office of the *Freemason*.

RANDOM NOTES ON FREEMASONRY.

A Lecture delivered before the Members of the Royal Sussex Chapter of Perfect Friendship, at Ipswich, on Wednesday, the 5th June, 1872.

By BRO. EMMA HOLMES, 31st,
P.M. St. Helen's Lodge, No. 531, Hartlepool; P.G.A.D.C., Suffolk; W.M. Albert Victor Lodge of Mark Masters, Ipswich; E.C. Prudence Encampment of Masonic Knights Templar; P. Prov. G. Almoner, Northumberland; P. 2nd Grand Captain, Suffolk and Cambridge; Grand Provost of England, (Order of the Temple and Hospital); Member of the Royal Order of Scotland; &c.

Most Excellent Z. and Companions.—

The substance of the following lecture was given to the members of the Phoenix Lodge, Stowmarket, some time since, and delivered at the St. Luke's Royal Arch Chapter during the winter. Excerpts from it have already appeared in the *Freemasons' Magazine*, now defunct, and in the *Freemason*—an admirable Masonic weekly paper, which should be read by all Masons. I ventured to think, however, that this Chapter might like to hear it, and have accordingly re-written, and

added much that may interest. It would be difficult, nay almost impossible, to say all that I could say on our beloved Masonry in the brief hour to which I must limit myself on this occasion, but I trust I may suggest, for I can do no more than suggest, sufficient to enable some brother better qualified than myself, to treat at greater length on the subject of my lecture, "Random Notes on Freemasonry." I must ask your indulgence too, for the somewhat discursive character of my address, and beg you to remember that it scarcely aspires to the dignity of a lecture, but merely to what I have called it—random notes—sketches by the way. I do not pretend to preach any new doctrine, to have discovered any fresh secret, but I only aim at leading my younger brethren into the same road I have travelled, to follow the same channels of information to which I have obtained access, and to come back with greater love and reverence for the great Fraternity of which we are members, a greater regard for and sympathy with the brethren of the mystic tie, wheresoever dispersed over land or water. I do not profess to be a teacher, I am only a student, and there may be many before me better qualified than myself to speak to you on this subject, but I am sure you will listen with a kindly indulgence to what I advance, and forgive my zeal if you should have cause to doubt my discretion. In the first place then as to the antiquity of Masonry, I am quite aware that there are those, even among the initiated, who think it is a creature of to-day, and that 1717 is the year from which we must date our venerable Institution. I am quite willing to admit, that almost all our information is based upon tradition; that absolute historical evidence as to its remote origin is not to be found; that being a Secret Society, with but few written documents as evidences of its antiquity in the possession of the Fraternity, there is a greater difficulty in proving its immemorial constitution, and that much must be taken on faith as to its objects and origin. But on the other hand I would ask, are not the Church of England and the Churches of Greece and Rome, founded on tradition, and are we to set aside, as fables, all that has been brought forward to illustrate the early history of the Church in the dark ages, simply because it cannot all be proven? As a Secret Society its aims and history must, from all time, have been locked up in tradition. I am of opinion that there were points of similarity between the antient mysteries of Egypt and Greece, to warrant us in the belief that they were in fact, a kind of spurious Freemasonry, as Dr. Oliver teaches. I will even go further, and say, that there is a strong resemblance to a true Freemasonry in some of them, though veiled and obscured with much that was false and impure. The Kassideans, and the Essenes, were also thought to be Masonic bodies. I will call your attention to the *Lexicon of Masonry* on this subject. The author, Dr. Mackey, 33°, says, that the Essenes were a sect amongst the Jews, supposed by Masonic writers to have been the descendents of the Freemasons of the Temple, and through whom the Order was propagated to modern times. They were divided into two classes, Speculative and Operative, the former devoting themselves to a life of contemplation,

and the latter daily engaging in the practice of some handicraft. They abolished all distinctions of rank, "meeting on the level," and as a means of recognition, they adopted signs and other modes similar to those of the Freemasons.

When a candidate applied for admission his character was scrutinised with the greatest severity. He was then presented with a girdle, a hatchet, and a white garment. The Order was divided into three degrees which could be taken only after the interval of one year, between the first and second, and two years between the second and third. Philo of Alexandria, who, in two books written expressly on the subject of the Essenes, has given a copious account of their doctrines and manners, says that when they were listening to the secret instructions of their chiefs they stood with "the right hand on the breast a little below the chin, and the left hand placed along the side." A similar position is attributed by Macrobius to Venus when deploring the death of Adonis in those Rites which were celebrated at Tyre, the birth place of Hiram the Builder. In the Popular Cyclopædia there is a long article on Freemasonry—in which the writer denies that it has, or ever had, anything to do with the Eleusinian or Egyptian mysteries—but traces it to the Roman Collegium Artificum founded by Numa Pompilius in 714, B.C. I would, with your permission, did time permit read you some portion of this article, since it contains much that is interesting and valuable and since it accepts for truth much that has been condemned as false by certain would-be wise brethren of a sceptical turn of mind. There is no doubt however that we are descended from the Operative Masons of the middle ages—and it is to my mind a matter of great regret that operative Masonry should have ceased to have any connection with us in England. Of course you are all well aware that it still exists in Scotland, where operative lodges are found side by side with speculative. Masonry abroad has changed its character very considerably—and there is now, I suspect but little trace of its descent from the Architects of the Middle Ages. Gilbert Scott, I believe talks of the fables of the Freemasons, but other worthy successors of the Gothic Architects admit the pretensions of the Freemasons to be the originators of Gothic Architecture. The following extract from Poole's "History of Ecclesiastical Architecture" will prove of interest, as coming from a man who is not prejudiced too much in favour of Freemasonry. Even in England, he says, "as late as the reign of Henry VI., in an indenture of covenants made between the churchwardens of a parish in Suffolk and a company of Freemasons, the latter stipulate that every man should be provided with a pair of white leather gloves, a white apron, and that a lodge properly tiled should be erected at the expense of the parish in which to hold their meetings." Freemasonry to-day is in fact little more than a skeleton, a relic of a bygone age—with secrets valuable to the brethren only—but with something about it which must recommend itself to the searcher after truth and the lover of his kind. Probably many of you, who are accustomed to look upon the Grand Lodge of England as at once the supreme head and pattern of Masonry, will be

surprised to find that it stands *per se* in the recognition of what is and what is not pure and antient Masonry—for it recognises the Royal Arch as part of its system and the completion of the third degree, and refuses to acknowledge the Mark degree, whilst the Grand Lodge of Scotland accepts the Mark and rejects the Arch, and the Grand Lodge of Ireland acknowledges both. Then again the Grand Lodge of England, in its corporate capacity, does not recognise the higher degrees, though many of its most distinguished members belong to them, notably the Prince of Wales, Knight of the Masonic Order of Charles the XIII. of Sweden; and Lord Carnarvon, 33° Deputy Grand Master, whilst almost every other Grand body in the world admits them. The most widely spread and generally adopted system is the Antient and Accepted Rite of 33 degrees, some of which are of undoubted antiquity, and which has a Supreme Council in almost every country in the world. Time will not admit of my enlarging on this Rite, suffice it to say that in a Christian country it seems to me difficult to eliminate the Christian character from Masonry, and the object of the higher degrees, as I daresay you know, is to maintain the Christian characteristics and to admit Masons of high social character and standing to the privileges of these necessarily more exclusive degrees. For my own part I have always felt that there was not enough in the Craft to interest the Masonic student, and there is no doubt that many estimable Masons after passing the chair have lapsed as it were or lost there interest in the Royal Art, because they thought there was nothing more to learn. To such I would say, "go on, you have only ascended three steps of the Masonic ladder, there are thirty three to climb."

You are doubtless well aware that in the Articles of Union between the two Grand Lodges in 1813, it was expressly added to the declaration that pure Antient Masonry consisted of three degrees and no more.

"But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Order of Chivalry, according to the constitutions of the said orders," which was nothing more nor less than a recognition of the higher degrees, and no doubt was admitted because the Duke of Sussex, and the Duke of Kent were both Grand Masters of the Templars as well as of the Craft. No doubt you are aware that the A. & A. Rite is governed by a Supreme Grand Council of nine members who are elected for life. It was established, says Mackey, in 1786, by Frederick the Great of Prussia, for the purpose of exercising after his death the Masonic prerogatives which he personally possessed as the acknowledged head of the rite. In 1761 the lodges and councils of the Superior degrees being extended throughout the continent of Europe, Frederick II., King of Prussia as Grand Commander of the Order of Princes of the Royal Secret, was acknowledged as head of the Scotch Rite. The Duke of Sudermania was his deputy in Sweden, and Louis of Bourbon in France. On the 25th October 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic Orders working in the Scotch

Rite over the two hemispheres. In the same year they were transmitted to Stephen Morin, who had been appointed in 1761, Inspector General for the new world by the consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, Substitute General of the order. On the 1st May, 1786, the Grand Constitutions of the Supreme Council of the 33° were ratified by the King of Prussia, by which the Masonic prerogatives of Inspectors were deposited in a council consisting of nine brethren in each nation. On the 31st May 1801, the Supreme Council of the 33° was opened in Charleston with the grand honours of Masonry by John Mitchell, and Frederick Dalcho, S.G.I.G. On the 5th August, 1813, a Supreme Council for the Northern Jurisdiction of the United States was opened at New York, but has since been removed to Boston. In 1845, the Supreme Council of the 33° was opened in London for England and the Dependencies of the British Crown under warrant from the S.C. 33° Southern Jurisdiction U.S., and similar Supreme Councils have since been founded in almost every country in the world. Findel, in his history of Freemasonry, disbelieves the connection of Frederick the Great with the A. & A. Rite, and quotes the declaration of the Grand Lodges of the Three Globes at Berlin on the subject. The Grand National Mother Lodge of the Three Globes was founded on the 13th September, 1740, under authority of Frederick the Great, who was its first Grand Master, it asserts, "he never had anything to do with the organisation and legislation of the Grand Lodge. All that has been related of his having in 1716 originated a high Masonic Senate, &c., has no historical basis." It goes on to say, that Frederick the Great was ill at the time he is stated to have signed the Constitutions, that he never came to Berlin after September, 1785, and moved on the 17th April, 1786, to his Castle of Sans Souci, where he died some four months afterwards. The declaration further states that "the documents kept from time to time in the Archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents, or of the existence of a Grand Council in Berlin." This argument does not go for much however—remembering that there were at the time, several opposing Masonic Bodies in Germany—that Count Zimmendorf had introduced the higher degree into the system, and that the Three Globes Lodge at that time would be as fair an authority to go to, respecting the Secret Constitutions of the A. and A. Rite as the Grand Lodge of England at this moment. Another of the arguments used against the Constitutions of Frederick the Great, is that the names of but two of the signatories are known, yet those two, Dr. Stark, Professor of Oriental Languages, at Königsberg, and Woellner, elected National Grand Master in 1791, were both well-known Masons. It is admitted that a letter is kept in the Archives of the National Mother Grand Lodge, signed by Bro. Lavalette des Langes, and touching upon the meeting of a convention in Paris, on the 15th June, 1786, but the declaration alluded to, adds "Nowhere in the Archives can be found evidence, that he took

an interest in the higher degrees. "Supposing 100 years hence, a masonic student groping amongst the papers belonging to the Grand Lodge of England came upon the names of H.R.H. the Prince of Wales and the Earl of Carnarvon—he might just as well conclude, that as no mention of the higher degrees is made in connection with their names, that therefore they had nothing to do with them, and like Bro. Findel and the German opposers of the higher degrees, (is it on account of their being Christian I wonder?) he might deny that the former was a Knight Templar, Knight of the East and West, (17° A. and A. Rite,) and Knight of the Masonic Order of Charles XIII. of Sweden, or that the latter was, besides being Deputy Grand Master, S.G.I.G. 33°, and Past Grand Master of the Mark.

A learned and very distinguished brother of my acquaintance is now translating the third volume of "Mirabeau's Secret History of the Court of Berlin," and he tells me he discovers in it evidence sufficient to establish the truth of the Secret Constitutions of Frederick the Great. It does not seem to me at all improbable that an ambitious man like Frederick, should aim at the universal empire of Masonry, and the idea of a Sovereign Grand Commander of the whole world was worthy of the ambition of even Frederick the Great, if Masonry were only what it professes, and what it ought to be. At any rate the truth or falsehood of the constitutions, so far as Frederick is concerned, is a matter of no great importance to this, the most powerful and widely spread rite in the world, and of no more value than the truth or falsehood of some other of the traditions of Masonry which can never be verified.

The fact remains that, whoever first remodelled the Ancient and Accepted Scottish Rite, it is at this moment the most perfect embodiment of Masonic learning that exists: and remembering the condition of Masonry in Germany and its three Grand Lodges, one must look with an eye of suspicion upon this declaration of the Grand Lodge of the Three Globes.

Freemasonry is, as it is received, to some a religion, to others, a system of morality only. I have known Jews who thought they did their duty by their God and Creed, if they attended their Lodge, no Synagogue being near. Masonry, as Geometry, is an exact science. As a Religion, it bears the impress of a higher wisdom than is contained in the study of Mathematics and Astronomy. In fact, Masonry stands next to revealed religion in the opinion of many people, unfortunately, however, like religion, it has been made the instrument, in the hands of evil designing men, for much wrong doing. Instance, the Carbonari, Illuminati, Cagliostro, the Communists. The Chevalier Ramsay is said to have invented certain of the degrees in the A. and A. Rite—as secret associations the real object of whose members was the restoration of the Stuarts. The Royal Order of Scotland, from which some think the Rose Croix, 18th degree, is derived, was presided over by Charles Stuart, the Young Pretender, who granted a charter to a chapter at Arras, (which charter is still in

existence), as Hereditary Grand Master of the Order. Cagliostro was made a Freemason in London, and it is said that he and the Illuminati were instrumental in bringing about the great revolution of France. Alexandre Dumas has written a very powerful romance, founded upon this, called "The Memoirs of a Physician." The reign of the Communists, and the part many misguided Masons took in the late unhappy struggle in France, is too recent to need more than a passing allusion here. I cannot help repeating what I said at a recent meeting of the St. Luke's Royal Arch Chapter, at Ipswich that Masonry without Christianity, in a Christian country, cannot be said to be complete. This was recognised in the fact, that before the Union of the two Grand Lodges in 1813, the Knights Templar degree was especially recognised by the Grand Lodge of all England, at York, previous to 1770, at which time the Rose Croix 18°, and Kadosh 30° were also worked; and I fearlessly assert, that the perfection of Masonry and its Christian character can only be obtained, in the Antient and Accepted Rite, and the Order of Knights Templar. Much difficulty exists in tracing the origin of the Royal Arch Degree. Dr. Oliver thinks it did not exist before the middle of the last century, whilst Mackay is of opinion, that before the year 1740, the essential element of the Royal Arch constituted a part of the third degree. In America, as formerly in England, it is necessary to be a P.M. before the candidate is eligible for the R.A. In Ireland it is the same, and there the degree differs essentially from our own. In Scotland you must be a Mark, as well as a P.M., to be eligible, and chapters in Scotland also confer the degree of Royal Ark Mariner, which is now, I believe, given in England, under the Grand Lodge of Mark Masters. The Scotch Masons contend that the Royal Arch, with its subsidiary degrees, constitute a part of Templar Masonry, and in this country, as you are doubtless aware, it is necessary to be a R.A.M. before you are eligible for the rank of K.T. My own opinion is that the degree, like that of the Rose Croix is very ancient, but I am quite willing to admit that it took its present form as Dr. Oliver asserts, about 1740 or 1750. Nothing is more surprising than the ignorance of Masons about Masonry, and one is quite surprised to find excellent Masons, who have never yet joined in the sublime mysteries of the Royal Arch degree, which is as necessary to the completion of the Third as the Mark is to the second degree.

Findel says, "The Royal Arch degree, now the fourth degree in England, is in its essential elements decidedly French in its origin, but received a somewhat different form in England, with additions from the higher degrees, then flourishing on the Continent, (Knights of the Burning Bush, Red Cross, &c.) and adopted by the Schismatic Ancient Masons, adherents of Dermott, who himself testifies that this degree was first introduced into England by the Grand Lodge of the Ancient Masons. Ramsey calls the Royal Arch the *Non Plus Ultra* (*sic*) of Masonry, and these Ancient Masons boasted of their bungling composition as the "summit and perfection of Ancient Masonry." But they are quite in the wrong, for in truth, this degree of the

Royal Arch, having but little genius in it, and still less good taste, was fabricated from a confused medley of passages from the Bible, drawn from the Old Testament, from history, and fable, from religious dogmas, and Masonic tradition. The unprejudiced observer cannot here discover the true principles of Freemasonry, either in their primitive purity, or comprehensive fulness, nor is there any improvement in the outward form or ceremonial, but only a falling off from the substantial groundwork of Masonry as it once stood." So much for Bro. Findel's opinion; many of us who believe in the dignity, beauty, and antiquity of the Royal Arch will not attach much importance to his opinions,—and will think, that an author, who in attacking the Masonic Knights Templar, brings up again those base calumnies against the old order, which have long ago been answered by writers outside Masonry, is not altogether a trustworthy authority, or one whose *ipse dixit* is to be taken on all occasions. Nevertheless, it must be admitted, his book is a valuable addition to the History of Freemasonry. Kloss says, the Royal Arch was introduced into England in 1744, and is of opinion that we first became acquainted with it during the Austrian War of Succession.

Bro. Hughan mentions 1728 as the year when it first appeared. It was known in Ireland. D'Assigny says, before 1744, and yet curiously enough, in 1766 the Grand Secretary of the Grand Lodge of England, in a letter addressed to the Grand Lodge of Frankfurt, calls the Royal Arch, "A Society which we do not acknowledge, and which we regard as an invention designed for the purpose of introducing innovations amongst the Brotherhood, and diverting them from the fundamental rules which our ancestors laid down for us." However, Findel says, it appears to have made its way into the Grand Lodge of England between 1772 and 1774, partly in consequence of the election of a Grand Master, the Duke of Athol, from the nobility, by the so styled Ancient Masons in 1772, this Royal Arch being regarded as a counterbalance against their power, a means of retaining their own brethren, and of attracting others to join; and partly in consequence of the influence exercised by the members who had left the Grand Lodge of Ancient Masons. When the union of the two Grand Lodges took place in 1813 the Original Grand Lodge made the concession to the other, recognising the Royal Arch degree. Since then it has belonged to the system of the United Grand Lodge, yet in such a way that all Royal Arch Chapters work under a Grand Chapter separate from the Grand Lodge. It is said the degree was known in Scotland before it was practised in England, that it was worked in Ireland in 1751, and first in America in 1758, and in Germany for a short time only in 1780. In a pamphlet, entitled "Abstract of the Laws of the Society of Royal Arch Freemasonry," published about 1787, it was decreed that a full chapter must consist of three Principals, who in assembled chapter are to be all three regarded as its head, two Secretaries, two Sojourners, and seventy-two members of the Council. The Order of Asiatic brethren is likewise regulated by a Sanhedrim of seventy-two initiated. Both Orders are said to be very similar in their ten-

dency. It was also stated, that none shall be admitted into this degree but men of superior minds and highly cultivated, sincere, generous, noble minded, and true friends of mankind, and who have passed through the three probationary degrees of Masonry, having presided at some lodge. The Royal Arch Masons claim to have been in existence in the reign of King Athelstane, and are believers in the Charter of Prince Edwin. In this Chapter I know, Companions, you have borne this in mind—the admission of none but good men and true—but unhappily for Masonry, this excellent rule has not always been observed. As you know, the ceremony of passing the V. has now been discontinued, and it is no longer necessary that the candidate shall be a Past Master to be qualified for the Royal Arch, any Master Mason of over twelve (calendar) months standing being eligible for this beautiful degree.

In 1782 the Supreme Royal Chapter of Jerusalem announced itself in London by an address, wherein, as Tessler remarks, "there are everywhere indications of the Cabbalistic, theosophical wisdom of the brethren and Knights initiated from Asia, together with the scientific leanings displayed by the Philalthees." Whilst on the subject of the Royal Arch I cannot do better than draw your attention to an article on the sacred name, from Mackay, which I am sure will interest you. As to the Royal Arch ritual, a writer in the Kingston Annual states that Bro. How admits that the one now in use was arranged by the Rev. Bro. Adam Brown, at the instance of H.R.H. the Duke of Sussex. He adds, "it completes, certainly in idea, the degree of Master Mason." Findel says, the Craft ritual was modified in 1813, and the word in the first and second degree transposed.

(To be continued.)

CONSECRATION OF A RED CROSS CON- CLAVE AT LIVERPOOL.

The Skelmersdale Conclave, No. 77, of the Masonic Order of Knights of Rome and of the Red Cross of Constantine is the most recent addition to the already influential roll of the chivalric Order: and the *éclat* which marked its consecration, on Monday, the 3rd inst., clearly proves that the Order is likely to make greater progress in the future even than that which has marked it in the past. This is shown by the fact that this is the second conclave which has been consecrated in Liverpool during the last twelvemonth, and it is not improbable a third may before long be added to the two now in existence.

There was a large and highly imposing array of the representatives of the Order, amongst whom may be named, Ill. Sir Knt. G. Turner, Int. Gen. for West Lancashire; Sir Knts. T. Ashmore; R. Washington, H.P. 55; H. Nelson; E. Hughes; H. M. Molyneux, S.G. 55; J. T. Callow; E. Day; S. Haynes; M. Mawson; J. W. Robertson; J. Banning; J. Wood; J. Skeaf, Org. 55; J. J. Rose; S. Johnson, 55; E. Friend, Kendis' Conclave No. 20, and others.

The splendid "Red Cross" flag which was exhibited at Kenning's Masonic Depot, Monument-place, during the recent Royal visit, and which was the centre of admiration amongst the profuse display of bunting all over the town, was hung up in the conclave chamber during the evening, and added greatly to the striking effect of the interior.

After the Knights Companions had assembled in the ante-room to the conclave chamber, properly armed and clothed, they marched in procession into and around the chamber, where the

Ill. Int. Gen. for West Lancashire, as presiding officer, took his seat on the throne, and opened the conclave in ancient form. After the presiding officer had suitably addressed the Knights on the nature of the meeting, and a blessing invoked by the H.P., the R. read the petition and charter, and the assembled Knights signified their approval of the nominated officers of the new conclave. After an anthem, the Sov. Designate was presented and conducted to his seat on the left of the throne, the Generals took command of their respective divisions, and the ceremony of consecration proceeded, and concluded with all the solemnity and impressiveness which rightly belong to the knightly order. The ceremony was admirably conducted by Ill. Sir Knt. Turner, who received valuable assistance from Sir Knts. Molyneux, R. Washington, and J. Skeaf, (members of the Liverpool Conclave No. 35;) E. Friend, and J. W. Robertson. After the highly imposing ceremonial had been concluded, the presiding officers enthroned Em. Sir Knt. T. Ashmore as M.P.S.; Sir Knt. H. Nelson was duly installed in the chair of E.E. as Viceroy, and the following knights were properly invested:—Sir Knights E. Hughes, S.G.; James T. Callow, J.G.; J. Banning, H.P.; W. Cottrell, Rec.; J. J. Rose, Prefect; M. Mawson, S.B.; H. Jackson, Orator; E. Day, Herald; J. Skeaf, Almoner; and P. Ball, Sentinel; Bros. Jackson, W. Bradshaw, J. Atkinson, S. R. Wilde, and W. H. Gellott, were subsequently duly installed Knights of the Chivalric Order by Ill. Sir Knt. T. Ashmore, M.P.S.

After the transaction of some formal business, the conclave was closed in peace and harmony.

An excellent repast was subsequently provided for the knights in the refectory, the M.P.S. presiding.

The usual loyal and chivalric toasts were proposed in happy terms and responded to with much eloquence. Harmony was contributed by several knights, and after a highly pleasant evening the first meeting of the highly promising Skelmersdale Conclave was brought to a termination.

Original Correspondence.

CANVASSING IN GRAND LODGE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—

"BOARD OF GENERAL PURPOSES,

GRAND LODGE,

5th June, 1872.

You are requested to vote for the following List:—

Such was the heading of a list of names placed in my hands on entering Freemasons' Hall, on Wednesday, the 5th inst., and copies of which were laid about on tables and seats. The list comprised the names of good men and true, many very well-known, and some tolerably well-known Masons, and for the most part members of Grand Lodge, whom I should have thought above the petty device of bidding for support after that fashion. "Is this the correct thing?" said I to a brother standing beside me, and in reply, he expressed his surprise that it should be permitted. We entered Grand Lodge, where, presently, another brother handed me another list, with similar heading, but different names. "What's this," said I. More canvassing? Surely, this is not usual! "It was done last year," said the distributor, "and the plan succeeded, now its red again—blue." "What," I replied, "Antagonism in Grand Lodge, parties, sections, cliques, divisions?"

It so happened that at my request, some week or two before, Bro. Brett had nominated me as a candidate for the Board, and had told me he had done so. I thought canvassing for votes not only *infra dig.*, but positively forbidden, and many brethren in Grand Lodge were actually in possession of their voting papers before I was assured that my name was among the candidates. To no one of my many friends in Masonry had I said more than that I thought my name was put forward. Now, thanking my friends who did vote for me unasked, and otherwise uninfluenced by me, I propound the question, which I should have asked as I do now, even had I not been concerned in the election. "Is canvassing for

Masonic position to be countenanced?" I think it certainly should not be, and for many reasons. What freedom of opinion or power in debate is to be expected from any man who has to rely upon a continued connection with any party to ensure his appointment to or continuance in office? What an amount of evil is likely to creep into any council where a certain subservience to the views of others is almost expected under pain of omission from the next "ticket?" I think the matter ought to be taken up seriously, as one of very considerable importance.

Of course I am quite prepared to have this letter attributed to personal chagrin at my non-election, but, as I would rather have my thirty-four unasked supporters than all the canvassed votes of Grand Lodge for any purpose, I am far better satisfied to defer my entrance amongst the Board of General Purposes until next election.

I am, dear sir and brother,
Yours fraternally,
JAMES STEVENS.
P.M. &c., 25, 720, 771, 1216.

UNITED GRAND LODGE.

QUARTERLY COMMUNICATION, JUNE 5TH.

The following speeches of Bros. J. R. Stebbing, and F. A. Philbrick, delivered in Grand Lodge, the former opposing the report of the Board of General Purposes, and the latter defending it from the attacks made on it by the movers and supporters of the amendments, were omitted from our account of the proceeding in last week's issue, and we now give them *in extenso*.

Bro. J. R. Stebbing, who had risen some time before, came forward from his place on the dais to the front, and was received with great cheering. He said—my lord, I wish to make two or three remarks to Grand Lodge, although I would wish to consult their natural desire to divide. I have no doubt they will reject this ill-considered report and its conclusion, and I beg to call your attention particularly to an observation of Bro. Havers, and to point out the difficulties that would arise from officers in Grand Lodge holding prominent positions in other degrees signing such a document. It would be a great mistake for such a document to be signed in the name of the Grand Lodge of England, when this very report leaves out the only salaried brother who signs documents in the name of the Grand Lodge of England, a most inconclusive and weak report, ill-digested and unworthy of this Grand Lodge. The best thing is to dispose of it so that we may never hear of it again. I say do not receive the report after the condemnation it has received from Bro. Havers, and my lord, and from many of the brethren who have spoken showing the little inclination they have towards it, a report which all condemn as a weak, inconclusive and imperfect report. I say get rid of it and do not let us ever hear of it again. I do not go into the question of these high degrees, I will not debate on anything so unsound, but on the constitutional position of Masonry and the folly of opening questions that were settled at the union, and raising questions calculated to disturb the peace and the unanimity of Grand Lodge, questions which will sever one-half of the brethren in England from the other half, and raise a question, one which I know exists in your minds to a great extent, and affecting many of the brethren on the dais. If the subordinates are to be struck at, why not the Grand Secretary? If it is wrong that they should participate in what are called the high degrees, it is equally wrong for any of us to do so. They have our money: we have that which we generally value more, we have the honours; and if it is wrong of them to participate in the high degrees, it is equally wrong for us. It is time to speak out, because you are starting at the very lowest part of the fabric in order the better to let it go down rather than dare to look in the face of those above. What has made many of us go into the other degrees but to enlighten our minds on the subject of Masonry? I have gone into other degrees and have given

most of them up, some of them I have stuck to, and I say, do not deprive these paid officers of the opportunity of doing that which you have done, do not fix a ban upon them because they do it. In these days of freedom, do not go and put a padlock on the lips and a chain on the fingers of the paid officers and leave out the Grand Secretary, whether it be the Grand Secretary, or his successor, because you are not always to be served by the same man. The injudicious proposition made to you is one that strikes at freedom, and opens a question among the brethren that ought never to have been raised, and cannot be raised without doing mischief to the Craft. As far as loyalty is concerned, there are none more loyal than those who practise the high grades. There are many of the very best men in the Craft who have taken many other degrees, and the highest honours in those degrees. There is no man in the Craft, and no man in the higher degrees, who is more venerated than the Grand Master of England. You recollect the manner in which he was received on a recent occasion by the brethren, the majority of whom belong to these higher degrees. How did they receive him? They received him as a god, he marched through the ranks like a god. He was venerated because he was at the head of the old Institution of Masonry, that is dear to every Mason. I say, do not think of adopting a report which cripples the freedom of Masons, for you will be dealing a death blow to that freedom if you do not shatter this proposition by your vote.

Bro. Stebbing, who spoke with much vehemence, accompanied with great dramatic action, was vociferously cheered during the above speech.

Bro. F. A. Philbrick:—Most Worshipful Grand Master, as a member of the Board of General Purposes, who took part in the report that was brought up at the last Quarterly Communication, and took part in the reconsideration of the matter, and who was a party to the unanimous vote of the Board, at which Bro. Horace Lloyd was not present, I venture to say to Grand Lodge, that you would be committing the most unheard of injustice to the members of the Board of General Purposes if you were to receive their opinion as being the opinion not to bind, for it was not the intention of the Board of General Purposes nor their desire to bind Grand Lodge to do more than this, to receive it as the opinion of the Board, and to act upon it just in the way that this Grand Lodge in its wisdom might feel disposed to act. I will not read the resolution again that has been referred to, but one thing I do say, and I think I may say it, although I am not permitted to speak as the representative of the Board, but for myself I say, that to me and to every other member of the Board, I believe this resolution, which was referred to them by Grand Lodge was a source of the greatest anxiety. It was referred simply, so we were told once here, because we were your servants, and not your masters. We accepted the position. We entered on the discussion. You asked for our opinion, and such as it is, good or bad, the opinion is our honest opinion, carefully considered at your request, and deliberately adhered to on the fullest reflection. Whether that opinion be wise or not, is for you to discuss; but that you will reject it as being our opinion, not that you will adopt it as your own, or reject it as your own, because that you will discuss is a course that I scarcely can believe this Grand Lodge will adopt. I trust I may be pardoned for referring to one thing more. One brother on the dais, who addressed Grand Lodge, spoke about different jurisdictions, and another brother spoke about divided allegiance. I trust I may be permitted to say, there is not a word in the report, nor was there an idea on the part of the Board of General Purposes, about limiting the freedom of every brother, to belong to any Masonic organisation that he pleased, which was not inconsistent with the obligation he had taken, and to which, in his conscience, he thought he might fairly and honestly belong, consistent with his allegiance to the Craft. There has not been the least attack on the part of the Board of General Purposes, to limit the absolute freedom of every member of the Craft; and I cannot help thinking that when

these unhappy discussions—that is the proper term they merit—are raised, it is time they should be put an end to, and that this Grand Lodge, or the Board of General Purposes itself, should no longer be troubled with what must be considered by every one a source of embarrassment and difficulty. Allow me to say one other word, and I will trespass on the time of Grand Lodge no longer. The other paragraph at the end of the report was considered a mere matter of office regulation. It was adopted by the Board, not in the capacity of revising the acts, or having the care, or superintending the conduct of Masons, but rather in the view that there were those in the employment of Grand Lodge, which employment was inconsistent with the employment of other functions, and that it was right to see that those who were in that position, with regard to the employer, were in no other position which might render the employer either subject to remarks, or his acts be liable to misconception. That may or may not be a wise opinion. I have heard criticisms made to-night with a skill that a veteran diplomatist might envy. That was not the view of the Board of General purposes. They expressed their opinion according to the desire of Grand Lodge, and it was inexpedient to do more. What Grand Lodge may do upon that is a matter for Grand Lodge itself to decide upon; but I do confidently appeal to that sense of justice, which every assembly of Englishmen is open, to accept our opinion, which is at least an honest one. Do not reject it, but take it as being the opinion of those who are bound to express it when they are asked for it. (Great cheering.)

VISIT OF THE CHANNEL FLEET TO LIVERPOOL.

In the course of their summer cruise, the Channel Fleet, under the command of Rear Admirals Hornby and Campbell, will visit the Mersey towards the end of this month. Amongst the vessels will be the Minotaur, Northumberland, Hercules, and Sultan, and the visit is anticipated with much interest by all classes of the community. It is just ten years since the Channel Fleet, under Rear-Admiral Dares, arrived in the Mersey, during the Mayoralty of Mr. R. C. Gardner. The chief magistrate then entertained the officers and men in the most hospitable manner. A fancy dress ball was given at the Town Hall to the officers, who were also invited to balls at the Wellington Rooms, Philharmonic Hall, &c. During the stay of the fleet, it was calculated that there were no fewer than 55,000 visitors. During the recent Royal visit, Bro. John Pearson (the Mayor of Liverpool) excited general admiration by his munificent hospitality and unwearied exertions in connection with the interesting event, there is every reason and believe that he will again earn "golden opinions" by his efforts in maintaining the credit for kindness of the "good old town."

THE HENRY BLAGROVE TESTIMONIAL FUND.—This fund has now reached nearly £1500. As it is possible there are friends of Mr. Blagrove who have not yet added their names to the list of subscribers, and who would regret missing the opportunity of so doing, we may mention that subscriptions are still received by the Hon. Treasurer, EDWARD THURNAM, Esq., Norfolk Villa, Reigate. The list will be closed shortly.

HOLLOWAY'S PILLS.—The Change of Seasons.—The best preventive and strengthening measure adopted by nature is apt to overtake the sensitive, feeble, and constitutionally delicate at these periods. These pills are particularly recommended for allaying the first symptoms of disordered action, and repressing the first encroachment of ill-health. A careful perusal of the "Instructions," folded round every box of Holloway's Pills, will explain what the difficulty is, and how it can best be remedied. The body will be freed not only from disease, but the blood will be purified and enriched through the thorough coction, and assimilation of the food, ensured by the use of this medicine according to the plain, consistent, and complete directions, intelligible alike by all classes.—ADVERT.

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

Births, Marriages and Deaths.

BIRTH.

MACMULDRON.—On 10th inst., at 9, Geneva-road, Elm-park, Fairfield, near Liverpool, of a Daughter, the wife of Bro. Peter Macmudron, J.W. Pembroke Lodge, 1299, P.S. Temple Chapter, 1094.

MARRIAGE.

SNOW—GREENSLADE.—On the 6th inst., at Romainsleigh Church, Bro. Robert Snow, Sec. Lodge 421, to Miss Greenslade of that place.

DEATHS.

RICCARD.—On April 16th, at the Island of the Mauritius, Bro. Dr. E. J. Riccard, late of Lodge 421, aged fifty-four years.

CLAYTON.—On the 2nd inst., at 375, Scotland-road, Liverpool, Bro. Henry Clayton, S.W. 220, and Treas. of Pembroke Lodge, 1299, aged thirty-two years.

NEWLANDS.—On the 8th inst., at St. Lawrence Villa, Treenhays-road, Princes-park, Liverpool, Bro. Captain John Newlands, Lodge 298, New Providence, and Pembroke Lodge, 1299, aged sixty-nine years.

Answers to Correspondents.

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, JUNE 15, 1872.

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All communications, letters, &c., to be addressed to the Editor, 198, Fleet-street, E.C.

The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

AIDS TO STUDY.

By BRO. WM. CARPENTER, P.M. & P.Z. 177.
VI.

Having offered some brief observations, by way of suggestion, on what may be termed the preliminary matters of history, touching the races, and families, and nations of mankind, as topics to which the attention of the student should be given, in order that he may follow intelligently and satisfactorily the fortunes of the various peoples with whom history will bring him into relation, I may now briefly notice history, as a study, and suggest what seems to be the best method of dealing with it, by those who have neither the time nor the means of presenting the study of it, as it is to be derived from its original sources, in the various ancient and modern languages, other than English.

History may be regarded as a recital of facts, supposed to be true. According to the time in which the events occurred, it is ancient or modern, and according to its plan, it is universal, general, or particular; chronologically divided into epochs, periods, and intervals. According to the mode in which the events are represented, it assumes the various titles of History, (properly so called,) Annuals, Chronicles, Journals, Memories or Commentaries, Revelations, Fragments or detached pieces of History, Essays on particular parts of history, Memorials on particular nations, and Miscellaneous or mixed. The species of facts treated of, is either ancient history, fabulous, or true; or modern history, including ecclesiastical, descriptive or topographical, civil or political, military, philosophical or scientific, literary, biographical or personal, critical, natural, numismatic, and heraldic.

In the history of the Middle Ages, we are frequently referred to the Byzantine histories, which, it is necessary the reader should understand, is an historical collection relative to the Eastern Empire, compiled by various Oriental Greek writers.

The eyes of history are said to be chronology and geography; the one describing the time in which an event occurred, the other the place. Chronology has been compared to Ariadne's clue, which conducts our steps through all the windings of the labyrinth. Without a knowledge of Geography the student will be unable to reap any real advantage from the reading of history. It may be entertaining, but that is all. To make it useful, he must be able to identify the regions or localities in which the events described took place. He must be able, for instance, to identify Gaul as France, Iberia as Spain, Apulia as Naples, and so of other parts of the world. It may be mentioned here, though not strictly in its place, that some difficulties will present themselves to the student, arising out of the different computations of time, as well among the same people, as among various nations; the want of fixed eras among some, and the multiplicity of them among others; and the variety of proper names given to the same persons and places. The different names which the Assyrians, Egyptians, Persians, and Greeks have given to the same prince, are among the most formidable embarrassments of modern enquirers into ancient history. Three or four sovereigns of Persia have borne the name of Assuerus, or Ahasuerus, (corrupted from the Persian Ardshir); though they have also other names; and did we not know that Nubuchadnosor, Nebucadaosor, Nabuchadnezzar, and Nebuchassan were divers names of the same individual, or rather varieties of one name, we should scarcely believe it. We may also note that Ozias is Azarias, Edesias Mattanias, Joachas is frequently called Shallum, Asaraddon, Esarhaddon, or Asarhaddon, is called Asenaphar by the Cuthaeans, and, by an unaccountable whimsicality, the Chaldaic name of Sardanapalus has been changed by the Greeks, into Tonosconceleros.

In pursuing the study of history, the most regular, as well as the most successful mode, is to begin with an epitome of universal history, and after having thereby obtained a pretty general acquaintance with the state of

the world at large, in all its ages, then to apply to the histories of particular nations; for the study of particular histories is nothing more than an extension of a general knowledge of which the reader is presumed to be in the previous possession. When this is done, a third step may be taken, and the genius and disposition of the various nations, with the characters of their princes and governors, may be made the subject of disquisition, in the course of which, the student will frequently be surprised by the discovery of some secret springs of action, which otherwise, he would not have suspected. The latent causes of revolutions, of the rise and fall of thrones and powers will thus be laid open to his view, and in proportion to the diligence with which he pursues his inquiries, he will find his admiration called forth, and his curiosity gratified. The most celebrated epitome of universal history, written in Latin, is Tursaliris, which is read in most of the foreign universities. Bossuet's Epitome is generally and deservedly admired in France, but it brings the history no lower than Charlemagne; the Introduction to History is the Encyclopædia Metropolitana will be found a most useful manual, the new edition being in a portable form. Mr. Philip Smith's Ancient History of Asia, I have more than once mentioned, and it should certainly be used by the student. Taylor's Universal History will also be found a useful book, and for the ancient history of particular countries, several works in Murray's Students' Library cannot fail to command approval.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

METROPOLITAN.

LODGE OF ASAPH (No. 1319).—This Lodge held its usual monthly meeting at Freemasons' Hall, Great Queen Street, W.C., on Monday June 3rd. Present:—Bros. E. Stanton Jones, I.P.M.; C. Coote, P.M., W.M.; J. M. Chamberlain, P.M., S.W.; J. Weaver, P.M., J.W., P.G.O. Middlesex; Thomas A. Adams, P.G.P.; Thomas Edgar; Henry Baker; Charles S. Jekyll, J.D.; W. H. Stephens, George Horton, William A. Timney, I.G.; Henry Snyders, John Strachan, William Graves, Leopold Silberberg, Joseph Horton, Edmund H. Reynolds, and G. R. Egerton, John Gilbert, Tyler. Visitor: Bro. G. Pritchard, Org. 862. No business was done, as the candidates did not attend. It was proposed by Bro. C. Coote, W.M., seconded by Bro. J. Weaver, J.W., and carried unanimously, that a letter of condolence be sent to Bro. W. T. Wrighton, expressing the sympathy the members feel towards him in his recent illness, and a sincere wish that he may soon be restored to perfect health and strength. The Lodge was then closed and adjourned.

KENT.

DOVER.—Peace and Harmony Lodge (No. 199).—The regular meeting of the members of this lodge was held at the Royal Oak Hotel, on Monday, the 3rd inst., for the raising of Bro. J. H. Lester, installation of W.M., the appointment of officers for the ensuing twelve months, and other business. There was a large attendance of the brethren, among whom were the W. Masters of several lodges in Kent, the Board of Installed Masters being unusually large. After the transaction of the business announced upon the summonses Bro. W. J. Adcock was duly installed in the chair by the outgoing W.M., Bro. Archibald Wilson, who officiated as Installing Master, and invested the following officers:—

Bros. E. W. Fry, S.W.; W. Cessford, J.W.; J. D. Terson, S.D.; T. A. Terson, J.D.; J. Bordeaux, I.G.; J. King, Tyler; J. Coram, P.M., Treas.; and W. Gardner, P.M., Sec. Bro. G. Adamson, P.M., proposed, that a vote of thanks be recorded on the minutes of the lodge to Bro. Archibald Wilson, for the efficient manner in which he had performed the installation ceremony, seconded by Bro. A. J. Vanderlyn, P.M., and carried unanimously. Immediately after the closing of the lodge, the brethren, to the number of fifty, sat down to an excellent banquet, Bro. Adcock, the W.M., presiding, among those who sat down were:—Bros. A. Wilson, I.P.M.; Dr. Marshall, P.M.; J. O. Rees, P.M.; A. W. Ayres, P.M.; H. S. Bayton, P.M.; J. Coram, P.M.; A. J. Vanderlyn, W. Gardner, P.M.; G. Cox, P.M.; G. Adamson, P.M.; C. Andrews, W.M. 299; Melville Matson, P.M. 1052; Magrath, P.M. 926; S. Penfold, W.M. 558; H. P. Popkiss, P.M. 1208; R. J. Emmerson, W.M. 1206; G. W. Osbaldeston, S.W. 1206; T. Moring, P.M. 9; H. C. Fuhr, W.M. 1208; S. G. Fairtlough, the newly appointed officers, and the following brethren, Brown, Court, Adamson, Rose, Chadwick, A. T. Wilson, Whitley, G. R. Igglesden, B. A. Igglesden, Holmes, Lester, Oxenham, Pilcher, Kisien, Forster, Carpenter, Pankhurst, Little, Canham, Atherden, Elms, sen., Birch, &c. The usual loyal and Masonic toasts were duly honoured. The W.M. in giving the toast of "The Health of the Installing Master" said it afforded him much pleasure to present Bro. Archibald Wilson with a Past Master's jewel; he was satisfied he well deserved it for the efficient manner in which he had conducted the business of the lodge during the past twelve months, and for the manner in which he had that day officiated as Installing Master, as well as for the time and energy he devoted to the extra duty, as the Provincial Grand Festival was held in Dover during his Mastership. Bro. Wilson in a feeling manner responded, and said he accepted their present, and should ever value it as a memento of their esteem and regard, he thanked them for the honour they had conferred upon him, and should ever remember with pleasure, that he had occupied the distinguished position of Worshipful Master of one of the oldest and most prosperous lodges in the Province of Kent. Some excellent singing by several of the brethren contributed very much to one of the most pleasant evening's ever enjoyed by the Masons of Dover.

LANCASHIRE (WEST.)

LAVERPOOL.—*Neptune Lodge* (No. 1264).—The annual meeting of this Lodge for installation, and other purposes, was held at the Temple, Hope Street, on Friday evening the 7th inst. Bro. J. Taylor, W.M., opened the Lodge in due form, the minutes were read and confirmed, and the ballot was taken for Mr. T. Farrell, Monte Video. Mr. E. Webber, Mr. J. Hughes, and two brethren, proposed for joining; each of whom were declared duly elected. Bro. Hamer, P. Prov. G.T., then took the chair, and proceeded to invest Bro. P. B. Gee, as W.M., the ceremony being conducted in the most impressive and effective manner. The following officers were then invested by the newly-chaired W.M.:—Bros. A. Davies, S.W.; J. S. Dixon, J.W.; T. Singleton, S.D.; W. Roberts, J.D.; A. Gray, I.G.; J. Healing, P.M. as Treas.; Pemberton, P.M. as Sec.; Leighton, Org.; T. Joseph, D.C.; Cotter, S.S.; Royle, J.S.; and Ball, T. Mr. J. Hughes, and Mr. T. Farrell, were then initiated into the mysteries and privileges of the Craft, by the newly-installed W.M., assisted by his officers, the ceremony being performed in a style which elicited the admiration of the numerous Past Masters present. After a sum had been voted for a case of distress, and a day appointed for the annual pic-nic, the brethren sat down to an excellent repast, after which, the usual loyal and Masonic toasts were given and responded to. Bro. Taylor, I.P.M., in proposing the health of the W.M., referred to his steady progress in Masonry; in each office proving himself an efficient, zealous, and worthy Mason. The toast was honoured with the greatest enthusiasm. The W.M. thanked the brethren in feeling terms for the honour conferred upon him, and assured them that he would endeavour to

follow in the footsteps of his predecessors, and maintain that unanimity which had always marked the Lodge. The W.M. then presented, in the name of the brethren, a Past Master's Jewel to Bro. Taylor, I.P.M., as a mark of their esteem, and an evidence of the value they placed upon his past year's work. Bro. Taylor acknowledged the presentation in suitable terms, and referred, with gratitude, to the valuable help he had received from every officer during his year in the chair. The toast of the Past Masters was responded to by Bros. Healing, and Pemberton, and the Visiting Brethren, by Bros. Pearson, W.M. 249; Hill, P.M. 724; Larsen, P.M. 594; Doyle, P.M. 667, &c. After a number of other toasts the brethren separated in peace and harmony.

MIDDLESEX.

POTTER'S BAR.—*Acacia Lodge* (No. 1309).—The installation meeting of this lodge was held on Wednesday, 12th ult. at the Railway Hotel, Potters Bar. Bro. F. Walters, P.M. opened the lodge. He initiated two gentlemen, and installed Bro. J. H. Batten as W.M., who appointed as his officers:—Bros. E. Richardson, S.W.; G. W. Schollard, J.W.; E. Sillifant, P.M., Treas.; G. Cattel, P. Prov. G.J.D. Northamptonshire, P.M., Sec.; R. Limpus, S.D.; W. Hughes, J.D.; H. J. Waddington, I.G.; C. A. Ferrier, and Rushworth, as Stewards; F. Walters, P.M., D.C., and W.S.; J. Bavin, P.M. Tyler. Bro. Chas. Horsley, P.M. raised one brother, passed three, and initiated a candidate for the mysteries of Freemasonry. He was recommended to the Provincial Grand Master, as the brother whom the lodge would like to see have office in Provincial Grand Lodge. The work was done in an admirable manner. A vote of thanks, and the same to be entered on lodge book, was given to Bro. Frederick Walters, P.M., for doing the ceremony of the installation in such an admirable, painstaking, correct, and efficient manner. Bro. G. J. Loe, the Immediate Past Master, had a Past Master's jewel voted to him from the lodge funds for his efficient services rendered to the lodge. The lodge was then closed, and the brethren adjourned to the banquet. Bro. Limpus provided some excellent music, which was much appreciated. The visitors were Bros. Edmands, P.G.S., P.M. 8; Still, 1293; Evans, 1293.

Royal Arch.

SUFFOLK.

IPSWICH.—*Royal Sussex Chapter of Perfect Friendship* (No. 376).—The usual quarterly meeting of this chapter took place at the Masonic Hall, Ipswich, on Wednesday last on which occasion there were present:—Comps. F. B. Marriott, M.E.Z.; S. H. Wright, H.; G. S. Findley, P.Z., act. J.; J. Franks, P.Z., Scribe, E.; N. Tracy, Scribe N.; S.B. King, P.Z.; Dr. Mills, P.Z. Act. Principal Sojourner; Visiting companions Emra Holmes, &c. The chapter having been opened by the three chiefs, and the Companions who had not yet passed the chair been admitted, the minutes were put and confirmed, and the ordinary business of the evening disposed of. Scribe Ethen announced that according to notice Comp. Emra Holmes, was announced to give a lecture that evening, and the M.E.Z. stated that it would give the Companions very great pleasure to hear the address. Comp. Holmes then delivered his lecture "Random Notes on Freemasonry," which though over an hour in length was listened to with great attention and interest by the Companions present, and at its conclusion Comp. Marriott spoke in very high terms of the ability and research displayed in it. Several Companions expressed a wish to read it at leisure, and Comp. Holmes stated that he hoped the brethren might be enabled to do so in the columns of the *Freemason*. Comp. Marriott, M.E.Z., moved that the thanks of the meeting be given to Comp. Emra Holmes for his able and instructive lecture, and that the same be recorded in the minutes. Comp. King seconded the motion with pleasure. The chapter being afterwards closed, the Companions retired for refreshment, and on the removal of the cloth, the usual loyal and Masonic toasts were given from the chair. In proposing the health of

their visitor, Comp. Emra Holmes, the M.E.Z. said he agreed with many of the observations of the lecturer that evening. Many of his suggestions were most valuable—and especially as to the introduction of brethren into the order, and the election of Worshipful Master. He quite thought that some social standing, some position, should be expected of those who were called to fill so high an office. They had all learnt much that evening, and the Masonic traditions spoken of by Comp. Holmes were full of interest. Comp. Holmes in responding, said, speaking of the Masonic traditions, take that usually spoken of as the Prince Edwin Legend, (the Charter which King Athelstane granted to his brother Prince Edwin in 926 as head of the Freemasons.) Many people now a days repudiated this charter, Fintel amongst them. Yet the tradition was noted in manuscripts, notably those of the Antiquity Lodge, now being published with facsimiles by Bro. Hughan, and these MSS. were some of them 200 years old. Indeed he believed there was documentary evidence in existence showing the belief in this charter 400 or 500 years ago, and this he considered was as good historical evidence as could be obtained. He had great pleasure in giving his lecture to so appreciative an audience, and he hoped the Companions would put down to zeal for Masonry anything he might have said which they did not entirely approve. A very pleasant evening was brought to a close at a reasonable hour.

Mark Masonry.

METROPOLITAN.

MACDONALD LODGE (No. 104).—The installation meeting of this Lodge was held at the Head Quarters of the First Surrey Rifles, at Camberwell, on Saturday the 8th inst. Amongst others present were the W. Bros. Dr. Eugene Cronin, P.G.D., W.M.; the V.W. Bro. James Stevens, P.G.O., I.P.M.; Thos. Meggy, P.G.O., P.M.; C. Hammerton, G.D.C., and Prov. Grand Sec. Middlesex and Surrey, S.W.; Berridge, J.W.; Worrell, and White, Overseers; Newman, S.D.; and Denne, I.G. The visitors were the V.W. Bros. Fred. Binckes, P.G.J.W., and Grand Secretary; and Fairfax. The lodge having been opened by the W.M., Bro. Stevens advanced to the honourable degree of Mark Masters, Bros. Lieut.-Col. Wigginton, Draper, and Hale; and Bro. Meggy, then installed as W.M. for the year, Bro. Chas. Hammerton. The newly amended ceremony of installation as agreed by the Grand Lodge on the previous Tuesday, was for the first time used and found to work perfectly, and to the entire satisfaction of those members of the General Board, who were present and had assisted in revising the same. The W.M. then proceeded to appoint and invest his officers. Bro. Alfred Williams, Grand Steward having volunteered to represent the lodge as Steward at the ensuing Festival of the Mark Benevolent Fund, the sum of one guinea was voted from the Charity Fund in support of his list.

Knights Templar.

WEST LANCASHIRE.

PROVINCIAL GRAND CONCLAVE.

The annual meeting of the Provincial Grand Conclave of Knight Templars in West Lancashire was holden at Head Quarters in the East, Grand Field of Encampment, Town Hall, Rochdale, on the 30th May, at which there was a large and influential gathering of E.C.'s, P.G.C.'s, and other honoured, and duly qualified Knights Templar.

Amongst the representatives of the different Encampments of the province, were the following:—Sir Knights W. Ashworth, E.C.; W. H. Prince, P.; H. Turner, 1st C.; J. Fothergill, 2nd C.; W. Roberts, Reg.; T. Oakden, Almoner; R. Whitworth, Expert; J. B. Ashworth, 1st S.B.; E. Woodcock, D.C.; J. Holroyd, P.C.; E. Wrigley, P.C.; L. Groden, Org.; S. J. Phillipson, J. Barnes, E.C., St. Joseph; W. O. Walker, G. Lee, W. Blain, W. Doyle, J. Wood, M. Mawson, J. Brocktor, R. Ingham, J. Lloyd, W. H. Grimners, J. Morris, &c. The Albert Encampment, under whose

auspices the Conclave was held, was opened at half-past twelve o'clock by Sir Knight W. Ashworth, E.C. The Provincial Grand Officers, after having signed the Equerry's book, entered in procession under the Arch of Steel, marshalled by the P.G.D.C., assisted by Sir Knt. W. H. Hopkins, the V.E.P.G.C. Sir Knight Albert Hudson Royds, and his P.G. Officers were saluted in usual form, and took their accustomed stalls.

The Provincial Grand Conclave was opened in due manner, and with solemn prayer, at half-past one o'clock, after which the muster roll was called over.

The following Knights answered to their names:—

The Very Eminent Provincial Grand Commander, Sir Knt. Albert Hudson Royds, on the throne; Sir Knt. William Henry Wright, the Eminent the Deputy Provincial Grand Commander; Sir Knts. Wm. Birch, Prior; R. Mc. D. Smith, Sub-Prior; Rev. J. L. Figgins, Assistant Prelate; W. H. Pratt, First Captain; Thos. H. Winder, Vice Chancellor; John Chadwick, Registrar; Jas. A. Birch, Treasurer; Jas. Watson, Hospitaller; W. H. Hopkins, Assistant Director of Ceremonies; J. W. J. Fowler, Supt. of Works; John Fletcher, Almoner; Thos. Morris, Warden of Regalia; T. R. Williams, Second Expert; James Holroyd, Second Standard Bearer; Hy. Creeke, Second Aide-de-Camp; W. Wayne, First Captain of Lines; Thos. Hollingsworth, Second Herald; J. L. Goodwin Org.; Richd. Ingham, Banner B.; Wm. Dawson, Equerry; and several officers of the Provincial Grand Conclave.

The minutes of the Provincial Grand Conclave, holden at Manchester, on the 29th June, 1871, were read and confirmed, and P.G. Treasurer's accounts were audited and passed. Sir Knt. A. Birch, was re-elected P.G. Treas. for the ensuing year, and Sir Knt. F. W. Dawson, the Equerry for the same period. The P.G.C. then appointed and invested the following Sir Knts. as his P.G. Officers:—

William Henry Wright ...	D. Prov. G. Com.
C. R. N. Beswicke-Royd	Prov. G. Prior.
J. F. Tweedale	Prov. G. Sub-Prior.
Rev. J. L. Figgins	Prov. G. Prelate.
Rev. Thos. Wilson	Prov. G. A. Prelate.
William Ashworth	Prov. G. 1st. Capt.
J. W. J. Fowler	Prov. G. 2nd Capt.
G. P. Brockbank	Prov. G. Chan.
T. H. Winder	Prov. G. V. Chan.
John Chadwick	Prov. G. Reg.
E. A. Royds	Prov. G. Cham.
T. R. Williams	Prov. G. Hospitr.
W. H. Hopkins	Prov. G. Dir. of C.
John Ashworth	Prov. G. A.D. of C.
John Walker	Prov. G. S. of W.
Jas. Holroyd	Prov. G. Almoner.
William Blain	Prov. G. W. of R.
J. Grimmer	Prov. G. First Ex.
Harry Creeke	Prov. G. Second E.
William Wayne	Prov. G. First S.B.
Geo. E. Hardman	Prov. G. Second S.B.
Thos. Morris	Prov. G. F.A.D.C.
Thos. Hollingsworth	Prov. G. S.A.D.C.
John Proctor	Prov. G. F.C. of L.
Thomas Bowers	Prov. G. S.C. of L.
Herod Turner	Prov. G. F. Herald.
Richd. Ingham	Prov. G. S. Herald.
J. L. Goodwin	Prov. G. Org.
S. J. Phillipson	Prov. G. Sword B.
Edmund Hartley	Prov. G. Banner B.

The Committee of General Purposes was then elected, and it was resolved to hold the next annual meeting of the Provincial Grand Conclave at Ashton, under the auspices of the Loyal Volunteer Encampment. The alms were collected, and the sum of £4 was voted to Sir Knt. T. Ledward, the oldest Templar in the province. It was also resolved, "That this Prov. Grand Conclave should always be represented in Grand Conclave by the Provincial Grand Commander or his Deputy, and that the expenses of Sir Knt. Wright, or of his representatives if unable to be present, should be paid out of the funds of Prov. Grand Conclave, if required.

The P.G. Conclave was then closed in due form, after which a banquet was celebrated at the Town Hall, which was provided in splendid style by Messrs. Smethurst and Butterworth. The usual loyal and knightly toasts were duly proposed and enthusiastically honoured.

GRAND MARK LODGE.

[As there were necessarily some omissions in our condensed report of the proceedings at the Half-yearly Communication to Grand Mark Lodge last week, we subjoin a full account of the Grand Master's address, in which he stated to the brethren the steps he intended to take with regard to those brethren who had brought about the fusion of the Scottish Lodges with this Grand Lodge.—*Ed. Freemason.*]

The Grand Master: Brethren, I have to make one or two observations to Grand Lodge upon the points that have been alluded to in the Report of the General Board. First of all, as regards the appointment of Representatives from these two distinguished American Grand Chapters to ourselves. I think that is a point, the importance of which it is difficult to over-rate, and upon which we may very well congratulate ourselves, because it not only admits us into the great comity of Supreme Masonic Jurisdictions, but I think it is an example which cannot fail to be followed by other American Grand Chapters. I believe we are very much indebted to Bro. HUGHAN, who is well-known in the Masonic literary world, not only in England but in America, for this result; and as he has been appointed Representative of the Grand Chapter of Pennsylvania, I wish to mark my sense of what we owe to him by giving him the rank of Past Grand Junior Warden of this Grand Lodge, which Grand Lodge at its last meeting empowered me to do. I think also, we may congratulate ourselves upon the union of the Scotch Provincial Grand Lodge of Lancashire with this Supreme Grand Body. We are all aware that the existence of lodges owing allegiance to the Grand Chapter of Scotland in this country has been a very great thorn in our side, and I think a very great Masonic scandal; and it reflects the greatest credit, in my humble judgment, upon our Scottish brethren in Lancashire, that they have been so energetic in taking steps and coming forward so readily in bringing that state of things to an end, and expressing a desire to work under one united banner with English Mark Lodges. There are one or two more points connected with this union of the Scotch lodges with us upon which I must ask Grand Lodge to hear a few words on the course I intend to pursue in conferring Past Grand rank upon certain distinguished brethren who have promoted the interests of this Grand Lodge. First of all, I think it only due to the brethren of the Provincial Scotch Grand Lodge of Lancashire, that their present and past provincial rank should be confirmed to them. It obviously would not be right that in joining us they should lose the rank they possess, as an independent organisation. I have therefore to propose to Grand Lodge that the present and past Provincial Grand rank of the Scotch brethren in Lancashire should be confirmed to them. That is the first point. Then I have to ask Grand Lodge to give the rank of Past Junior Grand Warden to three distinguished brethren, one of them under the Scotch constitution, two of them under the English constitution. Bro. Brockbank is the brother under the Scotch constitution. Those under the English constitution are Bros. White and Birchall, and, in connection with Bro. Romaine Callender, they have been very forward in bringing about the happy result I have mentioned. They have been recommended to me by Bro. Callender; and in order to shew our appreciation of the efforts that have been made for the last year and a half by the Provincial Grand Lodge of Lancashire to maintain the dignity and efficiency of our order in those parts, I have to ask Grand Lodge to confirm my resolution to grant the rank of Past Junior Grand Warden on Bro. Brockbank of the Scotch constitution, and Bros. White and Birchall of the English. And last, though not least, I desire on the occasion of my quitting this chair as Grand Master to express my pleasure that this most vexatious negotiation has been brought to so satisfactory a conclusion, and also to express the debt we all owe to our Grand Secretary for the great and indefatigable endeavour he has always put forth, seconded as they have been by many of the brethren in Lancashire to unite the lodges working under the Scotch Con-

stitution with us. We must acknowledge that we all owe to him a deep debt of gratitude for bringing these negotiations to such a satisfactory conclusion, and I wish to ask Grand Lodge in order to shew our sense of his eminent merit for the last thirteen years to confer on him also the rank of Past Junior Grand Warden. Those are the motions I have to make. "That the past and present provincial grand rank which our Bro. Brockbank holds under the Grand Chapter of Scotland should be confirmed to him; that he should take the rank of Past Junior Grand Warden in this Grand Lodge, that the rank of Past Junior Grand Warden should be conferred on Bro. White, and Birchall, and our Grand Secretary under the English Constitution." (Great cheering).

Bro. W. Beach, P.G.M.:—M.W.G.M., and brethren, I have very great pleasure in seconding the proposition. I am sure it is a matter of very great gratification to hear the announcement you have made to-day. To have any difference of jurisdiction must mar the harmony of Masonry, and we must congratulate ourselves upon the energy and success which have characterised the efforts of our brethren in terminating those differences. I am sure, to our Grand Secretary, we are indebted for the efforts he has made. I have had many opportunities myself of knowing how energetically he devoted himself to any course he took in hand, and I am sure this Grand Lodge must congratulate itself upon the manner in which he has conducted the negotiation. I have great pleasure in thus publicly announcing it, and I second the motion of the M.W.G.M. (Cheers).

The motion was then put, and carried unanimously.

Subsequently, on the motion of the Earl of Limerick, seconded by Bro. John Hayshe, Grand Lodge increased the allowance for the expenses of Grand Secretary's office to £200, apportioning that sum equally between Grand Secretary and whomsoever might be appointed as his assistant.

The motion as carried, was "That the sum of £100 be granted to Grand Secretary, and £100 to the Assistant appointed by Grand Secretary."

The Grand Master, in announcing the vote, said, Bro. Grand Secretary, I have great pleasure in informing you, that in your absence, the Grand Lodge has voted £200 per annum to be granted for expenses of Grand Secretary's office, and it has done that, we distinctly understand, which I am sure the Grand Lodge would have been ready to confirm, if done by the General Board, directed that £100 of that sum shall be considered as given to your very worthy son, or whoever may be appointed as Assistant, I suggest, that, in order to secure a constant attendance in the office.

The election of Grand Master, and appointment of Grand Officers followed.

CONSECRATION AND DEDICATION OF A MASONIC TEMPLE IN CARNARVON CASTLE.

The idea of fitting up a part of this time-hallowed structure as a Masonic Temple originated with the members of the Segontium Lodge. Through the influence and exertions of the V.W. Bro. W. Bulkeley Hughes, M.P., for the Carnarvonshire boroughs, and of Bro. Sir Llewellyn Turner, Deputy Governor of the Castle, the permission of the R.W. Bro. the Earl of Carnarvon, was obtained for this purpose. When (in the year 1868) the Prince of Wales and his Royal Consort intimated their intention to honor Carnarvon by a visit, that part of the Castle traditionally known as the "Queen's Tower," underwent extensive restoration and repairs, some of the principal rooms were then fitted up, and handsomely decorated for the use of the Royal visitors, and the largest apartment occupying the entire area of the base of this tower was appropriated as the reception room for the Princess of Wales. The brethren of the Segontium Lodge, following up what was then so worthily begun, have been enabled, by an additional outlay of some hundreds

of pounds, to establish themselves in these rooms, and in a temple worthy of the Craft. The lodge-room, though on what may be called the basement floor, on the inner or town side of the tower, is, on its outer or seaward aspect, at a great elevation above the harbour; it is approached through an ante-room, which has been suitably fitted up with lavatory, &c., in enamelled slate, presented to the Lodge by Bros. Nicholls and Owen. The ceiling of the lodge-room is painted in blue, with gilt Masonic emblems, the furniture, manufactured by Bro. George Kenning, of London and Liverpool, is in white and gold, and the upholstery of masonic blue. The room is warmed by a Gill's stove, presented by Bro. Robert Williams, of Carnarvon. The Master's dais was presented by Bro. R. Williams. The whole of the work was carried out by Bro. Owen Morris, under the superintendence of Bro. R. J. Davids, the Architect, and to the satisfaction of the members of the Segontium Lodge.

A large number of Brethren assembled to meet the Provincial Grand Master, but Sir W. W. Wynn was prevented being present, in consequence of having to attend the funeral of his resident agent.

The Birthday of Her Majesty was the day appointed for the consecration of the hall.

Among the number of brethren present, were—Bros. Dymock, Dep. Prov. G.M.; Vaughan, Williams, Prov. G.S.W.; T. W. Goldsborough, P. Prov. G.S.W.; Copner Wynne Edwards, Prov. G.J.W.; T. C. Roden, P. Prov. G.S.W.; Love James Parry, M.P., P. Prov. G.D.C.; Robert Humphreys, P.G.S.B.; R. A. Jones, P.M. 606; W. H. Carter, P.M. 606; John Owen, P.M. 384; E. W. Thomas, P.M. 384; M. Dyer, P.M. 384; John Peters, P.M. 397; J. A. Eastwood, P.M. 317; R. W. Worrall, P.M. 722; G. L. Woodley, W.M. 755; W. Evans, W.M. 1113.

The following officers and brethren of the Segontium and other lodges were also present:—

Segontium Lodge, Carnarvon, No. 606:—Bros. J. W. Poole, S.W.; G. C. Bradbury, J.W.; T. H. Webb, Treasurer; C. Foulkes, Secretary; T. S. Nicholls, S.D.; W. Hayden, Org.; J. Lloyd, T. G. Cowell, C. H. Rees, R. T. Haleham, Louis Aronson, Thomas Roberts, John Pugh, William Hurwood, John Moreton, R. R. Williams, John Thomas, Wm. Maughan, W. H. Marrow, J. A. Ringrose, R. Griffith, W. Hamer, Richard Humphreys, Richard Rowlands, Lewis Prothero, Owen Thomas, Thomas Thomas, W. G. Owen, W. Paynter, W. Charlton, C. Davis, W. Watkins, and James Hawkrigge.

St. David's Lodge, Bangor, No. 384:—Bros. Henry Owen, Richard Rowlands, D. Wynn Williams, Watson Roberts, Robert Owen, F. Jones, Owen Jones, and J. Jones.

Hibernia Lodge, Holyhead, No. 567:—Bros. J. Lloyd, and Isaac Peters.

St. John's Lodge, Leicester, No. 272:—Bro. J. Smith.

St. Tudno Lodge, Llandudno, No. 755:—Bro. Lloyd Jones.

Many other brethren were present, whose names we were unable to obtain.

The R. W. Dep. Grand Master opened a special Grand Lodge, and, assisted by Bro. Goldsborough proceeded to the solemn consecration of the Hall, in the course of which ceremony Bro. Roden delivered the following address:—

"Right Worshipful Provincial Grand Master, Officers, and Brethren,—It is at all times our duty as Masons, to render honour to whom honour is due: and it is especially incumbent upon us that we this day gratefully acknowledge our obligations to those by whose favour and Masonic spirit it is, that this lodge has been permitted to assemble in this venerable building. It is, then, to the constable of the castle, the Right Honourable Bro. the Earl of Carnarvon, D.G. Master of England, and to our respected Brother Sir Llewellyn Turner, the deputy constable, that we are indebted for the privilege, not only of meeting within these walls, so replete with historical interest, but for the still greater privilege, for the great advantage, and I will say for the high honour, of being allowed to call this noble apartment our lodge-room—and

that, not for to-day only, but for the future, and I trust for a long and prosperous future.

"There are yet other distinguished Brothers, to whom honour is due, to the R.W. Prov. G. Master, Sir Watkin Williams Wynn, who, with that kindness and fraternal feeling by which he is characterised, and for which he is justly respected by the Masons of this Province, who has summoned this Provincial Grand Lodge, and to the Deputy Prov. G. Master, the V.W. Bro. Dymock, who by his presence and assistance in the consecration of this room to the uses of Masonry, has added so much to the interest we all feel in the important object for which we are met together. Nothing could be more fitting than that this lodge, which derives its name from the Roman City, Segontium, which once stood near the spot on which we are now assembled, should have found a home and resting place within the walls of this ancient castle. Surrounded, as we are, with the memorials of antiquity, and associated with the traditions of ages that are past, we might well suffer our minds, on such an occasion as the present, to recall the period when our predecessors, some six hundred years ago, raised this mighty pile; and congratulate ourselves, not only on the liberty accorded to us of inculcating the peaceful ideas of our Craft in a place devoted, in bygone ages, to the purposes of war and bloodshed, but on the happy change of circumstances which time has wrought since those days of strife. We might mark the contrast between the objects which the Master Masons who built this stronghold, had in view, as compared with those which now animate our breasts. They who laid these foundations and built these massive walls, laboured to raise a bulwark against their enemies, and provide the means of aggression; we, a far future generation of Masons, after the lapse of six centuries, would fain use our working tools in the cultivation of the arts of peace, in inculcating the principles of universal brotherhood and the practice of universal charity. We might draw yet another contrast between that troublous time when the first Prince of Wales was shown to the people from a window in this, the Queen's Tower, and the time when, recently our beloved Past Grand Master, the present Prince of Wales, received an enthusiastic welcome from his countrymen of the Principality, in this room, on his coming to inaugurate a work of public utility to the inhabitants of this town. It would conduce little to our present advantage, to enter into historical controversies, and to attempt to clear up the misty facts of a dubious antiquity, as regards this Royal Castle of Carnarvon. It will be more profitable to devote the few remaining moments at our disposal to the consideration of that which it will devolve upon some to teach, and on others to learn, within these time hallowed precincts. We do not in these days aspire to the creation of those stupendous fimes, which in the East, in Europe, and in this country, rose under the hands of our ancient brethren, the ruins of some and the present existence of others of which testify to their unrivalled genius and skill; but we as speculative or Free and Accepted Masons have a temple to build up, the foundation stone of which was laid, masonically speaking, at our initiation, not a material structure, towering towards the clouds, but the humble temple of our hearts and minds which we have been taught to render perfect in its parts and honourable to the builder, a temple the superstructure of which is composed of our thoughts, words, and actions, a spiritual edifice ever pointing upwards, and if any one shall say "who will show us any good?" Let us refer him to the pure and elevating teachings of Freemasonry, and show him how, that the mind of the neophyte, instructed in the three grand principles of our Order, Brotherly Love, Relief and Truth, is modelled by Virtue and Science, and led even to the throne of God himself. All good is of God, the Great Architect of the Universe, and the existence of good proves the existence of God. All that is good in us and in our Order is of Him, therefore we may point to the doctrines inculcated in the degrees of Freemasonry as of God. Moreover, they are taught in his word, which lies unfolded in every lodge; and

if we be conversant therewith and adhere thereto, they will bring us to Him who will not deceive us, neither will He suffer deception; and while we claim that the teaching of Freemasonry is of Divine origin, it is well that we should accustom ourselves, not infrequently, to take a retrospective view, in our own minds, of those degrees in Freemasonry through which we have passed, and those great duties we have solemnly engaged ourselves to perform, in order that we may be assisted thereby in practising out of the lodge, those duties we are taught in it; that the world may see the happy and beneficial effects of our ancient Institution. If we purify our hearts from every baneful and malignant passion, and exercise ourselves in active beneficence and charity, if we be meek, humble, and resigned, faithful to our God, our country, and our laws; if we drop the tear of sympathy on the failings of a brother, and pour the healing balm of consolation into the bosom of the afflicted; if we feed the hungry, clothe the naked, and educate the ignorant; if we observe with loyalty and fidelity our obligations to our Order, to our lodges, and to one another; and indelibly imprint on our hearts the sacred dictates of Truth, of Honour, and of Virtue, we shall not fail to commend our profession before men; and we shall lay up for ourselves a crown of rejoicing and joy when time with us shall be no more, and may these, the genuine tenets and principles of our Order be transmitted, pure and unsullied, through this lodge from, generation to generation."

On the conclusion of the ceremony, the brethren adjourned to the Royal Hotel, where an excellent banquet was prepared by Bro. Edward Humphreys.

Grace having been said, the R.W. Bro. Dymock said: The first toast I have to propose is one you will all drink with pleasure, it is "The Health of the Queen." This is a most auspicious day for us to meet here, and these meetings show how many loyal subjects there are in the Principality of Wales. This is her birthday, and I hope we shall meet together, for many years to come, on similar occasions, and drink her good health, and wish her many happy returns of the day.

Bro. Dymock: The next toast is one of great interest to us, more particularly in this old town. The City of Carnarvon was the birth-place of the first Prince of Wales. The present Prince of Wales is a Mason, and a Past Grand Master of Masons. I don't know any place so interesting in which we could meet as loyal and good subjects, as in the old Castle of Carnarvon. We will drink his good health, and may he have many long years to live.

Bro. Dymock then proposed, "The Healths of the M.W. Grand Master, the Deputy Grand Master, and the Grand Lodge of England."

Bro. Dymock: Brethren, the next is a bumper toast, it is "The Health of our Right Worshipful Provincial Grand Master, Sir Watkin Williams Wynn." Nothing gives him greater gratification than in attending these meetings, there could be no better person to represent the Principality of Wales, and the increase in the number of Masonic lodges in Wales, since he has been the Grand Master of the Province shows, it. It is of no use for me to speak of him here in eulogistic terms, his character is so well known to you all. Long life and prosperity to him, and may we all meet him in this room before very long.

Bro. Goldsborough, P. Prov. G.S.W.: I regret that the toast I have the honour to propose has not been placed in other hands, not, brethren, on account of any indisposition on my part to propose it, very far indeed from that, but because I feel unable, for lack of words to express in an adequate manner, those warm sentiments of fraternal affection, esteem, and regard which I know to be entertained and felt in the hearts of all who enjoy the honour and pleasure of knowing the gentleman who is the subject of this toast, it is "The Health of the Right Worshipful Bro. Dymock, our revered Deputy Grand Master." (Prolonged cheering.) Thank you, brethren, for that unmistakable and enthusiastic expression of your feelings, in such perfect unison and harmony with my own. To mention the name of

Bro. Dymock in any part of the Province of North Wales and Shropshire is alone, and at all times, sufficient to insure the same hearty reception as that you have just given, and I know you all feel the same joy as I do, in seeing him here to-day, restored to health. After a night journey of some two hundred and fifty miles, coupled with the information I received on my arrival here, that a melancholy occasion would prevent the Right Worshipful Grand Master being present, I could not help feeling somewhat depressed and unfitted for the duties devolving upon me, but when we found that Bro. Dymock had arrived, and was accompanied by our esteemed Provincial Grand Wardens, Bros. Vaughan Williams, and Copner Wynne Edwards, we all felt new life and energy. It is indeed a great happiness to us all to see you, Right Worshipful Deputy Grand Master, here to preside over us. May you, Sir, continue in renewed health and strength, and for many years, very many years to come, to add to the happiness of our meetings.

Bro. Dymock returned thanks in a speech replete with warm-hearted and true Masonic feeling, and calling upon the brethren to fill a bumper, proposed "The Health of Bro. Goldsborough," who had conducted the ceremonial of consecration of the Masonic Hall that day.

Bro. Goldsborough thanked the Deputy Grand Master for the kind and complimentary terms in which he had spoken of his services, and the brethren for their cordial and warm reception of the toast, concluding by wishing prosperity to the Segontium Lodge, under whose auspices the Masonic Hall had originated, and had been so successfully carried out.

Bro. R. Vaughan Williams, P.G.S.W. then proposed "the Health of Lady Williams Wynn, and the Ladies."

Bro. Roden, P. Prov. G.S.W. — "It is the greatest satisfaction to me to respond to the commands of the Deputy Provincial Grand Master, to propose the next toast. I know that the W. Master of this Lodge has been one of the prime movers in obtaining a grant of the Castle of Carnarvon. I will not go so far as to say he is the first or only agent, but we must give him that meed of praise which is due to his energetic character, and which I know he has been shown in the matter. You all will have observed that a great amount of labour, time, care, and even anxiety, must have been expended in preparing that room for to-day. We saw there the result of days, weeks, and months of labour and exertions. The room itself, I had never seen before to-day, nor did I think I should have to celebrate in the programme, an humble address within the walls of a building, where I had never been before to day. I congratulate the Lodge on the fact that it has, through the kindness of official parties, been able to establish itself in that noble Hall. It is a point of great importance and concern, that Masonic lodges should be held in places apart from hotels, and had you searched through the whole of the Principality, it would have been impossible to have found room accommodation equal to that in which you have been installed to-day. As to the master of the Lodge, brethren, I have simply alluded to these circumstances in elucidation of his masonic zeal, I have always thought he would be a most useful member of masonry in this district, and willing to go here or there in the interest of masonry. I cannot say more, but will call upon you to drink "the health of Bro. Humphreys, the W. master of this Lodge."

Bro. Humphreys, P.G.S.B. :—"with feelings of very great pleasure I respond for the very kind way in which Bro. Roden has proposed and the very kind way the brethren have received the toast of my health—it were but right to state that some other brother should respond to this toast to-day. It is nearly two years ago since some of the members, (two of whom only are present), formed the idea of a lodge room in the castle. These two members have worked for the good of the lodge, and for its credit and honour. Five years ago, with the assistance of Bro. Roden and a few others, we endeavoured to resuscitate this lodge, we have now ninety members. Honour to whom honour is due—Bro. Henry Morgan, now on the mighty deep, was the first to propose that a Masonic Hall should be erected in this Castle; he not only

proposed it, but said to me "here are ten pounds towards it," and I may say a good example set to others. I don't think there is a single brother who has not endeavoured to outdo the other; the Treasurer has been harassed day and night in receiving subscriptions. It is to them and to them alone that I am indebted for the honour of responding to this toast, I think it a great reward to have had that Hall consecrated during my year of office, and I thank you all most sincerely. I trust we shall have many such happy meetings as the present, and so long as we can have the Provincial Grand Lodge here, with Bro. Dymock and our worthy Wardens, we will make all sorts of excuses to bring them here, I warrant you."

Bro. Copner Wynne Edwards, P.G.J. Warden, in a long and eloquent speech proposed "The Health of the Visitors," to which several brethren replied—expressing their gratification in having been present on this interesting occasion.

Bro. Goldsborough—proposed the health of the brethren who had assisted him in carrying out the ceremonies, thanking especially Bro. Roden for his beautiful and appropriate address, and Bro. Hayden for the effective way in which he had conducted the musical part of the ceremony.

Bro. Roden—"I feel deeply the kind way you have received this toast, because, from the cheers you have been kind enough to accord to it, I cannot doubt your appreciation of it, and of the little I have done in this lodge. As regards the business of this day, I take no credit or honour except I may say for the few words I had ventured to summarise with respect to our duties to our Maker and to our neighbours; these I trust will be remembered and will not easily pass out of your memory. Flatter ourselves as we may upon the Institutions of Masonry, its noble maxims, and its sublime morality, we should flatter ourselves in vain, did we not exemplify, in our relations in life, the sublime doctrines it teaches. I trust that I said so much and no more, than I hope will be a profit to each and induce us to make our Masonic life as thorough and complete as we can. I thank my Brother Goldsborough especially for the kind manner in which he has spoken of me, and I thank you all heartily."

The usual and final toasts were given, and the brethren separated at a comparatively early hour (on account of the railway arrangements) and thus terminated the proceedings of the day. It is but just to state that the banquet served by Bro. Edward Humphrey, of the Royal Hotel, merited the approval of the brethren.

THE ANCIENT AND ACCEPTED SCOTTISH RITE IN THE UNITED STATES.

We extract the following from the *Louisville Courier-Journal* :—

A banquet given at Masonic Temple, Louisville, Kentucky, on the 10th May, to the Supreme Council 33rd. degree Scottish Rite Masons for the Southern Jurisdiction of the United States, which was one of the most elegant affairs of the kind ever seen in Louisville. It was complete in all its appointment, sumptuous, elegantly prepared, and splendidly served. The bill of fare was liberal and judicious; the rarest dishes and choicest delicacies, as well as the most substantial viands, all exhibited the very perfection of culinary art; the wine was abundant; in fact an epicure who could not have enjoyed the feast, and gratified as well as satisfied both hunger and thirst, might well have questioned the judgment of his taste.

One of the features of the banquet was the abundance of everything on the bill of fare. The throng was amply supplied with every article they called for, and at the close there was left enough to furnish the widows and orphans at the Masonic Home with a splendid feast. It was sent to them the next morning, so that the wives and children of deceased fellow-craftsmen will participate in the enjoyment of their Masonic guardians.

The bill of fare included so many dishes,

totally unknown, even by name, to most "Britishers," that we give a copy.

Soups.—Sea turtle, Suprême a la Crecy.

Fish.—Scalloped crabs a la Diable; Pompano, Sheep-head, Lake Salmon, Anchovy sauce; Potomac shad, fine herb sauce; Diamond-back terrapin, au Gratin; white fish, red snapper, Genevoise; Diamond-back terrapin, stewed.

Oysters.—Raw, stewed, fried.

Entries.—Spring chickens, Maitre d'Hotel, Blue-wing duck, with Olives; sweet bread, with French Peas; loin of beef, roast; beef tongues, tomato sauce; jacksnipe on toast, fillet of beef with mushrooms, saddle of lamb, mint sauce; beef collet a la Chipolata; golden plover.

Salads.—Chicken, Mayonnaise; lobster a la Tartar.

Vegetables.—New tomatoes, sliced; lettuce; dressed; baked and stuffed tomatoes; French peas; radishes; cucumbers, vinaigrette; cauliflowers, butter sauce; asparagus; new potatoes; green corn, French coffee.

Confectioneries.—Pyramids decorated, centre pieces decorated, biscuits glacés, Panaches; ice cream, Napolitain; ice cream, strawberry; flowers, fruits and French bonbons; sherbet, orange; Roman punch, Italienne; wine jelly, with fruits; ice cream, vanilla ice cream, pineapple; sherbet, raspberry; sherbet, pineapple.

Cakes ornamented.—Lady cake, fruit cake, jelly cake, small fancy cakes, meringues, silver cake, pound cake.

Wines.—Claret, sherry, Rhine, Hockheimer; Champagne, Heidsieck.

The banquet was spread in the small hall of Masonic Temple, and the guests, including a number of ladies, gathered in the large hall, from whence, at about nine o'clock, they entered the banquet-room and assumed the places assigned to them.

The Seventh Cavalry band provided the music of the occasion, and interspersed the ceremonies with some of its most stirring strains.

When the sharpness of the appetite was somewhat blunted with the feast, and the generous wine began to circulate more freely, toasts were drunk, and responses uttered, and the flow of wit sparkled like the champagne, that at least aided its inspiration.

The exercises were commenced by the reading of the following poem by Illustrious Bro. Fred. Webber :

If it were only that you hold within
Such faithful breasts the secrets of the Craft,
If only that the Mystery Divine
In your devoted spirits is ingraft,
We would extend to each of you the hand,
And welcome to the "Dark and Bloody Land."
For here Freemasonry we prize above
All other gifts our gracious Lord bestows;
When first our fathers with the savage strove,*
They reared her altars, they exchanged her
vows,
And taught us, as we love each parted Sire,
To keep alive undimmed, the Sacred fire.
And we have done it: until now, no more
A "Dark and Bloody Land" Kentucky stand;
That Light and Love our fathers did adore
Refulgent on four hundred Mason-lands,
From mountain-height to river, East and West
The gavel-sounds, our mystic toils attest.
But what best welcome shall we offer you
Masters and Leaders in the sacred guest?
What fitting salutation can we show
To Masonry's thrice-honoured, worthiest, best?
Take, Brothers, take our hearts! words are too
weak
To frame the utterance that we fain would
speak!
Shape your own welcome in Kentucky's home;
Find at each vestibule the latch-string out;
As conquerors within our dwellings come,
Abide in peace, nor harbour fear or doubt,
Ours the honour: give us but to know
Our guests are happy, we are happy too!

* Freemasonry was introduced into Kentucky from the State of Virginia very soon after the settlement of the new territory, styled by the aborigines, the Dark and Bloody Ground. At the report to the Grand Lodge of Kentucky, October, 1871, more than 400 lodges were found upon her roll.

The first toast was to the President of the United States, to which there was no response.

The second was to the Supreme Council of the Northern Jurisdiction.

This was happily responded to by Ill. Bro. Carson, Cincinnati. He referred to the difference of the present meeting and similar ones held twenty-five years ago, when members travelled to their place of meeting on horseback. The Southern Council claimed to be the mother Council of the world, and he would not dispute it. But the Northern Council was her daughter, and though who was the father might be hard to find out, yet he was sure both mother and daughter had reason to be proud of each other. He closed by offering the toast: "Fraternity and good feeling between the Northern and Southern Councils. May they never be broken."

The third toast was to the Supreme Council of the Southern Jurisdiction.

This was responded to by Sovereign Grand Commander Albert Pike in an eloquent address, which was listened to with earnest attention and was frequently applauded.

The fourth sentiment was the following, by Ill. Bro. Fred. Webber, to the Sovereign Grand Commander:—

Brethren,—I have a sentiment to propose which I know you will heartily join me in; but just allow me to read you an extract from an Eastern paper, published in 1856. Speaking about the broker, it says:—Keen-eyed, unobtrusive, he sits for hours abstracted, slightly scornful. He rises slowly, and catches the friendly officer's eye with difficulty. A sort of man whom when found, you have to make a note of; conceals his hands in his pockets, throws back his head and shoulders, and begins. His sentences are long, well constructed, neatly fashioned, and calls forth a responsive "just so," from the hearer.

The man evidently believes what he says. He makes no allusions to usage, which in debate he disregards, but is all the safer upon constitutional questions where verily he is *petrus*, a rock. He particularly abhors despotism. He speaks too seldom, dresses, walks and talks with perfect nonchalance, and acts in all things with perfect independence. We all know his labours in Masonry, especially in the Rite to which he is greatly devoted and which has rendered his name immortal; and the poem addressed to him when G. H. P. of his State closes in these words:

In the day when your sands are spent, brother,
And the Craft shall your history tell,
They'll all say as their grief has vent, brother,
He hath done his labour well;
And these they'll give to you, brother,
As the guerdon of your meed,
For the love that is warm and true brother,
For the heart and for the head.

I propose Ill. Bro. Albert Pike, Sov. G. Com., S. J., to whom the A. and A. Rite all over the world is indebted for its present proud position, and the respect it commands in every country and every clime.

This was aptly responded to by General Pike, who called up Ill. Bro. Dessessour, of Charleston, S. C., and the latter addressed the assembly in a speech very happily conceived and very pleasantly delivered.

The fifth toast was to the State of Iowa, by Sov. G. Com. Albert Pike.

In offering this toast General Pike took occasion to refer to the fact that it was the intention to bestow a medal of honour voted by the Supreme Council to Ill. Bro. W. E. Leffingwell, of Iowa, but the medal had not been completed in time.

Ill. Brother Leffingwell responded in a feeling manner. The honour was worthy of the proudest, and he felt more honour by the bestowal of this medal than he would with the richest decoration that could be placed on his breast by the proudest monarch on earth. He reviewed his own Masonic career, and spoke of the development of Masonry in Iowa, and concluded by declaring that words were to weak to express his thanks to the Supreme Council for the honour they had conferred upon him.

The sixth toast was offered by Ill. Bro. Parvin to "the distinguished representative from

New Jersey"—Maj. Ben. Perley Poore, of Washington city, whose connection with the Northern Jurisdiction, marked by the initials "N. J." has been misprinted "New Jersey."

Ill. Bro. Poore responded in a humorous vein. He referred to an Egyptian tradition that there was a skeleton at every feast, bearing the motto, "Remember, man, that thou art mortal." Just as a man gets through his soup he is informed that he must respond to a toast, and that information is a skeleton to him through the remainder of his feast. Not having time to prepare a speech, the Secretary had promised to let him have five of the eulogies that were not pronounced the night before. But, on coming to the hall and observing a distinguished member of his jurisdiction present, he supposed he would have nothing to say, and sent the eulogies back on his private vehicle, a wheelbarrow. He said he had been in many States, including the state of matrimony, but this was the first time he had been hailed as from the State of Jersey. In fact, he scarcely knew where he belonged. His father was from the North and his mother from the South, and it had been difficult to choose between them. But since coming here the question had been settled. A little boy, on being told by his preceptor that he must be born again, burst into tears, and, when asked why he cried, responded, sobbingly, that he was afraid if he was born again he would have to be born girl. "So," said the speaker, "if I had to be born again, I should like to be born a Kentuckian, a name that is associated with all that is good, and great, and chivalrous, and hospitable." He closed proposing the "Gentleman of Kentucky—in time of peace they vote right at ballot-box; in time of war they knew how to handle the cartridge-box, and at all times they take good care of the band-box."

The seventh toast was to the memory of the brethren of this degree whose labours here below have ceased during the past Masonic year, drank standing and in silence.

The eighth toast was offered by Ill. Bro. Fred. Webber, to the State of California.

This was responded to by Ill. Bro. Maj. E. A. Sherman, of Washington Territory. He said that from the Pacific coast Scottish Rite Masonry sends greeting to Kentucky, across the lofty mountains of the Sierra Nevada and across the broad plains that stretch themselves between the waters of the Mississippi and those of the Pacific ocean. He had witnessed the generous hospitality of Kentuckians, and on his return he would convey to the brethren of the far West a good account of what he had seen. Masons here did not know the full meaning of Scottish Rite Masonry. It defends the rights of conscience wherever its banners are unfurled. To know well what it did and suffered, we should be on the Pacific coast, and see the Scottish Rite brethren coming from the Jesuit countries of South America, all gashed with the wounds of persecution, and bleeding from the assassin's knife. The brethren of the far West were called upon to assist their persecuted fellow-craftsmen in those intolerant lands, and they did it nobly. Scottish Rite Masonry was based upon the principles of toleration, and bravely it defended those sacred principles everywhere, even hurling back at the Vatican, notwithstanding its proclaimed infallibility, the determination to sustain the rights of conscience against all priestly oppression.

The hour was getting late, and the assembly gradually broke up, the banqueters retiring reluctantly from the scene of their pleasure.

"A VISIT TO EPPS'S COCOA MANUFACTORY.—Through the kindness of Messrs. Epps, I recently had an opportunity of seeing the many complicated and varied processes the Cocoa bean passes through ere it is sold for public use, and being both interested and highly pleased with what I saw during my visit to the manufactory, I thought a brief account of the Cocoa and the way it is manufactured by Messrs. Epps, to fit it for a wholesome and nutritious beverage, might be of interest to the readers of *Land and Water*.—See Article in *Land and Water*, October 14.

"Every mother and housekeeper must often act as family physician in the numerous illnesses and accidents that occur among children and servants. For many of these cases I have used Davis's Pain Killer with such eminent success, that I consider it indispensable in my family medicine box."—*Editor N. Y. Examiner*.

Obituary.

BRO. E. T. RICCARD.

We are sorry to announce the death of Edward Jackson Riccard, Esq., M.D., at Port Louis, formerly of South Molton, second son of the late James Edward Jackson Riccard, Esq.

The deceased left England in 1858, with the best wishes of his numerous friends, and at the time of his death was 54 years of age.

We extract the following from the *Commercial Gazette*, of Port Louis, Mauritius:—

A most worthy and excellent man has passed from our midst. Dr. Edward Jackson Riccard resigned his soul into the hands of his Creator last evening, (April 16th), after a short illness, the anguish of which was softened by the tender and affectionate care of his medical advisers, and the numerous friends by whom he was esteemed respected, and beloved. We, who had the privilege of his acquaintance, are too strongly moved at the death of him, who will hereafter be thought of, and lovingly spoken of as "good Dr. Riccard," to enlarge on his admirable qualities, or to pay, in adequate terms, the tribute to his memory which might be expected from us. All that we can say to-day is, that the high consideration in which he was held by all classes, was richly merited, and the inevitable result of his large-hearted benevolence, and never-failing amiability. The confidence his many patients had in his skill as a physician, was augmented by the increasing devotion and self-abnegation he invariably displayed, and there is not one of those at whose sick bed Dr. Riccard ever stood, but will deplore his loss. But it is the poor of the town who will most miss his ready and genial aid, so unobtrusively; so kindly, so promptly rendered. It is they who will continually bewail his death, for from them has passed away a "good Samaritan."

Assuredly the Almighty, in calling to himself the soul of "good Dr. Riccard," has grieved us all, but we have perfect faith in His promises, and we are consoled by His assurance, that "the dead are blessed who die in the Lord."

The funeral of Dr. Riccard was numerously attended. The pall-bearers were his Honour the Chief Judge, the Assistant Colonial Secretary, the Senior District Magistrate of Port Louis, Mr. W. H. Wilson, Dr. Finimore, and Capt. Barclay. The nephew of the deceased, Mr. Herbert Riccard, the Hon. the Colonial Secretary and the Hon. the Auditor General, were the chief mourners. The Hon. the Procurer General and the heads of most of the Government Departments, besides a large number of the late Doctor's private friends, followed the hearse to St. James's Cathedral; where the body was received by the Rev. the civil Chaplain, the Rev. Mr. Buswell, and the Rev. Mr. Boyce. After Divine Service had been performed, the procession moved on to Bois Marchand Cemetery, where the remains of the good doctor were interred.

Dr. Riccard, up to the time of leaving England for the Mauritius, was a most worthy member of the Loyal Lodge of Industry, No. 421. He was universally beloved and respected, not only by the members of his lodge, but by all who knew him, he practised "that most excellent gift of charity" to its fullest extent.

At the meeting of the Lodge on Tuesday last, Bro. J. T. Shapland, P.M., the oldest member of the Lodge, after speaking of his deceased brother in the highest terms, proposed that a vote of condolence be entered on the minutes of the Lodge, and a copy thereof be presented to his relatives in this town. This was seconded by Bro. Kingdom, P.M., and unanimously carried.

Masonic Tidings.

BRITISH, FOREIGN, AND COLONIAL.

FREEMASONS' LIFE BOAT.—SUPPORT COMMITTEE.—A meeting of the above committee, held at Bro. Foster's, Railway Tavern, London-street, was called for Tuesday, the 4th inst. In consequence of the indisposition of Bro. A. E. Harris, President, and Bro. S. Davis, Treasurer, business was postponed until the next meeting. Subscriptions, are received by Bro. S. Davis, at the York Hotel, Jersey, from R. Moss, Restoration Lodge, Bro. A. G. Williams, 610, Bristol, and a friend, will be duly announced in the next list. D. DAVIS, 141, Hon. Secretary. All letters and subscriptions in connection with the above movement) to be forwarded to the Hon. Secretary, 230, Whitechapel-road, E.

Bro. Sir Michael Costa, J.P., had the honour of an interview with his Royal Highness the Prince of Wales on Monday, at Marlborough House. His Royal Highness took the occasion of presenting to Sir M. Costa a massive gold ring, bearing an engraved seal of the Royal Albert Hall, with the inscription inside:—"Presented by Her Majesty's Commissioners to Sir Michael Costa, in return for the valuable services he voluntarily gave upon the occasion of the opening of the Hall and of the opening of the International Exhibition, in 1871." It will be remembered that the musical arrangements on the occasions referred to were under the direction of Sir M. Costa, who composed a sacred cantata for the opening of the Royal Albert Hall.

CRYSTAL PALACE.—Monday, 10th June, was the 18th anniversary of the opening of the Crystal Palace, by the Queen and the Prince Consort. Since that day, up to Saturday, 8th inst., the enormous number of 50,976,929 persons have visited the Palace, a total which represents nearly ten times the entire population of the metropolis, man, woman and child, and (as given in the census returns of last year), exceeds the whole population of the United Kingdom by 166,740.

The Sphinx Lodge of Instruction is about to remove to the Castle Tavern, Camberwell-road, where its meetings will be held, as usual, on and after the 29th inst.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, June 21, 1872.

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

SATURDAY, JUNE 15.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.
Sphinx Lodge of Instruction (1329), Stirling Castle, Camberwell, at 7.30; Bros. Thomas and Worthington, Preceptors.
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-Square, at 8; Bro. Ash, P.M., Preceptor.

MONDAY, JUNE 17.

Lodge 720, Pamure, Balham Hotel, Balham.
" 901, City of London, Guildhall Coffee House, Gresham-street.
" 1159, Marquis of Dalhousie, Freemasons' Hall.
" 1201, Eclectic, Freemasons' Hall.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Goucheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.
West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

TUESDAY, JUNE 18.

Board of General Purposes at 3.
Lodge 435, Salisbury, 71, Dean-st., Soho.
Chap. 11, Enoch, Freemasons' Hall.
" 186, Industry, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmersden Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.
Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cotterburn, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.
Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30; Bro. J. Saunders, Preceptor.
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. William, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

WEDNESDAY, JUNE 19.

Lodge of Benevolence, at 6.
Lodge 147, Sincerity, Guildhall Hotel, Gresham-st.
" 700, Nelson, Masonic Hall, William-st., Woolwich.
" 1150, Buckingham, and Chandos, Freemasons' Hall.
" 1320, Blackheath, Crown Hotel, Blackheath.
" 1349, Friars, Chebiche Cheeca, Crutched-hills.
" 1365, Clapton, White Hart Hotel, Upper Clapton.
" 1382, Cornhill, George Hotel, Cubitt Town Poplar.
Chapter 10, Westminster and Keystone, Freemasons' Hall.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Roll, Nash, Preceptor.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's Road, Kenish Town, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerly, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, JUNE 20.

House Committee Girls' School, at 4.
Lodge 1339, Stockwell, Duke of Edinburgh Tav., Stockwell.
Mark Lodge 7, Carrivon, Mitre Tavern, Hampton Court, Observance K.T. Encampment, 14, Bedford-row.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R.A. Jewel and Solids, part sections.
Fidelity Lodge of Instruction (5), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.
Pamure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.
Finstary Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road, at 8; Bro. Stann, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, JUNE 21.

House Committee Boys' School.
Lodge 6, Friendship, Willis's Rooms, St. James's.
" 975, Rose of Denmark, White Hart, Barnes.
" 1118, University, Freemasons' Hall.
Chapter 92, Moira, London Tavern, Bishopsgatesst.
" 176, Cavendish.
Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.
Royal Standard Lodge of Instruction (1208), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.
Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.
Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
United Pilgrims Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

The following Articles and Communications will appear next week:—"Footsteps of Freemasonry," by Bro. W. Viner Deloh, M.D.; "Presentation to Bro. E. J. Crow, W.M. 279, Leicester"; and Reports of Lodges, 1391, Leicester; Chapter 1004, Douglas, Isle of Man.

A full Report of the proceedings on the occasion of the removal of the Bard of Avon Lodge from Stratford to Staines, which was received too late for insertion, will appear next week.

Advertisements.

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CAUTION.

In calling the attention of the Trade to a recent decision in the House of Lords, in the case of "Wotherspoon v. Currie," whereby our exclusive right to the use of the word "Glenfield" in connection with Starch is indisputably established, would also intimate that this decision renders the sale of the starch made by the defendant illegal, and will subject the seller of it to a Penalty of £10,000. We beg to intimate to those who may have been induced to buy it, that to save them from total loss we will allow 20% per cwt. for it, at the Glenfield Starch Works, Paisley, in exchange for the genuine article, at the current price. This will entail a loss upon ourselves, as the packers will be broken up and sold for *House Starch*, but it will at the same time be the means of rendering the Article useless for further deception. Any information that will lead to conviction will be rewarded.

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LOST.—At the meeting of Grand Conclave, at Cannon-street Hotel, May 10th, a crystal K.T. Star, mounted in silver. Address, Grand Director of Ceremonies, 15, Portugal-street, Lincoln's-inn.