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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

**DERBY.**—Arboretum Lodge (No. 731).—The ordinary monthly meeting of this lodge was held at the Masonic Hall, Gower-street, on Wednesday, the 13th inst. The following brethren were present:—Bros. Bennett, W.M.; John Smith, P.M.; G. T. Wright, P.M.; T. R. Gee, P.M.; Treas.; J. C. Merry, I.P.M.; Brown, S.W.; T. Merry, J.W.; Sheffield, S.D.; Whittaker, J.D.; Holbrook, Org.; Fraser, I.G. Burton Day, Tyler; T. Smith, King, Holloway, Humber, A. Smith, and Bennett. Visitors: Bros. Boden, 353, and Heathcote, 1085. The lodge having been opened, and the minutes of the last lodge read and confirmed, the ballot was taken for Bro. Joseph Bland, of the Commercial Lodge, Leicester, 1091, as a joining member, and he was unanimously elected. Mr. Cawthorne Webster, who had been elected at the previous lodge, was duly initiated into the mysteries and privileges of ancient Freemasonry by the W.M., the charge being given by the J.W. The usual questions having been asked, the lodge was closed, and the brethren adjourned to the banquetting hall, where a comfortable supper awaited them; afterwards the usual Masonic toasts were given, with suitable songs, and a very pleasant evening was brought to a conclusion by the Tyler's toast.

**WALTHAM.**—King Harold Lodge (No. 1327).—The monthly meeting of the above lodge took place at the Britannia Hotel, Waltham New Town, Herts, on Tuesday, the 19th inst. The brethren present were Bros. W. Gilbert, W.M., P.G.J.W. Herts, in the chair; Thomas Reilly, S.W., P.G.P. Herts; Parker, P.M., P.P. G.P. Herts; J. K. Young, P.P.G.A.D.C. Herts; Chas. Lacey, P.M. 174, 1327, &c., &c., W.M. Tredegar Lodge, P.P.G.S.D. Herts; A. Malcolm, Sec. 1327, P.G.S. Herts; Sheldon, P.P.G.S. Herts; W. Bradstock, acting J.W.; J. Knight, D.C.; Fisher, I.G.; Creed, W.S.; Robinson, A. Clements, Bull, Newman, W. F. Cox, Eversfield, John Gilbert, Brown, Goggs, and others. Visitors: Bro. Osgathorp, and others. The business before the lodge was to pass Bro. John Gilbert; to elect the W.M., Treasurer, and Tyler for the ensuing year. The W.M., Bro. Gilbert, in an impressive manner, passed his brother (in a twofold degree), Bro. John Gilbert being his brother both in relationship and Masonry. Bro. Thomas Reilly, S.W., P.G.P. Herts, was unanimously elected the W.M. for the ensuing year, Bro. West, P.M. 1067, 1327, &c., and P.P.G.J.D. Herts, was unanimously re-elected as Treasurer, and Bro. Steedman, P.M., was re-elected Tyler. It was proposed, seconded, and carried unanimously, that a Past Master's jewel be presented to Bro. Gilbert, the W.M., in recognition of the valuable services he rendered to the King Harold Lodge during his year of office. In seconding this motion, Bro. Charles Lacey, P.M., adverted in appropriate terms to the honour which the R.W. the P.G.M. of Hertfordshire, Bro. T. F. Halsey, M.P., had conferred on the King Harold Lodge in appointing its W.M. to the office of P.J.G. Warden. The lodge was closed, and the brethren retired for refreshment, spending a pleasant evening, which was enlivened by some excellent harmony.

**NORTH WOOLWICH.**—Henley Lodge (No. 1472).—The second monthly meeting since the new W.M., Bro. J. Ives, has filled the chair, took place on Tuesday, the 5th inst., at Bro. West's, the Three Crowns, and was well attended. The business before the lodge consisted of the raising of Bros. Vance and Day and the passing of Bro. Crampton to their several degrees, which was happily effected, the W.M. working the degrees in most excellent style. The following officers were present beside the W.M.:—W. Steele, S.W.; T. Geller, Treas.; J. Henderson, P.M. and Sec.; A. J. Manning, S.D.; W. I. Turner, J.D.; N. Stanford, I.G.; J. Plume, D.C.; J. A. Elder, W.S.; and P.M. Steadman, Tyler. The lodge having been closed, the brethren adjourned to supper, the visitors being cordially invited, and upon returning to the lodge-room the W.M. gave the usual loyal and Masonic toasts, receiving at the hands of P.M. Henderson a well merited eulogium for the manner in which he carried out the duties of his responsible position, to which he returned a suitable reply, and the Tyler's toast concluded the business of the evening. Among the visitors were T. G. Day, W.M. 1076; W. Robinson, 1076; Shultz, 13; H. Green, 1076; G. Masters, 13; S. Smith, 1536; C. Jolly, 913; and others.

**HAMPTON.**—Hemming Lodge (No. 1512).—An emergency meeting of this prosperous lodge was held at the Lion Hotel, on Thursday, the 31st ult. There were present Bros. E. Hopwood, P.M. 141, W.M.; W. Hammond, P.P.J.G.D. of Middlesex, &c., I.P.M.; S. Hill, P.M. Canonbury, &c., S.W.; Hurst, J.W. and W.M. elect; J. Hammond, P.M. Jordan, Sec.; Walls, acting S.D.; Ockenden, D.C., acting J.D.; Jessett, I.G. The W.M., with the assistance of his officers, initiated Messrs. T. Phillips, T. Errington, C. Finch, and H. C. T. Murphy into the mysteries of the Craft. The I.P.M., by the permission of the W.M., passed Bro. Dr. C. H. Hill as a F.C., and the W.M. having resumed his position, raised Bros. C. V. J. De Fernex and E. Andrews to the degree of M.M. The visitors were Bros. G. W. Martin, P.P.G.O. of Herts, &c.; B. Sharp, P.M. 84, &c.; Güterbock, 173; R. Martin, 201; Fitt, Hyatt, Brooklyn, U.S. Previously to the lodge being closed, Bro. Sharp was elected a joining member, and several propositions were taken. Notwithstanding the numerous lodges in this division of Middlesex, this lodge, which was only consecrated in the autumn of 1874, has already its full compliment of members at the present scale of fees, which scale, in future, in compliance with a bye-law to that effect, will be increased. Upon the completion of the business, the brethren adjourned to an excellent collation, well catered for by Bro. Murphy. This being an emergency meeting, there was no regular programme of toasts, but the W.M. briefly gave "The Queen and the Craft," and "The Initiates." Bro. Murphy, in the absence of the other newly-elected brethren, responded. The proceedings were enlivened by the vocal and prose contributions of Bros. Martin, Jessett, Ockenden, Hurst, Walls, and De Fernex. Previously to the Tyler's toast, the I.P.M. proposed "The Health of the W.M." in a few well chosen words, which toast having been heartily honoured, was briefly acknowledged by the W.M. The next regular meeting of this lodge will be held on the third Thursday in October.

Royal Arch.

**BEDFORD.**—Stuart Chapter (No. 540).—This chapter is still rapidly growing, and from the evident pains bestowed upon its working it is not likely to lose strength as it proceeds. The usual meeting was held at the Swan Hotel, Bedford, on Tuesday evening, when the following officers were present with many companions:—Col. Stuart, Z.; J. R. Bull, H.; A. Cookson, J.; J. M. Cuthbert, P.S.; Capt. Colburne, E.; and Capt. Green, 1st A.S. There was also present Comp. Barfield, P.Z. Mt. Sinai, No. 12, whose unremitting kindness in visiting the chapter and assisting the officers at all times cannot be too much praised. Two companions were exalted, the working having rather improved than otherwise since the last meeting—Bro. John Allan, Stuart Lodge, 540, Bedford, and Bro. Henry Hitchman, S.W. Lodge of Perseverance, 453, Kettering. The companions next elected the Audit Committee, appointing to it the officers of the chapter. The officers for the ensuing year were next elected as follows, Comp. Col. Stuart becoming, of course, the first P.Z. of the chapter:—Comps. J. R. Bull, H., M.E.Z.; A. Cookson, J., H.; J. M. Cuthbert, P.S., J.; Rev. W. Tebbis, Chaplain, P.S.; Capt. Colburne, E., E.; W. J. Nash, N.; J. Trapp, re-elected Treas.; G. Reynolds, re-elected Janitor. There being no further business the chapter was closed, after which seventeen of the companions did their duty, when called to refreshment, as well and as willingly as when they had been called to labour.

Mark Masonry

**TRURO.**—Fortitude Lodge (No. 78).—At the regular meeting of this lodge, held at the Masonic Hall, Truro, on Tuesday, the 12th September, A.D. 1876, A.L. 5876, it was proposed by the R.W. Bro. William James Hughan, P.M. 78, Past Grand Mark Warden of England, &c., &c., seconded by W. Bro. James Charles Rodd Creves, P.M. 78, Prov. G.S. of W. for Cornwall, and carried unanimously, "That in appreciation of his zealous and valuable services on behalf of Craft Masonry, and of his membership of the Centenary Lodge of Fortitude, No. 131, Truro, the R.W. Bro. James Homer Neilson, P.M. 620, Dublin, &c., Past Grand Warden of Egypt, P. Prov. G.M. of Venezuela, Grand Steward, &c., &c., be elected an honorary member of this Mark Lodge."

Ancient and Accepted Rite.

In pursuance of a charter from the Grand Orient of Egypt, bearing date about the 25th day of October, 1875, and a subsequent decree, bearing date the 20th March, 1876, the Supreme Grand Council of the Valley of New Zealand of the 33° of the Ancient and Accepted Scottish Rite was, on the 9th day of June, 1876, opened at Dunedin with the grand honours of Masonry, by William Caldwell, John Hyde Harris, and Louis Court, Sovereign Grand Inspectors-General, the whole number of Inspectors-General being with one exception complete. The following is a list of the members of the Grand Council:—Wm. Caldwell, 33°, M.P.S.G. Com.; Honble. J. Hyde Harris, 33°, V.P.L.G. Com.; Wm. Hunter Reynolds, 33°, Ill. G.G. Sec., H.E.; Capt. Henry Kitchener, 84th Regt., 33°, Ill. G.T., H.E.; F. W. Thile, 33°, Ill. G.O., H.E.; Lewis Court, 33°, Ill. G. Marshal, H.E.; Thomas Sherlock Graham, 33°, Ill. G.C.G., H.E.; Wm. Byers Sealey, 33°, Ill. G.S.B., H.E.; Malcolm Niccol, 33°, Ill. G.S.B., H.E.

Scotland.

**GLASGOW.**—Lodge Caledonian Railway (No. 354).—The last of the series of special Masonic meetings held in connection with the visit of the British Association to Glasgow, now concluded, was that arranged by Lodge 354, and which took place in the Masonic Hall, at No. 30, Hope street, on Wednesday, the 13th inst. The attendance was agreeably, and at the same time, considering the size of the room, at times uncomfortably numerous, about one hundred brethren having signed the Tyler's book. Bro. Adam B. Ferguson, W.M. of the lodge, presided, and there were supporting him on the dais Bros. Alex. Bain, P.G.B.B.; James Balfour, P.G. Master of Ceremonies; David Reid, P.G.I.G. and I.P.M. Lodge St. Andrews No. 465; William Ferguson, D.M. Lodge Plantation; Dr. James Skirving, &c. The lodge being called to refreshment, the toasts of "The Queen and the Craft," "The Three Grand Lodges," and "The Provincial Grand Lodge of Glasgow" were given successively by the Chairman, and duly honoured. The latter was coupled with the name of Bro. A. Bain, P.G. Bible Bearer, who, in acknowledging the compliment, said that, as they were all aware, the P.G.L. of Glasgow was in a very healthy and good working condition, and as all the lodges within the province were similarly situated it made the work of the P.G.L. much easier than once on a time it used to be. He hoped it would long continue to be so. The toast of "The British Association" was also given by the Chairman, and enthusiastically responded to; as was also that of "The Visiting Brethren," proposed by Bro. Colin McKenzie, J.W., and responded to by Bros. Dr. Freer, Govan, and John A. Mann (No. 27). A number of other toasts were also given and honoured in the course of the evening; the musical element being well represented by Bro. Hardy, pianist, James Houston, and a host of able amateur brethren.

**GLASGOW.**—Lodge Commercial (No. 360).—The second of the series of special Masonic meetings in connection with the visit of the British Association was given under the auspices of this lodge within their hall, at No. 30, Hope street, on Tuesday evening, the 12th inst., and turned out to be an exceptionally agreeable and successful occasion. The W.M. of the lodge (Bro. John Monro) presided, and was supported on the dais by Bros. Thomas Kingston, W.M. Lodge Whittington, London (No. 862, E.C.); D. M. Nelson, W.M. St. John, No. 33; James Mackie, W.M., and Colin Spalding, D.M. No. 7 (Lodge Hamilton Kilwinning); S. N. Morrison, P.M. No. 69, St. John, Alloa; David Murray, W.M. No. 103, Union and Crown; and Thomas Stobo, W.M. No. 581, Lodge Plantation. In the body of the hall were Bros. Adam B. Ferguson, W.M. No. 354, Caledonian Railway; David Reid, P.G.I.G. and I.P.M. No. 465, St. Andrews; John W. Browne, No. 219, Chicago, U.S., and a numerous gathering of office-bearers and brethren from various lodges within and without the province. On the lodge being called from labour to refreshment, the Chairman intimated that he had received notes of apology for absence from two English brethren, namely, Bro. George Bussey, of London, and Bro. Professor Sewill, F.R.G.S., F.G.S., &c., of Ilkley College, Yorkshire. He had to intimate further, that the latter brother had also forwarded to him a piece of Masonic music, his own composition, of which he begged the lodge's acceptance, and copies of which he had also sent for presentation to Lodges Union and Crown and Caledonian Railway respectively. The announcement was received with a hearty round of applause. Thereafter, the Chairman proposed the customary loyal and Masonic toasts, which were pledged with becoming enthusiasm. In proposing that of "The Provincial Grand Lodge of Glasgow," for the benefit of the strangers present, he went into some little detail as to the extent and importance of the province of Glasgow, mentioning, inter alia, that from it was drawn one-fifth of the total revenue of the Grand Lodge of Scotland. In the temporary absence of Bro. David Reid, P.G. I.G., the toast was coupled with the name of Bro. D.M. Nelson, W.M. of the senior lodge in the province, who in the course of a characteristic reply gave it as his opinion that, whatever might have been recent shortcomings in the working of the P.G.L., and to which he had not been afraid to call attention, there was within the province of Glasgow material for the formation of a Provincial Grand Lodge second to none in the world. The toast of the evening, "Brethren of the Craft presently in Glasgow with the British Association," given in markedly appropriate and effective style by the Chairman, met with the heartiest reception. It was coupled with the name of Bro. Kingston (Lodge 862, E.C.), who in graceful and unaffected terms returned thanks for the compliment, and declared his inability to express how he felt the kindness and hospitality he had met with, not only within the lodge but generally during his brief visit to Glasgow. Other toasts followed, amongst which were "Lodge Commercial," by Bro. Spalding, coupled with the name of Bro. Monro, W. M., who replied; "The S. & J. Wardens," by Bro. D. M. Nelson, acknowledged by Bros. Oliver, and Graham; "The Press," which was replied to by Bro. W. H. Bickerton on behalf of the "Freemason." A most enjoyable feature of the evening was the presence of an unusual wealth of musical and histrionic talent, the songs, duets, and instrumental performances of Bros. Pentland and Peterkin, and some rarely humorous recitations of the old school by Bro. Fitzroy, filling up the frequent intervals to admiration.

Ireland.

The quarterly meeting of the Provincial Grand Lodge of Armagh, which embraces the counties of Armagh, Louth, and Monaghan, was held on the 30th ult., at the Masonic Hall, Francis-street, Dundalk, the Right Worshipful the Provincial Grand Master, Bro. Maxwell Close, M.P., presiding; supported by Bro. John G.

Winder, J.P., Deputy Provincial Grand Master. The various lodges of the province were well represented:—Bros. Thos. A. Young, V.W.S.W.; James Whitla, V.W.J.W.; Robert Turner, W.S.D.; E. G. Fitzgerald, I.G., acted for Bro. H. H. Handcock as Treas.; and Bro. F. E. Clarke as I.G., with Bro. J. J. Hesse as the Venerable Secretary of the Provincial Grand Lodge.

The report of the committee who were appointed to draw up a new code of rules for the government of the Provincial Lodge of Armagh was read by Bro. G. H. Smith, and the rules submitted, which, with one or two verbal alterations, were carried unanimously.

The election of officers for the ensuing year was then proceeded with. The local Board of General Purposes in several instances submitted two candidates for each office, but such was the enthusiastic spirit of harmony that prevailed in the Grand Lodge that all opposition was withdrawn, and the officers unanimously elected as follows:—Bros. G. H. Smith, 299, Armagh, V.W.G.S.W.; William Shimeld, 384, Louth, W.G.J.W.; A. K. Young, 223, Monaghan, W.G.S.D.; A. Murchie, 24, Armagh, W.G.J.D.; F. E. Clarke, 411, Louth, W.G.I.G. Very Worshipful Bros. H. H. Handcock, J. J. Hesse, Rev. Augustus Young, and Arthur Nelson, were severally elected as Treasurer, Secretary, Chaplain, and Organist to the Provincial Grand Lodge.

Bros. Richard Harvey, 85, and Hugh Leonard, 384, were elected as representatives of the province on the Board of General Purposes at the Grand Lodge of Ireland; and Bros. Arthur Nelson, Past Provincial G.S.W., and J. J. Hesse, Grand Secretary, as representatives of the Board of Instruction.

Bro. Smith read the report of the Banquet Committee, at which 175 brethren attended, after which the lodge closed, and the brethren retired to the Queen's Arms Hotel, where they dined, under the presidency of the Worshipful Master, Maxwell Close, M.P., whose health was drank with the customary Masonic honours, given with great enthusiasm.

#### A SPIRIT MEDIUM.

We take the following letters from the "Times" of Saturday, as they constitute, in our opinion, an admirable exposure of one of the latest and boldest attempts of charlatanism and imposture on the credulity of the present age. The matter has indeed become amusingly ridiculous.

To the Editor of the "Times."

Sir,—I trust that you will find space for a brief account of an interview with "Dr." Slade from which I have just returned. In consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of spiritualism, and the public has learnt—perhaps it is time they should—that "men of science" are not exempt as a body from astounding credulity which prevails in this country and in America. It is therefore, incumbent upon those who consider such credulity deplorable to do all in their power to arrest its development.

My friend Mr. Serjeant Cox having begged me to go and see the medium Slade, and having informed me that so distinguished a man of science as Dr. Carpenter had confessed himself "very much shaken" by what he has witnessed in Slade's presence, I wrote to that person and obtained an appointment for last Monday morning. Slade's chief "manifestation" is of this kind:—The witness and Slade being alone in an ordinary well-lit sitting room, Slade produces a common slate and a small piece of slate pencil, which are laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that there is no writing on either side of the slate. He then places the slate horizontally close against the table, and below it, pressing the slate against the table, the little piece of slate pencil being supposed to be between the slate and the flat under surface of the table. The slate is so closely applied to the table that no hair finger could possibly get between them in order to write. A noise as of writing is now heard proceeding from the slate, which is held by Slade or by the witness—the spirit is supposed to be at work. The slate is then removed, and a message is found written either on the under surface of the slate or on the surface which was facing the lower surface of the table. I watched Slade very closely during these proceedings, which were repeated several times during my interview last Monday, paying no attention to the raps, gentle kicks, and movements of the table, of which I will say nothing further than that they were all such as could be readily produced by the medium's legs and feet. I simulated considerable agitation and an ardent belief in the mysterious nature of what I saw and heard. At the same time I was utterly astounded to find the strongest reason to believe that, with the exception of the first message, which was written by Slade underneath the slate with (I believe) one finger of the hand which was holding the slate, the rest of the messages, which were longer and better written, were coolly indited on the slate by Slade while it was resting on his knee, concealed from my view by the edge of the table, and that the slate was subsequently placed by him in the position where the spirit-writing was to take place with the message already written upon it. I was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my head for the purpose of receiving the spirit-writing, which was then heard proceeding with the usual sound of scratching on a slate. This delay did not occur when Slade wrote with the finger of the hand by which he held the slate. During the delay Slade made various excuses; took up the little piece of pencil and bit it, and also, invariably made a peculiar grating noise by

clearing his throat. At the same time I heard distinctly on three occasions a low but perfectly recognizable sound of a pencil traversing a slate, and twice on looking quickly at Slade's right arm, the elbow of which was visible, while the rest was hidden by the table and purporting to be holding the slate, I saw movements from right to left and left to right which accorded with my hypothesis that he was using his hand in writing.

I left Slade with a promise to return to day (Friday), and at once wrote to Mr. Serjeant Cox to tell him my explanation of the manner in which the thing was accomplished, and offering to put my hypothesis to the test by seizing the slate from Slade's hand when he professed it to be devoid of writing, and at the moment when the "spirit writing" was about to commence.

This morning I went with my friend Dr. H. B. Donkin, of Queen's College, Oxford, to test my hypothesis by this crucial experiment:—I had determined to seize the slate at the critical moment—at the moment when Slade professed that it was entirely untouched—and if the writing were already on the slate before the spirits were supposed to have begun their work I considered that I should have a demonstration of the truth of my hypothesis, which would be convincing to persons not already lost to reason. I explained to Dr. Donkin my hypothesis and my intention, and the result has completely justified my anticipation. As on last Monday, so to-day, Slade allowed me to hold the slate against the table in order to receive the spirit writing, saying that the spirit would probably write more distinctly for me than for him. The slate had been cleaned and was now declared by Slade to be devoid of writing, but writing was to appear on it in the usual way, accompanied by the scratching noise of the pencil. There had been the usual delay and fumbling on Slade's part when I put out my hand and immediately seized the slate away, saying: "You have already written on the slate. I have watched you doing it each time." And there, sure enough, was the message already written, as I anticipated. My friend, Dr. Donkin, will give you a more detailed account of the events which occurred in his presence.

I am, Sir, faithfully yours,

E. RAY LANKESTER, F.R.S.,  
Fellow of Exeter College, Oxford, and Professor of Zoology in University College, London.  
Sept. 15.

To the Editor of the "Times."

Sir,—At the request of my friend Professor Lankester, I accompanied him in his visit to Slade the medium, in order to watch carefully what might happen, and to be able to corroborate or not the opinion he had formed as to the means employed.

A spirit message was soon written, the slate being held in opposition to the under surface of the table, the thumb alone of the medium's right hand being on the table. During the alleged writing a scratching was plainly heard, and at the same time a slight to-and-fro movement of the arm with some contraction of flexor tendons on the wrist was visible. The writing was imperfect and distorted, requiring the interpretation of an expert, and appeared on the surface of the slate, which faced downwards.

The result was in accordance with the theory of the agency of a minute piece of slate-pencil probably held under the nail of the middle finger.

The next communication was partly quite legible and in a straightforward, undisguised hand, but this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was really written before the spirit got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. Whilst he was clearing his throat and making short remarks, I saw his right arm, now at some distance from the table, moving exactly as though he were writing on something placed on his knee. Owing to my position at the table, opposite him, I could not see his hand. Simultaneously I heard the scratching of the pencil, hardly at all obscured by the noises I allude to. After the replacement of the slate the spirit-scratching (this time as a ruse) was heard as before.

Before the next communication the spirits were asked if they could write for Professor Lankester. They agreed to do so. I observed the medium go through the same sort of manoeuvres as before, although even more deliberately, very little effort being made to hide a loud scratching while the slate was away from the table. After some little time Slade put the slate under the table, holding it as before, with his right hand, Professor Lankester being about to hold it with his left in a similar manner. Here let especial notice be given to the fact that at this moment the slate was said to be free from writing. Before any time was allowed for spirit-scratching to be heard, my friend, as agreed upon, sharply withdrew the slate, and in accordance with the prophecy displayed the message already written.

To make this exposure still more perfect I may add that the first of the two later messages referred to consisted of two words read by the medium as "Samuel Lankester" in answer to the question as to what spirits were present. The "Samuel" being very indistinct my friend suggested it might be "Edwin," which the medium said was quite possible. The last message was an answer to the same question, and the suggestion being adopted, the words "Edwin Lankester" were perfectly clear.

To any one not pre-disposed to believe in spirit agency at all hazards, the result of this seance is sufficient.

I am, Sir, yours faithfully,

HORATIO B. DONKIN, M.B., Oxon,  
Assist. Physician to the Westminster Hospital.  
5 September 15, 1876.

Owing to the extraordinary low tide in the Thames on Thursday, navigation in some parts was put a stop to. The tide has not been known to run so low for the past six years.

#### SLANDER.

Masonry teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to retail slanders derogatory to our brother's reputation, which is a sacred deposit; and if once wounded, ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry teaches this lesson in every part and point of every degree, aware that the evil consequences of slander are innumerable, whether by giving false testimony in a public cause or by injuring our brother by private defamation. This practice is the vilest of all robberies.

Injure his property, and you may make him reparation wound his body, and the physician may heal the wound but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death; may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice which elicits universal contempt? Can it be found in the lust of evil speaking, and cutting up reputations as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest name? Does such a practice add to the slanderer's peace of mind or importance among his acquaintance? Does it confer a dignity not to be procured by other and more innocent means?

A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinizing eye of a jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life.

The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab in the hope of blighting his fame for ever. None can be safe where he finds admittance. The virtues wither around him, and fade and die before his baneful touch. His practices are made up of fraud and artful treachery. He dares not to bring the bold and open accusation, but looks and whispers death. To misconstrue motives; to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences that "more is meant than meets the ear," are his study and delight. They become, by force of habit, as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence; for evil reports spread with unaccountable facility, and extend to distant parts where the evidence of their falsehood will never be heard, and thus the record is handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not to applaud the character and conduct of bad men merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart, though it may not be commendable to magnify his vices, or make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear testimony to virtues which he does not possess. "None but a good man deserves to be loved or praised by any one." . . . The course to be adopted under these circumstances is faithfully prescribed in those lectures which form the subject of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others if in your power to prevent it, and if his conduct be so dishonourable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science—silence or secrecy."

If a brother be calumniated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation I regard in the light of something more than a common friend; he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak then no evil of your brother. If he have virtues (and surely all have some) let them be the theme of your discourse; if he have faults (and who is free from them?) mention them not; but in all your commerce with the world, "supply the wants and relieve the necessities of your brethren to the utmost of your power and ability; on no account wrong them, or see them wronged, but timely apprise them of approaching danger, and view their interests as inseparable from your own."—Oliver's Antiquities.

An emergency meeting of the Brownrigg Lodge, No. 1638 (consecrated last Wednesday), will be held on the 28th.

Saturday week will be the last day for the exhibition of the Indian collection of the Prince of Wales at the South Kensington Museum. They will then be removed to the Bethnal-green Museum, in order that the inhabitants of the East-end may view them; and His Royal Highness has signified his intention of sending them over to the Paris Exhibition in 1878.

The Worshipful Company of Mercers have recently voted the sum of £150 to the managers of the Colet National Schools (St. Thomas, Arbour Square, Stepney, E.), for the erection of an entrance porch for girls and infants in Arbour-street, West.

MASONIC ARCHÆOLOGY.

There is a theory of Masonic history which is purely German in its origin, though it has a few supporters in Anglo-Saxon Freemasonry. It is, in fact, that which Lessing and Nicolai, and others stated, that Freemasonry is "Baconian," or rather, that it is the product of an Hermetic society, of which Bacon and Ashmole, and others, were members, and that it has nothing to do with the operative guilds. In fact, it brings Masonry out of some Hermetical meetings in the latter part of the 17th century. Unfortunately for this view, however ingenious, there is no real evidence, that I am aware of, in favour of it. A good deal is made to hinge on the "Nova Atlantis," which because it deals allegorically with Solomon's Temple, and a brotherhood of sages or philosophers, &c., &c., is supposed to be Masonic. I have read the Nova Atlantis; I cannot discern its Freemasonry. I am not aware, except as a general statement, that there is any actual evidence that Bacon was a member of a Hermetic society, though his studies were very abstruse; but assuming that there is, I am not aware again that he and Ashmole are ever brought together. I have read Ashmole's diary carefully, and it is very remarkable that his acquaintanceship with Hermeticism begins after that he was made a Freemason at Warrington, October 16th, 1646. His acquaintance with Lilly only began on the 25th October the same year, and the first "astrologers" feast which he attended was August 1st, 1648. He was present at a mathematical feast, it is true, at the White Hart, Old Bailey, probably the forerunner of the other, February 14th, 1647. He names, no doubt, many known writers on Hermeticism and Rosicrucianism, and the like, as the two Backhouses Sir John Heydon, Mr. John Booker, the Rev. Mr. Butler, Mr. Lilly, Mr. Moxon, Mr. Saunders, Mr. Vaughan, Rice Evans, Sir Edward Deering, and the then town clerk of London, and probably also Mr. Peter Arnold, Dr. Curren, Lord Ruthen, Mr. Smith, Mr. Melbourn, Mr. Jonas Moore, Dr. Ardie, Dr. Paget, Sir Robert Murry, and others, whom he names as "ingenious persons" or great chemists, all belonged to the same confraternity. He nowhere gives the full names of those present at the astrologer's feast, but, with the exception of Sir John Heydon, his acquaintance with all the "astrologers" commenced after his reception into Freemasonry. When we mention the meeting in 1682, March 10th, it is as something quite distinct from the astrologer's meeting. Indeed, in 1682 the astrologer's feast, which had not been held since November 2nd, 1657, was revived, it is said, by Mr. Moxon. None of the names of those who were present at the lodge in 1682 were in any way mixed up with the Hermetics; they were mostly members of the Masons' Company, though the meeting was not the meeting of the Masons' Company that year, neither was Ashmole a member of the Masons' Company. The theory, therefore, that Freemasonry was a product of Hermeticism at Ashmole's time is, in my opinion, utterly untenable. Ashmole knew nothing of the astrologers' practices when he was made a Freemason in 1646, and it is quite clear that Ashmole, with his love of the occult and the archæological, sought Freemasonry as an ancient institution then. His record now clearly demonstrates that the lodge was partly an operative lodge, admitting speculative members. So far, I believe, no one has been able to trace out anything of Mr. Richard Penket Warden, Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, and Hugh Brewer, all of whom he specially names. Probably a search in the Register Books of the parish church at Warrington might tell us something about these old and worthy brethren. The Baconian and Ashmolean theory is, it is therefore quite clear, a chimera, based on no evidential authority, and utterly opposed to all the known facts of the case. That there may have been a connection between Hermeticism and Freemasonry I do not deny, but that Freemasonry emanated from an Hermetic association in the 17th century I certainly do. The further theory, that it was political, or in the interest of King Charles II., &c., is too absurd to dilate upon, the only apparent foundation for it being the

fact that Ashmole served on the King's side in the civil wars. It is, on the contrary, as distinct as anything can be, that Freemasonry and Hermeticism were independent associations then, as I believe they have always been, and, however, perhaps either may have borrowed from the other, whether of formulæ or mystical teaching, which is a bare possibility, they were always self-existent and entirely different from each other. Historical criticism and evidential accuracy must, in my opinion, utterly disavow and reject the Baconian or Ashmolean theory of Masonic origin and history.

CONSECRATION OF THE MARLBOROUGH LODGE, No. 1620.

Tuebrook, a pleasant suburb of busy Liverpool, was quite lively on Wednesday week, the 13th inst., on the occasion of the consecration of the Marlborough Lodge, No. 1620, which is started under the most promising auspices. The bells of the neighbouring church of St. John the Baptist rang out a merry peal at intervals during the day in honour of the specially interesting event, and the suburbanites of Tuebrook were quite in a flutter of excitement at the starting of a Masonic lodge in their midst. The need of a lodge in the neighbourhood has long been realised, and the petition for the setting up of the Marlborough was very cordially supported by a large number of brethren who have been long recognised as a felt power in the Order in this part of West Lancashire. The petitioning brethren are also well known in connection with the Craft, and give a guarantee of the strictly legitimate manner in which the business of the lodge will be carried on. The ceremony of consecration took place at the Derby Hall, Tuebrook, where the regular meetings will be held (a place admirably adapted for Masonic purposes), and between sixty and seventy brethren were present to witness the impressive and interesting ceremony. These included a goodly sprinkling of Provincial Grand Lodge officers, an excellent muster of Masters and officers, and a fair representation of "full privates." Amongst the brethren present were Bros. H. S. Alpass, P.G. Sec.; Dr. J. Kellett Smith, P.G. Reg.; T. Armstrong, P.G. Treas.; R. Wylie, P.P.G.S.D.; J. R. Goepel, P.P.G.D.C.; W. Doyle, P.P.J.G.D.; S. E. Ibbs, P.P.G.S.B.; J. Skeaf, P.G.O.; J. Pemberton, P.G.S.; P. Ball, P.G. Tyler; T. A. Collinson, P.G.S.; W. Pughe, P.M. 1182; J. E. Jackson, W.M. 667; J. Wood, Treas. 1094, 249 ("Freemason"); A. C. Wylie, J.D. 1264; S. Oxtan, 1264; Dr. E. M. Sheldon, P.M. 1094; Dr. D. D. Costine, J.D. 216; W. Brown, 1229; R. Leason, Sec. 1393; G. Lunt, C. Tyrer, W. S. Bennett, 1299; L. Bagnall, 823; W. L. Lunt, P.M. 823; W. Woods, P.M. 1182, W.M. designate of the new lodge; J. Hayes, P.M. 249; J. Boyle; J. P. Bryan, 1035; R. R. Forshaw, jun., Sec. 1035; G. Robertson, 513; A. C. Forshaw, 1035; A. Hodgkins, 241; A. Woolrich, Sec. 1356, Treas. 1609; J. C. Robinson, J.W. 249; W. P. Jennings, J.D. 249; J. T. Aston, J.W. 203; J. Busfield, 216; E. Dutch, 1393; R. H. Evans, W.M. 292, P.M. 1393; G. J. Jones, 241; R. Reader, I.G. 292; D. Jones, P.M. 155; D. Gandon, 1305; T. J. Hughes, 216; C. Haswell, 203; J. Holme, J.D. 1299; S. Millikin, 823; G. Turner, P.M. 823; H. Hindle, H. Jackson, P.M. 1393; and others.

The position of presiding Consecrating Officer was assigned to Bro. Dr. J. Kellett Smith, P.G. Registrar, who took the chair at the commencement of the proceedings, the S.W.'s chair being occupied by Bro. W. Doyle, P.P.G. J.D., and the J.W.'s by Bro. J. Lunt, P.G.D.C. Bro. Dr. Smith was assisted in a generally impressive ceremony by Bros. H. S. Alpass, P.G. Sec.; R. Wylie, P.P.G. S.D.; J. R. Goepel, P.P.G.D.C.; S. E. Ibbs, P.P.G. S.B.; T. Armstrong, P.G. Treas.; Dr. E. M. Sheldon, P.M. 1094 (acting Chaplain); R. H. Evans, W.M. 292; and others. Bro. J. Skeaf, P.G.O., presided at the harmonium; and the exquisitely arranged musical service for the consecration by the talented P.G.O. was splendidly rendered by Bros. J. Busfield, 216; D. Jones, P.M. 155; G. J. Hughes, 216; C. Haswell, 203; and J. P. Bryon, Org. 1035.

At the conclusion of the consecration ceremony Bro. Dr. Smith, P.G. Reg., immediately proceeded to instal Bro. William Woods, the W.M. designate, in the chair of K.S., the presentation for this honour being made by Bros. H. S. Alpass, P.G. Sec., and R. Wylie, P.P.G. S.D. The first W.M. of the "Marlborough" subsequently invested the following brethren as the first staff of officers:—Bros. W. Pughe, S.W.; G. Lunt, J.W.; L. Bagnall, Treas.; H. Hindle, Sec.; S. R. Millikin, S.D.; C. Tyrer, J.D.; R. Leason, I.G.; J. R. Goepel, P.M., P.P.G.D.C., D.C.; and M. Williamson, Tyler. On the motion of the W.M., seconded by the S.W., a cordial vote of thanks was ordered to be recorded on the minutes to the presiding Consecrating and Installing Officer (Bro. Dr. J. K. Smith) and the other brethren who assisted him in the ceremony, in recognition of the admirable manner in which the work had been done throughout. After upwards of a dozen propositions for joining and initiation had been made, the business proceedings were successfully brought to a close.

The brethren subsequently sat down to a *récherché* banquet, provided in the large room by Bro. W. Vines, P.M. 220 and 1299, of the Canton Hotel, Liverpool, whose catering, as usual, was of the best class. The W.M. (Bro. W. Woods) presided at the banquet, supported by the majority of the P.G. Officers who had been present at the consecration and installation. The W.M.

proposed the toast of "The Queen;" Bro. Dr. Smith, P.G.R., "The M.W.G.M., Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family;" Bro. R. Wylie, P.P.G.S.D., "The M.W. Pro G.M., Bro. the Rt. Hon. the Earl of Carnarvon;" and the W.M., "The R.W.D.G.M. and P.G.M. W.L., Bro. the Rt. Hon. Lord Skelmersdale, and the Officers of the P.G. Lodge, Past and Present," which was acknowledged by Bro. H. S. Alpass, P.G. Sec. "The Consecrating Officer and Installing Master" was next proposed and most felicitously responded to by Bro. Dr. Smith. "The Worshipful Master" was honoured with much enthusiasm, and "The Officers," "The Visitors," and "Poor and Distressed Masons" were the other toasts on a discreetly short list. Some excellent and appropriate harmony was given by the musical brethren already named, and special praise is due to Bro. J. Busfield, 216, whose artistic vocalisation elicited the heartiest approbation. Bro. Skeaf, P.G.O., was at the piano, and again proved "the right man in the right place."

Masonic and General Tidings.

The regular annual meeting of the Prov. G. Lodge of the Western Division of Lancashire will be held in the Masonic Hall, Hope-street, Liverpool, on Wednesday, the 4th prox., at 12 o'clock. Banquet at the Adelphi Hotel at 4 p.m.

The Installation ceremony will be rehearsed by Bro. M. S. Larham, P.M. 1539, W.M. 1216, at the United Pilgrims Lodge of Instruction, Surrey Masonic Hall, Camberwell, on Friday, the 29th inst., at 7.30 p.m.

The Kent Dale Lodge of Mark Masters, No. 195, will be consecrated on Tuesday next, by the V.W. Bro. F. Binckes, assisted by Bro. Col. Whitwell, M.P., and the V.W. Bro. J. Daniel Moore, 31°. The W.M. designate is Bro. George J. McKay, and the Wardens, Bros. Robt. Godfrey and Wm. Cranston.

It is now understood that their Royal Highnesses the Prince and Princess of Wales will be the guests of Bro. Colonel Campbell, M.P., of Blythwood, on the day preceding their visit to Glasgow for the laying of the foundation of the New Post Office with Masonic honours, and that they will remain at Blythwood House overnight, driving up to Glasgow the following morning. A hearty welcome will doubtless be accorded them by the inhabitants of Renfrew, and it should not lose in enthusiasm when it is remembered that the Prince has special claims upon them, one of his titles being coupled with the name of that ancient and Royal borough.

On and after the 29th inst., the meetings of the Belgrave Lodge of Instruction will be held at the Constitution, Bedford-street, Covent Garden. We understand Bro. Pulsford, the well-known and popular Preceptor, will work the fifteen sections on Friday next, the 29th inst.

The special lodge of emergency, as announced in our last, was held on Monday last, the 18th inst., at the lodge-rooms, Havant, when and where the R.W. Provincial Grand Master of Hants and the Isle of Wight, Bro. W. B. Beach, M.P., dedicated the new lodge-room. There was a very large attendance of the brethren. A report of the proceedings will appear in our next.

It is estimated that the aggregate yearly transactions in oysters in the city of New York is over 10,000,000 dols.

The Provincial Grand Lodge for the Province of Cheshire was held on Wednesday last, in the Market Hall, under the presidency of the Right Hon. the Lord De Tabley, R.W. Provincial Grand Master. After the business of the lodge had been transacted the brethren of a large number of lodges walked in procession to St. John's Church, where the sermon was preached by the P.G. Chaplain. The volume of the Sacred Law was borne by four Master Masons' sons, opened at the 10th chapter of Numbers. On leaving the church, the procession, numbering over 200, proceeded to the banquet, which was served at the Royal George Hotel, Lord De Tabley presiding. A full report will appear in our next.

A GOOD EXAMPLE.—Bro. S. B. Ellis, Hon. Secretary of the Sheffield Masonic Library, has voluntarily procured subscribers for fifty copies of Bro. Emra Holmes' forthcoming "Tales, Poems, and Masonic Papers," and forwarded them to Bro. George Markham Tweddell, of Stokesley. It has been suggested that if the Secretaries of lodges would generally give a fraternal hand a thousand subscribers might easily be obtained, and certainly the Craft ought to secure double that number.

P.G. LODGE OF WEST LANCASHIRE.—The privilege of admission, it should have been stated last week, to the forthcoming P.G.L. of West Lancashire in Liverpool will be extended to "all invested officers." The banquet will be held at the Adelphi Hotel.

The Emperor of Austria has conferred the following decorations upon the military members of His Royal Highness the Duke of Connaught's suite who attended His Royal Highness on the occasion of the recent Austrian manoeuvres. Bro. Major Pickard has received the Cross of a Knight of the Order of Leopold; Brigadier-General Seymour, the Cross of a Commander of the Francis Joseph Order, together with the Star of the same Order; and Captain Lee, the Cross of the Francis Joseph Order.

A severe shock of earthquake, lasting thirty seconds, was felt in Sicily on Wednesday week. There was considerable panic at Messina, but no lives were lost nor any damage done to the buildings of the city. Some houses are stated to have been damaged at Reggio.



CONSECRATION OF THE BROWNRIGG LODGE,  
No. 1638.

This new lodge was consecrated on Wednesday evening last, at the Swan Hotel, Thames Ditton, by the Provincial Grand Master for Surrey, Lieut. Genl. Brownrigg, C.B. The new lodge commenced its career by practising a virtue, which if followed up throughout its future career will alone merit success. Punctuality to the time appointed in the summonses for the lodges to open, is too rarely observed not to be noticed when it does occur; and this lodge, with commendable exactness, having been arranged for opening at three o'clock, marshalled its brethren some short time before that hour, and at the time appointed the Prov. Grand Master ascended the chair and placed the Rev. Ambrose W. Hall, his Prov. G. Chaplain, in the S.W. chair, and Bro. Thomas Long, his Prov. G.P., in the J.W. chair. The Rev. C. W. Arnold, G. Chaplain of England, acted as Chaplain, and Bro. George Porter, as I.G.

The complete list of brethren present comprised the names of Bros. Lieut.-Genl. Brownrigg, Charles Harris, George Porter, Arthur Stone, H. W. Linton, Colonel Burdett, Prov. G.M. Middlesex; Rev. Ambrose W. Hall, Prov. G. Chaplain Surrey; C. A. Greenwood, Prov. G. Sec. Surrey; Chas. Cathrow, P.P.G.S.B. Surrey; Cleaveland Phillips, 820; Henry Harris, 1515; Thos. S. Lamb, 820; T. Baker, 889; Bernard Sharp, 168 and 84 (Guernsey); Charles Jackson, P.M. 180 and 1420; G. Dixon, 66; E. H. Rogers (Cadogan); T. Hardy, 889; John Bond, 889; A. Nuthall, 889; Thomas Long, 889; Frederick Hunt, 889; William Hammond, P.H.D. Middlesex; C. W. Arnold, P.M. 1395; H. Massey ("Freemason"); and T. H. Byer, P.M. 889.

After the opening of the lodge, the Prov. G.M. immediately proceeded to constitute the lodge, and the following oration was delivered by the Rev. C. W. Arnold:—

Before the consecration of a lodge it is customary to make a few remarks on the nature and principles of Freemasonry; and in accordance with this custom I shall now briefly address to you. There are three great virtues that ought to be the characteristics of every Mason—Sincerity, Truth, and Brotherly Love. Without the two former the latter cannot exist. The love of Masons must be pure and unalloyed; their friendship sincere and genuine; their cordiality without hypocrisy. In fact, the true Mason will not live for himself but rather for those around him, despising selfishness. What a different aspect would this world wear if all men were but truly actuated by the principles of Masonry! No longer would our hearts shudder at the horrors of war; peace with her olive wand would descend from heaven; succour would come to the distressed; comfort to the afflicted; everywhere would be heard the voice of joy and gladness, and no complaining in our streets. What are the jewels which sparkle on your breasts but emblems of the virtues which ought to shine beneath, like the medals of the soldiers which tell of noble and heroic deeds. Small may be their intrinsic value, yet great are the truths they symbolize. We must contradict by our lives the statements of those who assert that trifles are the objects of our ambition and that our meetings are but an excuse for conviviality. God teaches us, and we are reminded by Masonry, that we came into the world poor and penniless; under the fostering care of the Great Architect of the Universe we have passed through the dangers of childhood and arrived at man's estate; we pass on by regular steps across the chequered flooring of the world, learning lessons as we go, looking up from nature to nature's God; in the Third Degree yet more knowledge is given to us, as we behold the emblems of mortality everywhere around and the star above whose bright light pierces even through the darkness of the tomb. Thus in every step in Masonry great lessons are inculcated and the best instruction given—how man must live on earth—how die—how rest in heaven, when he has ascended to those immortal mansions whence all goodness emanates. Just as King Solomon in that glorious building he erected in every ornament he used conveyed a message to his people, so the Mason is taught a lesson by everything around him which he sees and handles. But let us remember that these symbols are only useful as long as they inculcate and keep in view some truth, some vital principle. Above all Masonry directs us to the Volume of the Sacred Law to guide our actions and govern our faith. This is Masonry the handmaid of Religion, echoing the apostle's advice that "denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," and that now we see through a glass darkly, but the time is drawing near when Masonry and all other human institutions will have passed away, and we shall see the Most High as he is, in His temple not made with hands, eternal in the heavens. May He in His mercy grant that when that great day comes, our work may be done and we may be ready.

The ceremony of consecration was then concluded, and the Prov. G.M., assisted by the Rev. Chaplain, installed Bro. Wm. David May as W.M. The officers invested were Bros. F. Buckland, P.M. 205, S.W.; Edwin Wells, J.W.; George Porter, Sec.; Linton, S.D.; Stone, J.D.; and W. Lane, Tyler.

Seven propositions for joining and five for initiation were given in, and after the W.M. had stated that he would hold a lodge of emergency next Thursday, he closed the lodge, and with the same punctuality as that observed in opening the lodge the brethren sat down to their banquet. This was served in splendid style by Bro. C. Harris, the proprietor of the hotel, and won the warmest commendation of every brother present.

The toasts after banquet were proposed in due order, and after those of "The Queen" and "The Grand Master" had been honoured, Col. Burdett responded for "The Pro

Grand Master," &c. Having done this in a few words, he complimented the lodge on having the ceremony of consecration and that of installation so well performed by the Prov. G.M. and the Grand Chaplain. Referring next to Freemasonry particularly, he observed that the Order has flourished very greatly during the last few years, and the general idea had been that during the present year fifty lodges would be added to the roll. We had, however, only reached three quarters of the year, and already sixty-four lodges had been added. The Brownrigg was the 64th, and he felt confident that it would not be unequal to all the others, but that it would set a good example to all those lodges which would follow it.

The W.M. proposed "The Provincial Grand Master." The brethren ought to feel highly honoured by his having attended to consecrate their new lodge. This ought to induce the brethren—young members of the Masonic Order compared with their Provincial Grand Master—to try if they could not equal in their working the grand way in which he did the working that evening. He would particularly remark to them that the General had many other matters to occupy his mind, and yet he could devote some portion of his time to showing the brethren with what ability Masonic work could be transacted when a little attention and a real love of Masonry were brought to bear upon it.

Genl. Brownrigg responded for the toast of "The Prov. G.M. and Prov. G. Officers," which the W.M. proposed in concluding his speech. Nothing but severe domestic affliction, or being himself in articulo mortis, would have prevented his being there that day, and in his happy Province of Surrey, consecrating the new lodge. The province had been increasing in numbers happily during the five years he had had the honour of holding the position of Prov. G.M. Five new lodges had been added, and he did not wish the increase to be at a greater rate than that. That was going on quite fast enough. He begged the brethren to bear one thing in mind, that as Masonry increased in quantity, so let them improve it in quality. Let them be careful of those they admitted into their ranks. He said this especially to the brethren as a young lodge; and he had felt it his duty to say the same thing lately at a very large Masonic meeting at the Provincial Grand Lodge of North Wales and Shropshire. He felt bound to say it again, for Masonry was very popular and fashionable at the present time. It was natural that it should be so, owing to the circumstances of the Marquis of Ripon, the late Grand Master's resignation, and the accession to the Grand Master's Throne of the Heir apparent of Great Britain. He would give the brethren some advice. There was no reason why, because a man was what was called a good fellow, or was a genial companion, they should make him a Freemason; there were other qualities than these necessary for a good Freemason; and in the Province of Surrey these other qualities were considered. Do not admit a man they could not thoroughly trust; do not admit him, merely because he was a good fellow. The more Masonry was extended the more would be expected of Freemasons. He was afraid that the brethren would almost think he was preaching them a sermon; but such was not his intention. He was an old man, and an old Mason, and he spoke from old experience, and it was with a sincere desire for the good of Masonry that he addressed the brethren in these terms.

The Rev. C. W. Arnold, who was also called upon to reply, said he had hoped to escape from this duty, as the Prov. G.M. had said everything thoroughly which he could have said. He must, however, correct a little mistake into which General Brownrigg had fallen. Instead of five new Surrey lodges having been added to the roll since General Brownrigg came to preside over the province there were six. One was the lodge at Woking, and then there were five in which he (the Rev. C. W. Arnold) had had the pleasure of assisting the Prov. Grand Master in consecrating since then. Therefore Masonry in the province had extended a good deal more than General Brownrigg led them to suppose, and consequently there was more cause for the brethren to think over what he had said. He hoped they would do so thoroughly and sincerely. He was very much pleased to come to this lodge and see so many Masons of the province gathered together. He might add that the working of a lodge, or the good working of a lodge, was not the only thing to be observed in Masonry. It was very essential; but the charities of Masonry had to be studied as well. Masons ought to improve in their work, and the more they met in lodge, the more mutual improvement there would be among the brethren. He hoped that the Brownrigg Lodge would be a good working lodge.

General Brownrigg proposed "Success and Prosperity to the Brownrigg Lodge." It would be worse than affectation, it would be absolute ingratitude on his part, if he did not express how very sincerely he felt the honour that had been done himself in the name given to this lodge. It proved to him that his poor efforts in the province had been appreciated, and that alone was very satisfactory to him. But had he been aware of the day on which it was intended to consecrate the lodge, he would have liked to ask that it should have another name given to it. Many of the brethren might not remember, but it was very vividly in his own memory, that on that day twenty-two years ago there was an action performed which, after a peace of very many years, he thought must have confirmed the confidence and the esteem that all Englishmen had in their army. That day was the anniversary of the battle of the Alma, and he should have been glad if the lodge had received that name instead of his own. He was present at the battle of the Alma, and the lovely day they now had was a counterpart of the lovely day on which that battle was fought. The valley of the Thames in which this lodge was being held put him in mind of the beautiful valley the English army crossed on the 20th September,

1854. They went through gardens in which melons and grapes were profuse, and with which the soldiers were very glad to quench their thirst. If it had not been for the results, the losing of many dear friends and comrades, it would have been a very beautiful field day; a more magnificent day he never saw. It was on this account he would have liked the lodge called Alma, as it was a lodge of his own province. However, he could not help feeling the honour of having his own name associated with it. He would desire that this youngest of the flock in his Surrey fold should emulate the others that were already in it. He could not help mentioning to them the kind reception he always met with in his province; there was but a single drawback to it, one little difficulty which the brethren had not forgotten. He wished all the brethren health and prosperity, and the lodge all the success which had attended its elder sisters.

The W.M. replied, and said he had always tried to be a good working Mason, and he should always endeavour so to be; and he would ask all the brethren to follow his example.

The W.M. afterwards gave "The Visitors" and "The Officers," for the last of which Bro. Buckland and Bro. Porter replied.

"The Press" followed, and Bro. Massey ("Freemason") whose name was specially associated with it, having responded, the brethren drank the Tyler's toast, and brought a most agreeable evening to a close.

## EXTRACT FROM AN OLD MINUTE BOOK.

"Proceedings of the Grand Communication, March 4th, 1778. Grand Officers present. The several lodge dues paid. James Mackree, P.M. of 193, preferred complaint against John Robertson, a member of said lodge, for aspersing the character of Laurence Dermott, Esq., which charges were only proved in part, and the said John Robertson was ordered to declare in open lodge that he had not any intention of depreciating the character of the late R.W.D.G. Master, L. Dermott, Esq., which was done and adjusted. John Dover, P.M. of No. 8, preferred a complaint against Phillip Thomas, Esq., late of No. 193, when the R.W.D.G. Master, thinking the charge of such trifling consequence as not to be heard, refused to entertain it. Proposed to Dine on St. John's Day with the Grand Officers—confirmed. Proposed that the Tickets be Half Guinea each—agreed to same nem. con. The several lodges to send the names of such brothers, Master Masons, to officiate as Stewards, to the Grand Secretary. To be laid before the next Quarterly Communication. It was agreed upon that Lodge No. 152, now held at Madras, in the East Indies, should have power by their present Master, a Past Master, to act as a Provincial Grand Lodge till a proper person, and full authority, be given to establish a Provincial Grand Lodge at Madras. Bro. Jas. Mackree, P.M. of No. 193 Lodge, was censured by the Grand Officers for exhibiting against John Robertson of said Lodge, the charge of forging the Duke of Athol's name by Laurence Dermott, Esq., and not fully proving the same."

## LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday evening at Freemasons' Hall, Bro. Joshua Nunn, P.G.S.B., Senior Vice-President, President, Bro. James Brett, P.G.P., Junior Vice-President, occupied the chair of S.W.; and Bro. C. A. Cottebrune, P.G.P., took the chair of J.W. The other members of the Lodge of Benevolence present were Bros. H. Bartlett, W. Stephens, W. H. Myers, S. Rawson, Past Dist. G.M. for China; S. G. Foxall, A.G.P.; Joseph Smith, P.G.P.; W. T. Howe, and W. Hilton. Bro. H. G. Buss filled the position of Bro. John Hervey, G.S., in his absence. The other brethren who attended were Bros. J. Bingham, W.M. 1599; James Dawbarn, P.M. 213; Thomas Charles Chapman, W.M. 1524; G. W. Smith, W.M. 183; John Kelway, P.M. 446; T. Winterford, W.M. 1321; H. Somerville Burney, W.M. 1615; H. R. Cooper, Smith, W.M. 1523; Peter Le Page, jun., P.M. 143; W. J. Murless, W.M. 1489; T. W. Whitmarsh, W.M. 1150; B. W. Swallow, W.M. 1563; John Green, W.M. 27; H. W. Hemsworth, P.M. 1173; and Charles B. Payne, G.T., P.M. 27.

Grants of £110 made at last meeting were confirmed. The list of new cases number 17. One of these was discussed, and three were deferred. Grants were made to the amount of £285. Two were for £50 each, two for £25, three for £20, two for £15, four for £10, and one for £5.

The lodge was then closed.

Last week a rumour was in circulation in Dublin that Lord Chief Justice Whiteside was about to retire with a peerage, and that Vice-Chancellor Chatterton would be Chief Justice in his room. Mr. Whiteside's health has of late been feeble.

At Boulogne on Monday morning four young Englishmen were bathing at low tide opposite the Hôtel du Pavillon, when two of them fell into a hole, and being caught by an under current were drowned. The names of the two unfortunate gentlemen are W. Vinicombe, of Forest Hill, aged 25, and Mr. Herrold, aged 23.

Some disturbances recently occurred in Amsterdam in consequence of the abolition of the annual kermis, or fair. Bands of the lowest class of the populace paraded the streets and broke windows. The troops were called out to assist the police, and several rioters were wounded.

[The following appeared in our Second Edition of last week.]

### CONSECRATION OF THE WEST SMITHFIELD LODGE, No. 1623.

On Thursday last this new lodge was consecrated at the new Market Hotel, King-street, Snow-hill. It has been started for the convenience of brethren (of whom there are many) in the ward of Aldersgate.

The brethren who took part in the ceremony were Bros. Joseph Smith, Thomas W. Adams, Frederick Walters, Alfred Black, H. J. Green, W.M. 1275; A. Tisley, Sec. 1538; A. Beasley, P.M. 780; C. W. Williams, J.W. 1275; F. H. Harvey, 1423; W. E. Williams, W.M. 1538; W. Platt, P.M. 23; J. W. Baldwin, P.M. 1423; W. Jones, P.M. 765; G. T. Wintle, P.M. 548; J. Taylor, W.M. 933; H. Bartlett, P.M. 147; J. T. Briggs, P.M. 157; C. Legg, W.M. 861; C. W. Wise, W.M. 1158; Capt. Reginald Williams, P.G.O. Middlesex, S.W. 1275; Col. J. Creaton, P.G.D.; H. Massey, P.M. 619 ("Freemason"); J. Terry, Sec. Royal Masonic Benevolent Institution; Chas. B. Payne, P.M. 27, G.T.; James Willing, P.M. 1507; G. Mallett, J.W. 141; J. L. Waygood, W.M. 141; W. Hale, P.M. 135; W. Hilton, P.M. 780 and 1351; Edward Smiles, 1491; W. Sugg, P.M. 452; Wright, Meanwell, P.M. 861; G. Allison, 1298, Wm. Ough, P.G.P.; Michael Underwood, D.C. 1423; J. Johnson, 1423; G. Wallace, 95; F. Thurston, 72; Lieutenant Walter Cole, 1423; Hugh Cotter, W. C. Lovegrove, 554; R. Schroder, 217; H. J. Westmore, 217; C. J. Hogg, P.M. 58, P.G.S.; T. R. Bull, 228; H. Walford, 228; Bockett, 228; H. Keeble, P.M. 1275; J. Chambers Rowe, W.M. 780; A. G. Dodson, W.M. 188; G. Rumball, 141; J. Harries, 879; W. Stuart, P.M. 141; and E. W. Mackney, P.M. 194.

The ceremony of consecration was performed by Bro. John Hervey, Grand Secretary, who appointed Lieut.-Col. Creaton, P.G.D., as S.W.; W. Ough, P.G.P., J.W.; the Rev. P.M. Holden, Prov. G.C. Middlesex, as Chaplain; Green, I.G.; H. G. Buss, Prov. G.J.W. Middlesex, D.C.; Jas. Terry, Prov. G.D.C. Herts, D.C.; F. Walters, Sec., and Williams, Organist.

After the lodge had been opened in the three degrees Bro. John Hervey said,

Brethren,—It is customary, as you are all aware, on these occasions for the presiding officer to address some few observations to the lodge; but I can assure you I feel under considerable disadvantage, because as it has fallen to my lot to consecrate a great many lodges I find it perfectly impossible to discover anything new to say to every new lodge that I undertake to consecrate; but there is one thing I will venture to do on the present occasion, and that is to congratulate the W.M. designate and the members of the lodge which we are about now to consecrate upon having succeeded in the attainment of their wishes, that of getting a new warrant; and I hope as this lodge is to be a lodge, I may almost say, for the convenience of this neighbourhood, that it will be so supported by the brethren who live round about, and by those whom they introduce into the Order, as to merit the confidence of the Craft. Having a brother at the head of this new lodge so experienced as Bro. Smith, of course we cannot but expect a good deal from this new lodge, because when a brother has had much experience in the Craft he must of necessity be better able to govern than one who probably has never filled a Warden's chair, or gone through the chair of the Master; and under those circumstances we need not anticipate that there will be much difficulty in carrying the lodge through in a proper and gratifying spirit so far as the Craft is concerned. I, brethren, as you know, always, and I believe with good reason, impress upon the brethren the necessity of not admitting to the Craft candidates who are not fit to be introduced into the order; and although our good friend Bro. Joseph Smith is so experienced, yet those who are about to serve with him in this new lodge may not be so experienced as himself, and may be induced on very slight acquaintance, or not knowing who they are recommending to the lodge, to propose men who hereafter they will be sorry to see in the Craft. I may, though it is an oft-told tale with me, once more venture to impress it on the minds of those who are present that the whole existence of the Craft, one may almost say, depends upon its members being of that class who will preserve unity in the lodge, and who will not for the sake of the joining fee or the initiation fee, introduce brethren. It cannot matter to the members of a lodge whether in the first year they number twenty or thirty; it cannot matter certainly to them whether they are a small lodge or a large one; and I am sure it will be the experience of all those round this room that the smaller a lodge is the more manageable it is; the more comfortable it is; and I might almost go further and say, the more respectable it is. Now I do not wish to throw any discredit on large lodges where properly conducted, and where the members will pull together in one train; but in a large lodge the members cannot be so much under the control of the Master as in a small one; they will break out into or associate themselves into little coteries, and make more noise than desirable; and hence, I say, a small lodge is more comfortable than a large one. Now, brethren, there is another point I have insisted upon on two or three occasions, and once more I will allude to it, and that is the absurd and uncharitable system of blackballing for no other reason than that a brother is disappointed in a lodge. Nothing can be more uncharitable or un-Masonic; and I am bound to run the risk of being told that I have again told the same tale, and that I am delivering a prosy address when I warn the brethren against what must be the destruction of every lodge in which it prevails, that of systematic blackballing without any object. A respectable man is put up as a candidate for membership to the lodge; here can be nothing said against him; he is everything you could desire or wish for; and yet when the ballot box is

carried round the room the W.M. declares him not elected. What can be more humiliating to the lodge generally, or to the W.M. in particular? Brethren, I will not trouble you by any further observation of mine. I know presently you will have a beautiful discourse from the rev. brother on my left; and I shall leave him to give his advice to the lodge, and he will, I am sure, agree with me that the observations I have made are not out of place, although they may often have been reiterated from the Master's chair.

After this the ceremony was proceeded with as far as the delivery of the Chaplain's oration, when Bro. Hervey called upon the Rev. P. M. Holden to perform that office, whereupon,

The Rev. P.M. Holden said,—W. Sir, and brethren all, although the art or science of Freemasonry dates from the creation of man, the great subject of it, I might almost say, from the creation itself, yet the building of King Solomon's Temple is the great and all important era from whence is derived most of the Freemasonry, as it exists among us at the present day, and to the wise and glorious King of Israel, we are indebted for many of its mystic forms and hieroglyphic ceremonies. Now this Temple of King Solomon was erected in imitation of the Tabernacle of Moses, and the Court thereof from a design which his father, King David received in a vision from the Great Architect of the Universe, but far exceeding the tabernacle in grandeur and magnificence. King Solomon dedicated this temple to the Most High by assembling all the people, by bringing thither the ark of the covenant and the holy things, by devout prayer, by music and praises, by a feast of seven days, and a vast multitude of sacrifices. Every part of the temple had a symbolic meaning; its porch, its courts, its pillars, its altars, its decorations and vessels. The services, moreover, were of a typical and symbolic character, and most admirably calculated to impress the minds of the most ignorant among the worshippers with feelings of the deepest respect, awe and reverence to the Great Creator. The highest acts of adoration were accompanied with the sounds of many instruments, with the swelling chorus of a trained multitude of singers; whilst the prayers of the faithful ascended to the Great Architect amidst the perfume of incense which flowed from golden censers. Symbolic worship has ever been used from the very earliest times by all nations in their religious rites and ceremonies; but nothing so imposing and gorgeous has ever been seen or heard of in the world's history as the celebrated temple worship at Jerusalem. Now, brethren, a Freemasons' lodge is neither more nor less than a very humble representation of King Solomon's Temple; and however feeble an imitation it may be, it enjoins by its symbolic teaching such estimable tenets and principles that if Masons will only strive to the utmost to make themselves acquainted with its ceremonies and mysteries they must become better fitted for the society of their brethren of the Craft, and certainly better members of the popular world at large. So full of meaning are the simple but beautiful symbols constantly before our eyes that the very poorest memory can retain their significance and practise the principles they represent in daily life and conduct. To carry the illustration further, the human body, I need scarcely remind you, has been described as "The Temple of the Most High," and as our "earthly tabernacle;" and the peculiar system of Freemasonry is such that by it we are enabled to build up body and soul "perfect in its parts," and full of "wisdom, strength, and beauty." Moreover, supported by fortitude, chastened by temperance, and guided in all our actions by faith and justice, we shall be able rightly and properly to maintain the fabric of this our earthly temple until time for us shall be no more. Then may we hope to obtain the passport to eternal life, and so at last gain admittance into the glorious lodge of our Supreme Grand Master above. The outside world, I am aware, sometimes brings the charge against us that Freemasonry is inconsistent with true religion, or, indeed, with any form of religion—a most unjust, cruel, and wicked charge; for in the ceremonial of Freemasonry, and more especially in the consecration ceremony, religion is always prominently, emphatically, and impressively brought forth. Now, the volume of the Sacred Law, which always lies open in the lodge, contains the unmistakeable command of the Great Architect himself that His name should not be taken in vain; and while we therefore in our ceremonies invariably invoke His Name and implore a Divine blessing upon all our endeavours, it must be a very great hypocrisy on our part, and hypocrisy of the very blackest description, if we do not act under the feeling of religion with a desire to please God. Freemasonry must be one thing or the other; it must either be what I firmly believe it to be, a grand system of morality, or else a form of hypocrisy of which we, as honest men, should be thoroughly and heartily ashamed. It is also with infinite pride and satisfaction that we can all bear witness and acknowledge that Freemasonry, though ranging under its banners men of every variety of creed, is wholly and entirely free from any religious controversy or bitterness. Those who are not Masons sometimes think it is a kind of religion of our own; but it is not so, for this simple reason that Freemasonry never touches on the mode or manner of the worship of God; it simply inculcates and enforces as strongly as it possibly can the one thing which must form a part of every true religion, that we should do to our neighbours as we would our neighbours should do to us, and act honourably, honestly, and unselfishly in all our dealings with mankind, not merely from the idea of doing them good, still less for the idea of getting credit to ourselves; but for the highest and grandest motive of all, to please the Most High God. I do not for one moment consider that Freemasonry is a higher principle or a loftier inducement to right action than religion. It is not a substitute for religion in this respect, and God forbid that I should say so; but at any rate Freemasonry unquestionably does this: my brethren, it includes those men

who perhaps have hardly any one thing in common, whose profession, whose business, and whose position in life would naturally always keep them entirely apart; and it enables them, I say, to meet together, to know one another, to esteem and respect one another, to love one another, and above all, to speak upon questions which probably they would never touch upon otherwise—questions as to what is right and what is wrong, as to what is noble and what is mean; and in fact, that which is the sum total of religion is the subject about which Masons can openly talk in lodge, and which they would never think of doing without that feeling of shyness and reserve which exists in a greater or lesser degree in every man's mind and bosom where there is not this open communion which Freemasons so thoroughly enjoy and appreciate. In this way I am positive that Freemasonry does an incalculable amount of good. I mention this at the establishment of a new lodge because it is of the greatest importance that these points should be more or less made known to new members before they are initiated. I say advisedly "before they are initiated," for although a candidate comes into Freemasonry blind with regard to our secrets and mysteries and our ceremonies, he should at any rate, I think, be acquainted with the grand principle upon which the ancient Order is founded, and as to what will be expected of him should he become a member of the Craft. May I venture to add Worshipful Sir, and I am sure, from what you have said, you will bear me out in the expression of this opinion, and also other distinguished Freemasons present, that the greatest care, I feel, should be taken in the admission of candidates, and I am sure this should be strictly attended to, as I feel positive, with you, sir, that upon it depends the future prosperity and success of this lodge. It only remains for me, Worshipful Sir, to thank you and all the brethren present, for the very kind manner in which they have been pleased to listen to this very imperfect address, I admit, and which, perhaps, I cannot better conclude than, with your permission, sir, reciting the following lines, which were delivered at the installation meeting of an American Lodge:—

"When, ages back, the Temple rose,  
Majestic 'neath the rising sun,  
The Sacred Scroll was then unrolled,  
The glorious Brotherhood begun.  
And proudly down the tide of years,  
Amid the rocks that frowning lay,  
The vessel with Masonic flag,  
Has kept its safe and steady way.  
The crew are pledged to noble deeds,  
To battle bravely for the right,  
To hold truth's standard ever up,  
To scatter darkness by the light,  
To help a fallen brother rise,  
To feed the poor, assist the weak,  
To drive with tender pitying hand,  
The tear from off the widow's cheek.  
Base slander, serpent-like, and foul,  
Shall die beneath Masonic heel,  
The sword shall from its scabbard leap,  
When woman's honour makes appeal.  
When raging heat on battle field,  
Strives every battered pulse to smother,  
The feeble foe with sinking strength,  
Gives mystic sign that makes him brother.  
On land or sea, in every clime,  
Where'er the tongue of man is spoken,  
Is found the pure and spotless square,  
The Masons' ever honoured token.  
Their creed holds all that's good and true,  
No Christian teaching can be surer  
The prayer we lip at mother's knee  
In spirit is not better, purer,  
Curs'd be the man who falsely takes  
The sacred oath for selfish gain,  
Who stains his armour with blood,  
And brings reproach upon the name.  
But blessed shall the brother be  
Who purely wears the signet given  
Till God, the Great High Priest, shall call  
The sacred lodge above in Heaven.

The Rev. brother was much applauded as he resumed his seat on the termination of the above address. The lodge ceremony was then performed, and Bro. Joseph Smith was installed first W.M. of the lodge. Bro. Adams was invested as S.W., and Bro. Frederick Walters as Secretary, with many complimentary remarks by the W.M. On the motion of the W.M., seconded by Bro. F. Walters, the thanks of the lodge were unanimously voted to the Consecrating Master, and all the officers who had assisted him, and they were elected honorary members of the lodge. Bros. Hervey and Holden responded for the honour; and a vote of thanks was afterwards passed to Bro. Williams for the musical portion of the ceremony. Propositions for joining and initiation were then given in, and the lodge was closed. A very nice banquet, supplied by Bro. Butt, followed, and the usual toasts were proposed. Afterwards Bro. Hervey responded for the "Grand Officers," and proposed "The W.M.'s Health and Prosperity to the West Smithfield Lodge," for which the W.M. replied.

Bros. Buss, Terry, and Hogg responded for "The Provincial Grand Officers," and Bro. A. Beasley for "The Visitors."

Bro. Adams replied for "The Officers," and Bro. F. Walters for "The Secretary."

Bro. H. Massey responded for "The Press," and Bro. Butt to a special toast proposed by the W.M. for the landlord of the house, who had provided an excellent banquet and had been so punctual that the dinner having been ordered for five o'clock, all the brethren were sitting down enjoying it by five minutes after that hour.

Bros. E. W. Mackney and W. Platt amused the brethren with some pleasant singing, and Bro. Holden gave several recitations.

The next meeting of the lodge will be held on 1st

COSMOPOLITAN MASONIC  
CALENDAR.

W. Masters and Secretaries are earnestly requested to forward to the publisher, at the Offices, 198, Fleet-street, E.C., particulars of the place, days, and months of meeting of their respective lodges, chapters, and other Masonic bodies, for insertion in the issue of the Calendar for 1877.

## IMPORTANT NOTICE.

COLONIAL and FOREIGN SUBSCRIBERS are informed that acknowledgments of remittances received are published in the first number of every month.

It is very necessary for our readers to advise us of all money orders they remit, more especially those from the United States of America and India; otherwise we cannot tell where to credit them.

## NEW POSTAL RATES.

Owing to a reduction in the Postal Rates, the publisher is now enabled to send the "Freemason" to the following parts abroad for One Year for Twelve Shillings (payable in advance):—Africa, Australia, Bombay, Canada, Cape of Good Hope, Ceylon, China, Constantinople, Demerara, France, Germany, Gibraltar, Jamaica, Malta, Newfoundland, New South Wales, New Zealand, Suez, Trinidad, United States of America, &c.

## TO OUR READERS.

The *Freemason* is a sixteen-page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important, interesting, and useful information relating to Freemasonry in every degree. Annual subscription in the *United Kingdom*, Post free, 10/- P.O.O.'s to be made payable at the chief office, London.

## TO ADVERTISERS.

The *Freemason* has a large circulation in all parts of the *Globe*, its advantages as an advertising medium can therefore scarcely be overrated.

For terms, position, &c., apply to  
GEORGE KENNING, 198, Fleet-st.

## Answers to Correspondents.

All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 12 o'clock on Wednesday morning.

We do not undertake to return rejected communications. Will Bro. C. Van Dalen, of Berlin, kindly forward his address to the Editor.

## Births, Marriages, and Deaths.

[The charge is 2s. 6d for announcements, not exceeding four lines, under this heading.]

## BIRTHS.

ASHTON.—On the 17th inst., at 142, Hemingford-road, Barnsbury Park, N., the wife of Robert Ashton, of a son.  
BINNEY.—On the 16th inst., at Hamilton-road, the wife of J. R. Binney, Esq., of a son.  
FRY.—On the 18th inst., at Woodburn, Darlington, the wife of T. Fry, Esq., of a daughter.  
GRANT.—On the 16th inst., at the Hall, Headcorn, Kent, the wife of J. H. Grant, Esq., of a son.  
HARRIS.—On the 17th inst., at Long Parish House, Hants, the wife of H. Harris, of twin daughters.  
SAMPSON.—On the 15th inst., at Blenheim-crescent, Kensington Park, the wife of R. Sampson, of a son.  
SMITH.—On the 18th inst., at Avenue-road, Regent's Park, the wife of C. Smith, Esq., jun., of a son.

## MARRIAGES.

BROGDEN—RUGGARD.—On the 18th inst., at Holy Trinity, Bridlington Quay, Thomas Skilbeck, son of the late R. Brogden, of Tockwith, near York, Esq., to Margaret, widow of the late J. R. Ruggard, Esq.  
DODD—ANDERSON.—On the 19th ult., at the Cathedral, Bombay, Charles A. Dodd, Captain Bengal Staff Corps, to Margaretta, daughter of A. Anderson, Esq., M.D., C.B.  
DRAY—COOK.—On the 19th inst., at the parish church, Eynesford, by the Rev. Wm. Brewer, Thomas, second son of William Dray, Esq., of Farningham, Kent, to Amy, youngest daughter of Samuel Cook, Esq., of The Priory, Eynesford, Kent.

## DEATHS.

ALDIS.—On the 30th ult., at Isleworth, Emily Arabella Brome, widow of C. J. B. Aldis, Esq.  
AVELING.—On the 2nd inst., at St. Catharine's, Canada, in his 31st year, William Arthur, third son of the Rev. Dr. Aveling.  
LAMB.—On the 17th inst., at Baddow-road, Chelmsford, Stephana Lamb, aged 69.  
LAMPTON.—On the 16th inst., at Linsdowne-place, Brighton, Hedworth Lampton, Esq., aged 79.  
MAITLAND.—On the 14th inst., at Mount Wise, Devonport, Frances Lorne Mary, wife of Major J. H. Maitland, R.E.

## The Freemason,

SATURDAY, SEPTEMBER 23, 1876.

## A MODERN LADY FREEMASON.

A curious case has occurred in Hungary, where a Countess Hädick has been received as a Freemason in an Hungarian Lodge, under the Grand Orient of Hungary. She is described as "a highly educated lady, and well versed in Masonic literature" especially. Having studied Masonic history and ritualism, "she applied for initiation;" we are further told she was "balloted for and regularly initiated." On the fact coming to the knowledge of the Grand Orient of Hungary it "declared the initiation null and void" on the ground that a woman was "incapable of being a Freemason." So the case stands at present; but a question has arisen, whether, as she has been actually initiated, she can be refused admission into a Freemasons' Lodge. When we consider the case carefully, two main points present themselves, namely, the theoretical and the practical side of the question. Theoretically, we apprehend the act of the lodge and of the members was ipso facto illegal, no woman being capable of admission properly, and the rules and laws of Freemasonry only contemplating and dealing with men. But a question comes in here, almost necessarily—has the G. Orient of Hungary taken altogether the right view of the case, and dealt with it entirely "jure latomico"? Much of course must depend on the laws of the Grand Orient itself, but we are inclined to think that a doubt may fairly arise as to the actual power of the Grand Orient to declare the initiation "null and void." It is one thing to condemn a W.M. and a lodge for an act of illegality per se, it is quite another thing, to declare an act, even if illegally committed, "null and void." And especially is this the case as regards an initiation. "Once a Mason always a Mason" is an old Masonic adage, and we confess that we do not exactly understand how the countess's initiation, performed in open lodge, can be declared "null and void," or how having been formally, (if illegally), made a Mason, she can be unmade by any "ex post facto" decision. The Grand Orient of Hungary could, we apprehend, order the initiation to be repeated, but can it declare it "null and void." In England we sometimes repeat ceremonies on account of informalities, or technical defects, but we are not aware of any decision declaring an initiation and the like "null and void" on any ground. In fact, we do not see how that can be said or done. It is competent for the Grand Lodge to refuse a certificate on the ground of an improper reception, without which Countess Hädick could not gain admission into a regular lodge, but she then continues a "Mason unattached." The whole blame, of course, lies on the W.M. and the lodge, as they must have known that they were acting in defiance of the unchanging Masonic law on the subject. No one could, we feel strongly, have found fault with any decision which the Grand Orient of Hungary could have come to, as to the actual wrongdoing of the Master and brethren of the offending lodge. But there come in here further and wider questions. Is Countess Hädick, by the decision of the Grand Orient, precluded from all Masonic membership with any lodge? Is the original wrong of this admission so great that nothing can repair it? Does the sentence of the Grand Orient of Hungary so annul Countess Hädick's initiation, that she must still be considered as a profane? On the strict letter of the law she was inadmissible for initiation, but having been duly (though improperly) initiated, what then? Our readers will see what a nice point of Masonic jurisprudence crops up. Now, we venture to say, looking at the matter fairly, broadly, and liberally, that we are inclined to think the best course for the Grand Orient of Hungary will be to make an exceptional case of it, to recognise the "fait accompli," though with the distinct declaration that the act, being absolutely illegal per se, would entail exemplary punishment on any lodge and Master so offending again, and, if need be, to enact a special law on the subject. Such a course of proceeding

would be better, we think, than the declaration that the act is "null and void" per se, as in that case much may be advanced by Masonic casuists, we apprehend, which may give rise to many and somewhat difficult questions. At the same time this initiation of a lady is a curious fact in itself, at the present time, and deserves to be brought before the knowledge and attention of our many intelligent readers, and we shall be glad to hear the opinions of any of our brethren on the subject.

## THE REACTION.

We have been from the very first persuaded that the follies of the Ultramontanists would react upon themselves, and that they would eventually be condemned and disavowed by the sober-minded members of the Roman Catholic Church. This view of ours is very much confirmed by a paragraph contained in the "Times" of Saturday last, and which is to this effect under the head of "Malta:" "Among the British residents, and especially among the military and youth of Malta, unabated indignation continues to prevail against the Roman Catholic Bishop for excommunicating the Maltese journal 'Fenice' for upholding Freemasonry." Surely the excommunication of a newspaper for simply being friendly to Freemasonry is a very "strong order" indeed. We beg at once, in the name of our brotherhood, to tender to the publisher and editor of the "Fenice" our sincere sympathy against this latest exhibition of Ultramontane folly. Some of our readers may remember how in olden days, another Roman Catholic Archbishop of Malta distinguished himself by one of the most intolerant missives ever penned by mortal man, and how he drew down upon himself the eloquent and indignant remarks of our good old Bro. Dr. Oliver. But that is a thing of other days and certainly not worth reading now, except as a literary curiosity contained in that great museum and collection of human absurdity and rancour—the Past. That in 1876 another Roman Catholic Archbishop should repeat the old stage trick and surround it with the rockets and red lights of Ultramontane violence is not surprising, though very saddening. As we have often asked before, will not Roman Catholics themselves try to put a stop to and stamp out this bitter and ruthless intolerance, worthy of the darkest days and the foulest crimes of the Inquisition? What the Roman Curia can hope for by the countenance and continuance of this system of persecution we cannot profess to understand or even to imagine. This fury of Ultramontanism, this unwise and perverse alarm, this unceasing illiberalism, and this monstrous parody on every profession of a religion of peace and love and reconciliation, is, we have every reason to believe, not only looked upon with great distrust and disapproval by a large section of the Roman Catholic clergy and laity, but is also, we feel persuaded, most adverse to the religious claims, and most detrimental to the spiritual character of the Church of Rome itself. A great deal of the hostility which the Romish Church conjures up against itself, is directed not against the Romish Church so much, quâ the Romish Church, as against its absurd pretensions, and its unreasonable hostility, both to the peace and progress, the liberty, and the conscience of mankind!

## THE BOYS' SCHOOL.

At this time of the year we think it well to call the attention of our readers to some educational tests which the Boys' School has passed through during the twelve months which have elapsed since Dr. Morris's accession to power, and which reflect equal credit on the teachers and the taught. We congratulate Dr. Morris on this undeniable proof of careful teaching and scholastic progress. We are anxious to do so, as many erroneous statements have been circulated on the subject, and so much party feeling has been improperly thrown into all the questions of the Boys' School management, that we deem it only fair to those who seek efficiently to conduct this most important institution to state what



are the official facts of the case. Since Dr. Morris assumed the Head Mastership, three examinations have been attended by pupils from the Boys' School.

First of all came the Cambridge Local Examination, Christmas, 1875, with the following result:—

**I.—CAMBRIDGE LOCAL EXAMINATION, CHRISTMAS, 1875.**

**JUNIORS.—Honours—First Class:—**W. Beaumont (distinguished in English and Divinity); R. Bryant (examined for the first time, distinguished in English and Mathematics); H. G. Shaw (the only three in the first class at the London main centre). **Second Class:—**W. R. Parker. **Third Class:—**W. H. Sutton. Satisfied the Examiner:—C. D. Green, F. Harvey, F. E. Ladd; F. D. Lane, F. Lond, E. E. Oates, W. H. Packwood, E. G. Sweet, and C. R. H. Uwins.

**II.—SCIENCE AND ARTS EXAMINATIONS, MAY, 1876.**

The following boys were passed:—

- (1.) Theoretical Mechanics:—R. Bryant, and H. G. Shaw.
- (2.) Inorganic Chemistry:—R. Bryant and H. G. Shaw.
- (3.) Mathematics:—1st Class, 2nd Stage, R. Bryant; 1st Class, 1st Stage, W. Beaumont, G. Shaw, C. D. Green; 2nd Class, 1st Stage, W. R. Parker, A. J. Walkington, W. H. Packwood, F. E. Ladd, F. Lond.
- (4.) Physical Geography:—Passed Advanced Stage, W. R. Parker; 1st Class, 1st Stage, H. G. Shaw; 2nd Class, 1st Stage, W. Beaumont, W. H. White, H. Godsmark, C. D. Green, G. S. Croydon, W. Sparkes, F. Lond.
- (5.) Magnetism and Electricity:—1st Class advanced, H. G. Shaw; 1st Class, elementary, R. Bryant, C. D. Green, W. R. Parker; 2nd Class, elementary, W. Beaumont, W. Jones, F. Lond.
- (6.) Drawing:—(a) Full certificate, W. R. Parker and H. G. Parker (prize). (b) Practical Geometry, Heeley, White, Rose, Newman, Croydon, Haskins, Bryant, Parker, Shaw. (c) Model Drawing, Heeley, Parker, Booser. (d) Free-hand, Pawley. (e) Perspective, Parker, Shaw.

Thirdly. The Oxford Local Examination, June, 1876, gives us for the first time the satisfactory assurance that the education of our boys is progressing very satisfactorily.

**III. OXFORD LOCAL EXAMINATION, JUNE, 1876.**

Seniors who obtained the degree of "Associate in Arts" (the school never gained this distinction before this year) were:—R. Bryant (mentioned in the Second Class Mathematical list), W. Beaumont, W. R. Parker. These facts have all been separately mentioned in our pages, but we think it well, for many reasons, that our readers may see at one comprehensive glance what have been the results of the last twelve months so far. As we said before, we feel that great credit is due to Dr. Morris for his zealous labours, and his evident endeavour to elevate the whole tone of the School in all things, and we beg to tender to him our hearty good wishes, alike for the continuance and success of his valuable efforts, as well as for the utility, progress, and prosperity of our Royal Masonic Institution for Boys.

**FRENCH FREEMASONRY.**

The following appeared in the "Times" of Monday. The "Temp." says:—"The annual French Masonic Congress has just completed its labours, after five long sittings. The Congress considered Article 1 of the Masonic Constitution relative to philosophic dogmas, and containing a declaration in favour of the 'Great Architect of the Universe.' The discussion was very long and animated. After deliberation it was decided by 110 to 65 that there was ground for revising it and harmonizing it with another article which recognizes absolute liberty of conscience. All the lodges in France will, therefore, be invited to consider the question of a revision, and to send the result of their deliberations to the next year's Congress." We most deeply regret such a decision on the part of the French Grand Orient, not only in the best interests of Freemasonry, but because we fear it will tend

to make the chasm now existing as between English and French Freemasonry wider, and impossible to bridge over. But we shall recur to the subject shortly.

**THE CONCORDIA INSTITUTE.**

We are glad in another column to call attention to a Communiqué, from Switzerland, with respect to this Institution, conducted by our esteemed brother and correspondent, Dr. Bertsch Sailer. We recommend it to the careful perusal of our many readers, on every ground of Masonic fair play and toleration.

**HERMETIC MASONRY.**

We have been requested to announce that in the "Masonic Magazine" for October will appear a republication of the first printed allusion to the Grand Lodges of England and Ireland, and Speculative Freemasonry. This reprint is exceedingly interesting to the High Grades, inasmuch as in it Hermetic Masonry is stated to exist in 1721, and members of the Speculative Grand Lodge are asserted to be members of the same. Anticipating a large sale of this Masonic archaeological treatise, we recommend all those who wish to make sure of early receipt of the October magazine to apply at once to The Publisher, 198, Fleet-street.

**Original Correspondence.**

[We do not hold ourselves responsible for, or even as approving of the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.—Ed.]

**A MASONIC REFORMATION.**

To the Editor of the Freemason.

Dear Sir and Brother,—

I hope yourself and your numerous circle of readers will not be alarmed at the revolutionary character of the heading of this communication, nor at the suggestions which I am about to make, which, I must admit, if acted upon, would cause what our French neighbours would term a "bouleversement" of all the present rules and regulations for the government of the Order in the dominions of her Britannic Majesty.

As my suggestions (should you admit them into your columns), will, no doubt, give rise to considerable discussion, I will arrange them under different heads, as follows:

First. To establish a General (or really United) Grand Lodge of Ancient, Free, and Accepted Masons of Great Britain and Ireland, and the colonies and dependencies of the British Crown—the jurisdiction of which should be paramount and supreme over all Freemasons and bodies professing to be Masonic in the British Dominions. The constitutions of the General (or United) Grand Lodge should provide laws for the general government of the Craft, so as to assimilate on main points the government and work of Freemasonry, leaving minor arrangements to be made by the subordinate Grand Lodges, suitable to local conditions and circumstances.

Secondly. To place the Grand Lodges of England, Ireland, and Scotland under the jurisdiction of the General (or United) Grand Lodge, at the same time retaining the power of electing their Grand Masters, and to establish (or continue) Grand Lodges for India, Canada, Australia, South Africa, and other colonies in which Masons exist in sufficient numbers to justify such a course, all of which shall owe allegiance to, and be under the jurisdiction of, the General (or United) Grand Lodge, and having exclusive jurisdiction over their respective territories, and which shall have the power of making laws to govern the Craft according to the local requirements, but in accordance with the constitutions of the General Grand Lodge.

Thirdly. The territories of the various Grand Lodges, when expedient, shall be divided into District or Provincial Grand Lodges, to be presided over by District or Provincial Grand Masters as at present.

Fourthly. To place every order which claims to be Masonic (and whose claims to be connected with Masonry can be sustained) under the jurisdiction and control of the General Grand Lodge, the Supreme Grand Master whereof shall be, ex officio, the head of all such Orders, and shall be represented by a Deputy appointed by him.

Fifthly. That all quasi-Masonic orders which cannot prove their claim to be considered as Masonic shall be suppressed, and that all regular Masons shall be forbidden to have any connection with any bodies or orders professing to be Masonic which are not recognized and governed by the General Grand Lodge and its Supreme Grand Master.

I have no doubt, from the well-known loyalty of British Freemasons, that the brethren in all parts of the British dominions would hail with delight the opportunity of ranging themselves under the banner of the Heir to the Throne—the more so as no loss of dignity would be sustained by the officers of the present Grand Lodges, whose

Grand Masters should remain elective as at present, and on the members of which would devolve the election of the Supreme Grand Master of the General Grand Lodge. Moreover, my scheme would open up additional honours to be awarded as rewards of merit and recognition of distinguished services to the Craft.

I merely throw out the crude suggestions as they have occurred to my mind, and leave to abler hands than mine the task of filling in the details and the work of bringing crude matter into due form.

Should my ideas find favour, I should be glad if some influential brethren would take the initiative, and bring the matter into notice in the proper quarter, being myself only,

Yours faithfully and fraternally,

A MASTER MASON.

[We insert this letter, as we are always favourable to discussion and free opinion, but we confess we do not exactly see at what our worthy brother is driving, or what it is he wants to do. This proposal appears simply impracticable.—Ed.]

**THE SWEDENBORGIAN RITE.**

To the Editor of the Freemason.

Dear Sir and Brother,—

I received under enclosure last week a very interesting letter from Bro. Samuel Beswick, who is now residing in Canada. Those who take an interest in high-grade Masonry will not, I am sure, be displeased, if I send extracts for your acceptance. Personally I disagree with that portion of Bro. Beswick's letter which attributes the modification of York Masonry to the Swedenborgian Rite, unless its Sixth Degree led to the establishment of the Degree of Ark Mariners. I think the rite's universal acceptance of the three York Degrees proves its more recent date.

Yours truly and fraternally,

JOHN YARKER,

W.M. of Emanuel Lodge and Temple.

Chorlton Road,

Manchester, Sept. 16, 1876.

Bro. Beswick, after alluding to his labours as a C.E. and writer upon the rite of Solomon's Temple, says:

I am glad to see you are getting along with the Primitive Rite. The English has bothered us to death most, but we have always refused. Our men seem to desire to keep it exclusively American. Give my respects to Bro. Yarker of England; tell him I am a native of Manchester.

The Swedenborgian Rite never had six degrees. It always recognised three prevailing degrees now known as the York Rite of the three degrees, but which was a very different thing in Germany and Sweden to what it has become since the revision in 1717. The York Rite was originally a very simple and meagre thing, without the lectures, &c., which now form part of the ritual. When it formed part of the old guilds, &c., the ritual was very simple and short. The Swedenborgian Rite always recognised these three first degrees, and its advocates had a great deal to do with influencing the revision of the York Rite in 1717 and afterwards. Hence the Swedenborgian Rite never really had six degrees; its first three degrees were always the three recognised, symbolic degrees of the country, no matter what its form might be. It never regarded these three first degrees as essential to itself, and hence it accepted the members of the three symbolic degrees as duly qualified for initiation without actually working them as part of its own degrees. This is the reason why Masonic writers differ so much in describing the degrees of the Swedenborgian Rite, because the German, French, and English three blue degrees differed after the revision of 1717 in England, and yet all writers agree in naming six degrees of the Rite.

Thus Dr. Oliver in his "Landmarks" (Vol. II.) says:

Swedenborg admitted only six degrees:

1. E.A.P.
2. F.C.
3. M.M.
4. Enlightened Theosophist.
5. Blue Brother.
6. Red Brother.

The first three are really the common three degrees of the York Rite. Swedenborg followed the common usage of his day. The Swedish system of thirteen degrees also reckoned its first class to consist of the three symbolic degrees of the York Rite of that day and place.

The first three degrees named by Mackay in the Swedenborgian Rite are also the three symbolic blue degrees of the York Rite, and his Fourth Degree of Illuminated Theosophite is the same as Oliver's Fourth Degree of Enlightened. They have simply translated the name differently, that is all. The Swedish Rite was gotten up by Zinnendorf for the Grand Lodge at Stockholm, and was constructed from points taken mainly from the Swedenborgian Rite—a spurious outbirth. So was the Illuminés of Avignon by Perneti in France, so was Chartannier's seven degrees, and had nearly the same titles. Chartannier was a member of the Swedenborgian Church in London, and also a member of the Rite. So you see the Swedenborgian Rite never had six degrees, and it has never lost any. The true names of the Swedenborgian Rite is green, blue, and red; the rest was added at different times and places.

If you will look at my work, "Swedenborg and Freemasonry" (p. 167), you will see that the degrees are given and called:

4. Enlightened Freemason or Green Brother.
5. Sublime " or Blue "
6. Perfect " or Red "

We worked for a long time under these names, but gradually agreed to adopt those we have now in use. Oliver's description and Mackay's description are correct for the Fourth Degree, but they have lost the true name of the Fifth and Sixth Degrees—namely, 5 Sublime and 6 Perfect; they got hold of the blue and red part of the name only.

I got the degrees in England from those who originally

got them from Chartannier, member of the Swedenborgian Rite, and one of the men who began the first Swedenborgian Religious Society in England. It was held in London, and the Religious Society was called the Theosophical Society of the New Jerusalem. You will see in this name the same as that of the Fourth Degree of the Swedenborgian Rite, called Fourth Illuminated (or Enlightened) Theosophist. Along with Chartannier were Springer (Swedish Consul), C. F. and Aug. Nordenskjöld, and others. These gentlemen were all Swedes—fellow countrymen of Swedenborg—excepting Chartannier, who was a Frenchman. The two brothers Nordenskjöld were also members of the Swedenborgian religious first society in London above named, but subsequently went back to Sweden. The Swedenborgian Rite in England was always worked in private—the members never organized into lodges. This was the case in Sweden and Europe generally; the lodges worked without charters, there being no Grand Lodge to give charters until the revival in 1717.

The Rite was worked in Sweden and Berlin, Prussia. It was there where Abbé Pernetti and Zimmerman got the degrees so as to enable them to fabricate their spurious Swedish degrees—see my work. Whether it is now working there or not I cannot tell; it was hunted down in Germany and Sweden for awhile, and in Sweden at last was confined to the aristocracy. I have no doubt it is there now, but confined as an aristocratic rite to a few. My work supplies all the necessary information; but the name Rose Croix, as applied to Swedenborg, should be substituted for the name Scotch Rite. I did not use the name; in its modern form, which implies other degrees also, now included in the A. and A. Rite of 33°, which is really modern.

Dr. Oliver says in his "Landmarks" (vol. II., p. 50): "In 1767 Chartannier made an attempt to introduce the system of Swedenborg, or rather a modification and extension of it, into this country (England) without success." Some of his degrees were:—1, 2, 3, as before (3. Blue York Rite Degrees); 4, Apprentice Theosophist; 5, Fellow Craft Theosophist; 6, Master Theosophist; 7, Sublime Scotch Degree, Celestial Jerusalem; 8, Enlightened Theosophist; 9, Red Brother Theosophist.

You well know that Chartannier manufactured these degrees out of the Swedenborgian Rite, taking the plan and even the names.

#### A WORTHY AND DISTRESSING CASE.

To the Editor of the Freemason.

Dear Sir and Brother,—

Bro. Nicholas Donnithorne, who was born at Marazion, Cornwall, July, 1789, and was initiated in the Royal Cornwall Militia Lodge, No. 618 (now 330, "One and All," Bodmin), on the 10 April, 1812, is now suffering from paralysis, and is subsisting entirely on the free-will offerings of his brethren. He has outlived all his relatives, and depends upon the Craft for support. Bro. John Coombe, P.M. 450, P.S.G.D., Hayle (where our aged brother now resides) has been the Almoner of the Cornubian Lodge for some years, and has been most generous in his attention to the wants of this aged brother, who has been nearly sixty-five years a Mason. He has, in fact, been in receipt of a weekly sum collected through Bro. Coombe's instrumentality, and we understand the lodge has appealed for assistance from the Grand Lodge Fund of Benevolence. His case certainly is a most deserving one, and Bro. Donnithorne comes from a Masonic stock, his father having been a member of the Craft for many years, and on his death in 1803, the officers and members of his regiment (in which he was sergeant-major) erected a tablet to his memory.

Yours fraternally, W. J. HUGHAN.

#### THE FLUCTUATIONS OF MASONIC LITERATURE.

To the Editor of the Freemason.

Dear Sir and Brother,—

I do not often send you a specimen of my writing, but I am impelled by a sense of my duty as a Past Master of eight years' standing (having filled the chair of an ancient lodge during the year 1868) to thank you in the interests of Freemasonry (which I dearly love) for your wisely and judiciously written article, "The Fluctuations of Masonic Literature," which, with gratification intense, I read in the "Freemasonry" of this day's date. Your leader has not appeared one day too soon; it must commend itself to the consciences of all brethren who think, and I hope it will also to those "whose practice is the very reverse of their profession." Many times, after perusing the "Original Correspondence" in the "Freemason," I have mentally asked myself whether such and such a letter can possibly have been written by a brother who still remembers the answer to the question, "What are the principles upon which it (Freemasonry) is founded?"—letters—full of sarcasm, not "brotherly love"—inuendoes, suggesting on the part of other brethren anything but "truth." Why this should be so I cannot explain; this I know, that if a brother must be reproved through the pages of a publication, open to the eyes of the "cowan" as well as to the eyes of the Craft, such reproof should be conveyed in the terms of our "profession" as laid down in the "principles" of our noble Order. Let me then, as one in authority, recommend, urge, nay, insist upon a greater regard being shewn to our assumption of being a loving, relieving, truthful association of brethren, by abstaining from the use of pens dipped in gall; for, take it as you will, my brother, let it be known by these presents to all the world, that any man, although he is a member of a lodge, and nominally a Freemason, is really not one unless he is a man of uprightness, a man of sound judgment, and a man of strict morals. A name to live by is not sufficient for us.

Yours faithfully,

P.M. CRAFT AND MARK, AND A P.P.G.O.  
Sept. 9, 1876.

#### INSTRUCTION AND "RUSTICUS IN URBE."

To the Editor of the Freemason.

Dear Sir and Brother,—

I am sorry to see the letter by a brother "from the country" respecting the "Emulation Lodge of Improvement."

My experience as a member for several years, and an occasional attendant, has been the very reverse of his, and having been the means of inducing many to attend its meetings, all of whom have been delighted with the "working," the account that our Bro. "Rusticus" gives is to me all the more remarkable.

Of course, I know that the "Masonic season" has not yet commenced, and that as the meetings are held weekly, sometimes a "rusty" brother may be put in the chair, and his officers may not be "bright;" but even then we must not forget that the object of the assembly is to secure improvement, and to suppose that possible suggests a want of complete perfection in the members occupying the chief chairs.

Our brother's experience must be vastly different to mine—unless, indeed, the meeting in question formed an exception to the general rule—if the work of the Emulation Lodge of Improvement at any time can truly be termed a "slovenly rehearsal," or such as to justify the inappreciative remarks of "Rusticus in Urbe."

As I think attacks of the character in question should not be anonymous, I am all the more anxious to place on record my testimony in opposition to the statement of our brother.

Yours faithfully,

WILLIAM JAMES HUGHAN, P.G.D.

Truro, 16th September, 1876.

To the Editor of the Freemason.

Dear Sir and Brother,—

I should be obliged if you, or any of your numerous readers, will kindly refer me to that portion of our Book of Constitutions which will enable Grand, or Provincial Grand Lodges, to vote away its money to any charities other than those connected with Freemasonry.

Yours very fraternally,

AN OLD P.M., ONE, &c.

#### THE WIDOW OF THE LATE BRO. WILLIAM FARNFIELD.

To the Editor of the Freemason.

Dear Sir and Brother,—

I trust you will kindly insert the accompanying letter in reply to the communication of Bro. J. A. Farnfield which appeared in your issue of the 16th inst.

I confess, from a feeling of delicacy, I did not personally consult Bro. Farnfield with regard to my proposed motion, although I had several interviews with his brother-in-law, Bro. R. R. Davis, who supplied me with all necessary data; I was simply actuated by a desire to render a service to the family of my old friend the late Assistant Grand Secretary and I think it would have been far more courteous in Bro. Farnfield to have conveyed to me before the June meeting his desire that the motion should not be proceeded with.

I am, dear Sir and Brother, yours fraternally,

H. GREENE.

Greville Lodge,  
18, Greville-place, Kilburn Priory,  
Sept. 20th, 1876.

Greville Lodge,  
18, Greville-place, Kilburn Priory,  
Sept. 18th, 1876.

Dear Bro. J. A. Farnfield,—

I think it would have been but courteous to have communicated with me before sending your letter to the "Freemason," as had you done so, probably we might have arranged something that would have satisfied enquiring brethren as to why my motion respecting a proposed annuity for your mother was dropped out of the paper, without making me to appear as an officious meddler in what did not concern me, by giving my notice of motion "without having in any way" communicated with your mother, your brother, or yourself. I have before me a number of letters from Bro. R. R. Davis (your brother-in-law), all expressive of thankfulness for the step about to be taken, and one of them encloses in your handwriting a memo. of your late father's estate. Another of Bro. Davis's letters refers to an interview with your brother Herbert, from whom (as you were absent) he obtained particulars of your father's government pension. For obvious reasons of delicacy your mother was not informed of the contemplated proceedings, and the same motive prevented me from applying direct to yourself, but as it was impossible to obtain the necessary data to go before Grand Lodge without applying to you, Bro. Davis undertook to do so.

Your statement to the "Freemason" that no communication was made to any of your family, and, therefore, the notice of motion was given without your sanction, is not consistent with the facts I have related. I think, in justice to myself, I must send a copy of this letter to the "Freemason," but before doing so I wish to apprise you of my intention.

Yours fraternally,

H. GREENE.

J. A. Farnfield, Esq., 90, Lower Thames-street.

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which beset mankind when dry, sultry weather suddenly gives place to chilly, drenching days. In fact, these Pills offer relief even if they fail of proving an absolute remedy in all the disturbances of digestion, circulation, and nervous tone which occasionally oppress a vast portion of the population. Under the genial, purifying, and strengthening powers exerted by this excellent medicine the tongue becomes clear, the appetite improves, digestion is quickened and assimilation is rendered perfect. These Pills possess the highly estimable property of cleansing the entire mass of blood; which, in its renovated condition, carries purity, strength, and vigour to every tissue of the body.—ADVT.

#### A LITTLE FRIENDLY GOSSIP ON SOME OF THE TOPICS OF THE DAY.

BY PHILANTHROPOS.

(Written Especially for the "Freemason.")

No. 6—EDUCATION.—Continued.

In this, my last paper on the subject, for the present, I wish to point out what I believe to be the undoubted truth, that the two systems—the denominational, with Government grant or without, and the Board School, with a rate in aid—can co-exist, and that there is plenty of room and work for both.

In the first place, it is clear that, for a long time to come, the denominational system, to use a common expression of the day, has the pull in numbers. At present these numbers stand as 13,217 schools, against about 1500 in round numbers, and the number of children on the registers, 2,744,000, as against 450,054, that is to say, under Government inspection. Of course this latter number is gradually increasing by many schools not under Government inspection, but we must bear in mind that even this large number does not by a long way represent the full numerical proportion of the voluntary system.

The National Society, for instance, to which the Corporation of London have recently, upon the motion of Alderman Sir Robert Carden, voted the sum of £525 in aid of its funds, has a direct or indirect relation with a large number of the voluntary schools. That society, it may be stated, was founded in 1811, and since then has expended nearly a million in building and enlarging schools, erecting and maintaining colleges for training teachers, inspecting and organising schools, and supplying the best school-books and apparatus at the lowest possible cost. The society's grants have produced contributions from other quarters of at least £12,000,000. The society has founded or assisted in founding, and now helps to maintain, 25 training colleges, which send forth annually nearly 1000 teachers, whose qualifications are certified by the Education Department. Mainly owing to the pecuniary help, advice, and encouragement given by the society, there are, at present, 9499 schools, which give a sound secular as well as religious training. Those schools have on their rolls 1,735,985 children, of whom 1,175,289 are in average attendance. It has also contributed £43,190 towards the building of schools in Middlesex, of which £33,202 has been paid to schools in the City of London and its vicinity, and £9900 to the districts of London south of the Thames. At present the society directs its efforts to build and enlarge schools and protect the 14,000 schools in union with the society.

When, then, we have subtracted from the actual number of children under inspection in schools, with Government grants, this last number of children and have added to them the children inspected in schools without grants, itself containing 57,196 scholars, we arrive at the large number of 1,057,196 children in round numbers also under the denominational voluntary system, and this calculation makes no allowance for dames' schools, private venture elementary schools, which are almost purely denominational. For the 14000 schools in connection with the National Society do not represent the real number of denominational schools, and indeed, we apprehend that the exact proportion just now is about 15,000 denominational schools, as against 1500 Board Schools, a very great margin indeed. On the whole these figures are very striking and very suggestive. They demonstrate unmistakably to all who have ever looked into the subject, or carefully studied it, the happy advance of education amongst us, and they encourage the hope that in the good Providence of God we may yet, in a few years, overtake the real educational want of our people, and make up for the apathy and ignorance on the subject. And we also, it appears to me, have got to this, that it is most unwise on the one hand to attempt to enforce one system of education, and most wrong on the other to keep up a spirit of hostile criticism and angry complaint as between the two opposing systems. The systems are not necessarily opposed to each other, nor are they, nor need they be, in any sense, questions for the secular politician or for the religious partizan. The legislature has, in my opinion, very wisely decided to set up a Board School where there is a proved deficiency of educational means, and which no voluntary body or denomination can supply; and agreeing, as we all do, in the absolute need and unfailing blessing of education, per se, for man, we surely cannot be so selfish or so sectarian, that because we cannot have our own ideas carried out, we will either oppose all Board School schemes of labour and extension on the one hand, or all denominational work on the other. It will have been seen from the remarks I have made that I am personally most favourable to the denominational system, but, as a good patriot, freeman, and philanthropist I accept the decision of the superior legislature, loyally, the more so, as it tends, in my humble opinion, greatly to promote the spread and improvement of education amongst us. Let us hope that we have heard the last of the outcries of the alarmist, or the theories of the politician, let us trust that the good work of education will go on and prosper, and for my part, I at once say, that if the Board Schools can give a better education than elementary teaching they have a right to win in the race. In fact, the whole question becomes one of demand and supply and of actual merit, reality, and performance. In the long run the working classes will send their children where they can get the best education. If the religious schools give the best education they will assuredly send them there, for on the whole they are in favour of a religious education, let the stump orators say what they like. But if the Board Schools give a better education than the denominational schools they will attract the children of our labori-



ous classes, who are hourly alive to the value and importance of a good sound education for their children. Whatever the result of this friendly contest may be, though it will take some little time to shew, probably when another generation has taken our places, let us confidently assume that education will be the gainer by this honest and useful rivalry, and dismissing that dreadful incubus on all social improvement amongst us, the clamour of the unthinking, the complaints of the polemical, and the appreciation of the "partially educated," let us welcome all efforts, whether denominational or School Board, which aid to plough up the great heavy fallow field of ignorance and give to thousands of immortal beings the inestimable culture of instruction, the real and abiding blessings of a sound and useful education.

### Multum in Parvo; or Masonic Notes and Queries.

#### THE GRAND MISTRESS AND FREEMASONRY.

My attention has been directed to Dr. Swift's *Miscellanies of 1751* (Vol. 14, 2nd edit.) by Bro. W. R. Bainbridge, P.M. 721 and 1276, who has kindly forwarded the portion referred to.

Bro. Bainbridge has several times thus kindly obliged me. The MS. sent, however, is not quite suitable for publication at the present time, some of the language being very choice in its character, but it is of sufficient importance as a Masonic curiosity to be placed in the department of Notes and Queries.

It is entitled "A Letter from the Grand Mistress of the Female Freemasons to George Faulkner, Printer."

According to this letter Mr. Faulkner was selected as the printer of the supposed female Freemasons, and the writer proceeds to inform him that "our female lodge has the whole mystery as well as any lodge in Europe, with proper instructions in writing; and, what will seem more strange to you, without the least taint of perjury." A gentleman of this lady's acquaintance, it appears, was initiated one evening in a regular lodge, the members of which neglected to take a pledge from him of secrecy, but agreed to do so the next day, when the candidate was to attend, but he had decamped and revealed the whole of the ceremony to the favoured ladies, who there and then formed a "female lodge." What those secrets are the lady proceeds to communicate, and certainly the account is most trustworthy and correct in every particular as may be supposed. What matters it, if the report differs from what we know of Freemasonry? The anti-Masons have long ago settled the matter by virtually deciding that they, not we, are the judges.

The signs are most amusing, and the words (esoteric of course) are equally so. The grips too, are valuable for the uninitiated. The importance of the contribution may be gathered from the statement that "a Bee has, in all ages and nations, been the Grand Hieroglyphic of Masonry." . . . "What moderns Masons call a lodge was, for the above reasons, by antiquity called a Hive of Freemasons." When a new lodge is formed "for the same reason it is called Swarming."

The Guardian (a male evidently) of the female lodge is frequently referred to in terms of respect and even of awe, and the post of Deputy Guardian was at that time vacant. Whether it has since been filled or not we cannot say. The lady tells us that the "Freemasons' song" ("Come let us prepare," &c.) "was written by one Anderson, as our Guardian tells us," which will be news to many.

The letter is signed by Thalestris.

W. J. HUGHAN.

#### A MASONIC HERO.

Nearly all the papers in the colony have noticed in some shape or other the Masonic installation of Sir Donald M'Lean, which took place in Wellington last month, and each more or less complimented the Installing Master, Bro. J. Lazar, of Hokitika. It has fallen to the special correspondent of the "Hawke's Bay Herald," however, to enlarge upon the subject beyond the measure of others. He has been more than pleased, even captivated, with the "grey beard and glittering eye" of Westland's worthy representative on the occasion. The following is what he says of Westland's District Grand Master:—"Among the districts, however, which share the honours of the day, Westland bears the pre-eminence. She sent us one Mason, her District Grand Master, Mr. Lazar, who was more than a host in himself. To him were entrusted the lofty duties of Installing Officer, and it is hardly too much to say that if the civilised world had been ransacked it would not have been possible to find one to whom they could have been entrusted more worthily. It is no derogation to the honours accorded to Sir Donald M'Lean to say that Mr. Lazar, and not he, was the true hero of the day's proceedings. Mr. Lazar is the sort of Grand Master that we dream about, but hardly expect to see the like of in these modern days. Those who remember their first impressions on reading Coleridge's marvellous conception of the Ancient Mariner, with his grey beard and glittering eyes, can form some idea of Mr. Lazar's appearance. A man who would be striking any where, in the Grand Lodge, with all its imposing surroundings, his appearance of extreme old age—he is between 70 and 80—together with his gaunt and powerful frame, and his energy of voice and action, gave him the aspect rather of the presiding genius of the ancient Craft than of an ordinary mortal.

After the installation about an hour elapsed, and then came the banquet. Most of those who had been at the former also attended the latter. The two long tables extending the whole length of the Oddfellows' Hall, together with one across it at the top, were completely filled. Donald M'Lean occupied the chair, supported on his

right by Mr. Lazar, and on the left by Dr. Donald, Mr. Rolleston, Major Atkinson, Messrs. Stout, Bastings, Kentish M'Lean, Reynolds, and others of only local or only Masonic eminence, occupied the seats adjoining. The dinner was cold, and the price charged for it, £2. 2s. per head, was at any rate adequate; however, no one who was present, I feel sure, would willingly miss it if it were to come over again. Mr. Lazar was again better worth hearing and seeing than everything else put together. We then beheld our venerable guide and instructor throw aside his severity and enter more heartily than the youngest of us into the convivial festivities of the evening. The songs which he sang, and there were two or three of them (comic), brought the whole audience to their legs to shout their enthusiastic applause with waving glasses and deafening cheers. Vocal talent of no mean order was displayed by several of the brethren. The songs sung by Bro. Bastings, M.H.R., next to those of Mr. Lazar, attracted most admiration.—"West Coast Times."

#### THE PLATFORM OF FREEMASONRY.

The cardinal virtues of Masonry are Temperance, Fortitude, Prudence, and Justice. Each one of these constitutes a plank of equal importance in the Masonic platform. Securely dovetailed together after the plan of a wise architect and builder, and strengthened with the cement of love and unity, they form a structure not only strong, but enduring. With its four corners resting upon four imperishable stones, brotherly love, relief, truth, and charity, firmly planted upon the solid rock of fatherhood of God and brotherhood of man, it forms a foundation for the institution of Freemasonry that has stood the test of many centuries past, and that will endure till time shall be no more. It has needed no repairs in the past, does not need any in the present, and will never need any in the future.

Time but adds to its strength, and years to its durability. The waves of fanaticism break harmlessly over it, the winds of bigotry cannot shake it, nor the fires of intolerance destroy it. All these elements of discord and dissolution are powerless to accomplish its destruction.

Freemasonry has nothing to fear from its enemies without, so long as Masons are true to the noble principles which constitute its foundation, and which are found in every stone in this beautiful mystic temple, even up to the cap-stone itself. To be true to them, they must have a thorough knowledge of their import, and this information is essential to a proper discharge of their duties as Masons. In Operative Masonry no one can become a skilful workman who does not apply himself diligently during the term of his apprenticeship; and the same is equally true in Speculative Masonry. Masons must learn Masonry before they properly practice it themselves or teach it to others. This can not be done in a day, a month, or a year, but years of study are necessary. Some learn the ritual quickly, and think that is all there is of it. Others go through without learning anything at all. A few only ever become well-informed Masons. In this lack of Masonic knowledge among so large a portion of the membership lies the greatest danger to the institution itself. They are in a position to do it much greater harm than those who assail it from without. Once inside, they become an element of weakness, for they are just as liable to go wrong as right. They have never learned how to observe the cardinal virtues of Masonry, or to practise the tenets of their profession. They are apt to think the platform needs some changes or repairs, and imagine themselves competent to furnish the plans. Some seem to think the temperance plank of more importance than all the rest, and are ready to sacrifice prudence and justice in their efforts to enlarge its dimensions. Brotherly love and charity are rolled out from under it, leaving it to topple and break to pieces. The beautiful structure, contrived by wisdom, constructed by strength, and adorned by beauty, in their hands becomes a shapeless mass, with scarcely a trace of its former grandeur.

#### A NOVELTY IN EVENING ENTERTAINMENTS.

Probably in no section of any Masonic division in the United Kingdom do entertainments in the shape of picnics, garden parties, balls, concerts, &c., exist more largely than in the Liverpool portion of West Lancashire, and in connection with these fêtes there are several worthy brethren who specially distinguish themselves in connection with arrangements, organisation, and successful carrying out. The ladies of these Masonic "lords" have observed their proceedings, discovered weaknesses and flaws in the working out of the pleasure-making schemes, and recently they determined to show their stronger-minded partners and friends "how the thing ought to be done." The ladies figuratively put their heads together, and after this combination of all that is "great and good" they appointed an excellent executive committee from amongst their own number, elected a Chairwoman, Vice-Chairwoman, Secretary, Treasurer, Mistress of Ceremonies, and vigorously set about getting up "our ladies'" first annual garden party and bal al-fresco. After many anxious meetings of the fair ones, considerable cogitation, and the display of super-excellent generalship, the result of their efforts was experienced on Wednesday evening, the 13th inst., at Durham Hall, Bootle, near Liverpool, the residence of Bro. R. Brown, the much valued Honorary Secretary of the West Lancashire Masonic Educational Institution, who kindly threw his house and grounds open for the special occasion. The result of the ladies' efforts was eminently satisfactory. No better place for the purpose could have been selected, and all the male guests (the great majority of whom were Masons and "veterans" in getting up entertainments) were loud in their praises of the ingenuity and originality shown in connection with "Our Ladies'" first Garden Party. Inside the hall the splendid suite of rooms was utilised to the

greatest advantage, there being supper, lounging, dancing, cards, smoking, and nearly every variety of rooms, some gaily festooned with flags, enlivened with evergreens, and generally decorated in the best taste. Outside the hall there was a perfect fairy scene. Myriads of many-coloured Chinese lanterns were hung amongst the trees and round the balconies, while flags floated bravely in the breeze, and the whole of the striking picture was lit up with more than noon-tide brilliancy by means of the lime-light; when the dancers, in their gay dresses, moved blithesomely in the mazy dance on the green, under trees, and amid the many-coloured lanterns, the lime-light in the meantime being brought to bear on the picture, the ensemble was of the most picturesque and charming description. Nor were "our ladies" unmindful of the necessary "creature comforts." The party began to arrive about four o'clock, and at five tea was served on the lawn. Then there were dancing and amusements till eleven o'clock, when a magnificent supper was served under the direction of Mrs. Eve, one of the executive, whose husband (Bro. Eve) is so well known as a public caterer of first rank. Mrs. Brown (wife of Bro. Brown), as chairwoman, presided at the head of the table, and delivered a very neat and pointed speech in proposing the toasts to "The Gentleman and Ladies." Bro. W. Doyle, P.P.G.S.D.; Bro. W. Coates, 1356 and 1609; and Bro. G. Hutchin, W.M., 241, were called upon to respond for the toast of "The Gentlemen." "The Ladies," was responded to by Mrs. Barton; and then Mrs. Brown gave "The Ladies' Committee," affording Mrs. Eve, Mrs. Firth, Mrs. Douglas, and Mrs. Morrison an opportunity of displaying the natural grace and eloquence with which Nature has endowed them. Thus the hours passed pleasantly away, the gentlemen thoroughly enjoying the extremely pithy and pointed speeches of their "better halves." Then there were more dancing and kindred amusements, soup at a later hour, and 'busses conveyed the jolly party to town at an early hour. The whole entertainment proved a great success, and "our ladies" clearly demonstrated that they are quite equal to the "lords of creation" in carrying out garden parties and al-fresco balls.

#### WEST YORKSHIRE.

The following notice has been issued in Leeds:—

"Leeds, September 15th, 1876.—Dear Sir and Brother, —You are respectfully requested to attend a meeting of the Masters, Past Masters, and Wardens of the Leeds lodges, to be held at the Masonic Hall, Great George's-street, on Tuesday, the 19th inst., at seven o'clock in the evening, to take into consideration the desirability of forming a 'Charity Fund,' similar to those in existence in East and West Lancashire. Bro. Hardon, who has taken an active interest in the formation of the Lancashire Funds, has kindly promised to attend and give any information and explanation that may be required.—James Walker, W.M. 289; James Bedford, W.M. 304; J. C. Malcolm, W.M. 306; C. G. Cooper, W.M. 1042; Wm. Fleming, W.M. 1211; Wm. Glover, W.M. 1221; Rd. Akroyd, W.M. 1331."

BRO. EMRA HOLMES' NEW BOOK OF TALES, POEMS, AND MASONIC PAPERS. — One or two of our London contemporaries, notably the "Civilian," the special and clever representative of the Civil Service, the "Freemason," "Masonic Magazine," &c., and several of the leading provincial papers at Sunderland, Hartlepool, Lowestoft, Bristol, Ipswich, Colchester, and Boston, and, we believe, also at Peterborough, Durham, Scarbro', Birmingham, Harwich, Darlington, Seaham, Stockton, Middlesbro', and other places, have favourably noticed the proposed publication of Bro. Emra Holmes' new book. The "Bristol Times" of the 29th ult., in welcoming the work, states that Bro. Holmes is the son of the late Mr. Marcus Holmes, a very well-known Bristol artist, and his mother is still remembered as the authoress of "Scenes in our Parish." Bro. Markham Tweddell, who edits the work, is author of "Shakespeare and his Times," "The Bards and Authors of Cleveland and South Durham," "The History of the Stockton and Darlington Railway," "The People's History of Cleveland," and other well-known antiquarian tomes and works of practical utility. Amongst the latest subscribers to the little book are Lord Leigh, the Marquis of Bristol, and Lord Cottesloe, better known as Sir Thomas Freemantle, the late respected chairman of the Board of Customs. The price to subscribers only will be 2s. 6d.—"Woodbridge Reporter."

The Mayor of Margate has, let us hope, been maligned. The "Thanet Guardian" contains a statement which seems incredible, accustomed as we are to magisterial eccentricities. The Watch Committee met to appoint a Superintendent of Police. There were six applicants, and, says the "Guardian," "We have been informed that each candidate was asked whether he was a Freemason, and that, on one answering in the affirmative, the Mayor stated that the answer was fatal to his candidature." Can this be true? Is it possible that even if the Mayor could be cad enough to act in such a 'fashion, there was no man on the Watch Committee with the courage to protest against such an outrage? If it is true, one would be curious to know how far the Mayor of Margate carries his silly prejudice against a noble, philanthropic Order? Would he regard the fact of the Prince of Wales being Grand Master as fatal to his righteous claims to the Crown?—"Funny Folks."

The fees paid on the registration of trade marks were £1957 3s. in the year ended the 31st of March last.

GAS superseded in day time, and daylight reflected in dark rooms. Health, comfort, and economy promoted by adopting Chappuis' Patent Daylight Reflectors. Manufactory, 69, Fleet-street, London.

**SOUTH AFRICAN INTERNATIONAL EXHIBITION, 1877.**—An International Exhibition will be held in Cape Town in 1877, in a building to be erected for the purpose, by consent of the Colonial Government. It will include manufactures of all kinds. The date fixed for the opening is Feb. 15, and everything intended for the Exhibition must be shipped from London not later than during the first week in December, 1876. Intending exhibitors should communicate immediately with Mr. Edmund Johnson, Commissaire Délégué, at the European Central Offices of the Exhibition, 3, Castle Street, Holborn, London. The Exhibition will be arranged in the following classes:—Class 1.—Alimentation. Class 2.—Chemicals, perfumery, medicines, and surgical appliances. Class 3.—Furniture. Class 4.—Fabrics, clothing, watches, jewellery, ornaments, precious stones. Class 5.—Means of transport, travelling equipments, harness, saddlery, &c. Class 6.—Hardware, edge tools, cutlery, metal work of all kinds. Class 7.—Machinery, materials, and construction. Class 8.—Agricultural, &c. Class 9.—Science and education. Class 10.—Miscellaneous.

**METROPOLITAN MASONIC MEETINGS.**  
For the Week ending Friday, September 29, 1876.

The Editor will be glad to receive notice from Secretaries of Craft Lodges, Royal Arch Chapters, Mark Lodges, Preceptories, Conclaves, &c., of any change in place or time of meeting.

**SATURDAY, SEPTEMBER 23.**

Lodge 1541, Alexandra Palace, A.P., Muswell Hill.

**LODGES OF INSTRUCTION.**

Lily, Greyhound, Richmond.  
Manchester, 77, London-st., Fitzroy-square.  
Star, Marquis of Granby, New Cross-rd.

**MONDAY, SEPTEMBER 25.**

Lodge 79, Pythagorean, Ship Hot., Greenwich.

**LODGES OF INSTRUCTION.**

Prince Leopold, Lord Stanley Tav., Kingsland.  
Strong Man, Jerusalem Tav., St. John's Gate.  
Sincerity, Railway Tav., Fenchurch-st. Station.  
Camden, Stanhope Arms, Up. James-st., Camden To.  
Eastern, Royal Hot., Mile-end-road.  
St. James's Union, Union Tav., Air-st., Regent-st.  
Wellington, White Swan, Deptford.  
Perfect Ashlar, Victoria Tav., Lower-rd., Rotherhithe.  
Sydney, White Hart Ho., Church-rd., Upper Norwood.  
Marquis of Ripon, Pembury Tav., Amherst-rd., Hackney.

**TUESDAY, SEPTEMBER 26.**

Lodge 141, Faith, Anderton's Hot., Fleet-st.  
" 186, Industry, M.H., Masons' Avenue.  
" 1158, Southern Star, Montpellier Tav., Walworth.  
" 1441, Ivy, Surrey M.H.

**LODGES OF INSTRUCTION.**

Metropolitan, 269, Pentonville-rd.  
Yarborough, Green Dragon, Stepney.  
Domestic, Surrey M.H., Camberwell New-road.  
Faith, 2, Westminster Chambers, Victoria-st.  
Prince Fredk. Wm., Lord's Hot., St. John's Wood.  
Dalhousie, King Edward, Triangle, Hackney.  
Prosperity, 1, Camomile-st., Bishopsgate.  
St. Marylebone, British Stores Tav., St. John's Wood.  
Constitutional, Wheatheaf Hot., Hand-court, Holborn.  
Israel, Rising Sun Tav., Globe Road.  
Royal Arthur, Prince's Head, York-road, Battersea.  
Beacontree, Red Lion, Leytonstone.  
Metropolitan Chapter, Jamaica Coffee Ho., Cornhill.  
Excelsior, Commercial Dock Tav., Rotherhithe.  
St. John of Wapping, Gun Hot., High-st., Wapping.

**WEDNESDAY, SEPTEMBER 27.**

Lodge 507, United Pilgrims, Surrey M.H., Camberwell.  
" 753, Prince Fredk. Wm., 7, Queen's Ter., N.W.  
" 754, High Cross, Seven Sisters' Tav., Tottenham.  
" 808, Temperance-in-the-East, Newby-pl., Poplar.  
" 1056, Victoria, Anderton's Hot., Fleet-st.  
Chap. 820, Lily of Richmond, Greyhound, Richmond.  
" 907, Royal Albert, White Hart, Abchurch-lane.  
R.C.C., St. Andrews, Regent M.S., 68, Regent-st., W.

**LODGES OF INSTRUCTION.**

Confidence, M.H., Basinghall-st.  
Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.  
Pythagorean, Prince of Orange, Greenwich.  
New Concord, Rosemary Branch Tav., Hoxton.  
Royal Union, Horse and Groom, Winsley-st., Oxford-st.  
Peckham, Maismore Arms, Park-road, Peckham.  
Stanhope, Thicket Hot., Anerley.  
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.  
Southwark, Southwark Park Tav., Southwark Park.  
Duke of Connaught, Havelock Tav., Dalston, E.  
United Strength, Grafton Arms, Kentish-town.  
Islington, Crown and Cushion, London Wall.  
Whittington, Black Bull Tav., Holborn.  
Lewis, King's Arms Hot., Wood Green.

**THURSDAY, SEPTEMBER 28.**

Gen. Com. Girls' School, at 4.  
Lodge 65, Prosperity, Guildhall Tav., Gresham-st.  
" 141, Faith, Anderton's Hot., Fleet-st.  
" 766, William Preston, Terminus Hot., Cannon-st.  
" 1421, Langthorne, Swan Hot., Stratford.  
" 1524, Duke of Connaught, Pownall-rd., Haggerston.  
Mark Lodge 18, Northumberland.

**LODGES OF INSTRUCTION.**

Egyptian, Hercules Tav., Leadenhall-st.  
Fidelity, Yorkshire Grey, London-st., W.  
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.  
Temperance in the East, Catherine-st., Poplar.  
Ebury, 12, Ponsonby-st., Milbank.  
Highgate, Bull and Gate, Kentish-town.  
The Great City, 111, Cheapside.  
High Cross, Coach & Horses, High-road, Tottenham.  
alsbury, Union Tav., Air-st., Regent-st.  
ince Frederick William Chapter, St. John's Wood.  
uthern Star, Crown Hot., Blackfriars-rd.

**FRIDAY, SEPTEMBER 29.**

**LODGES OF INSTRUCTION.**

Union Waterloo, Thomas-st., Woolwich.  
Robert Burns, Union Tav., Air-st., Regent-st.  
Belgrave, Lyceum Tav., 354, Strand.  
Unions Emulation (for M.M.'s), F.M.H.  
Temperance, Victoria Tav., Victoria-road, Deptford.  
Clapton, White Hart, Clapton.  
Metropolitan, Portugal Hot., Fleet-st.  
Westbourne, Horse & Groom, Winsley-st., Oxford-st.  
United Pilgrims, Surrey M.H., Camberwell New-road.  
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.  
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.  
Doric, Earl Grey Tav., Mile-end-road.  
Burgoyne, Grafton Arms, Prince of Wales's-road, N.W.  
St. Luke's, White Hart, King's-rd., Chelsea.  
Chigwell, Bald-faced Stag Hot., Buckhurst-hill.  
Burdett Courts, Approach Tav., Victoria Park.  
Royal Standard, Finsbury Park Tav., Holloway.  
Ranelagh, Clarendon Hot., Hammersmith.  
Pythagorean Chapter, Prince of Orange, Greenwich-rd.  
Stability, Guildhall Tav., Gresham-st.

**MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.**

For the Week ending Saturday, September 30, 1876.

**MONDAY, SEPTEMBER 25.**

Lodge 148, Lights, M. Rooms, Warrington.

Derby L. of I., M.H., Liverpool.

**TUESDAY, SEPTEMBER 26.**

Lodge 1393, Hamer, M.H., Liverpool.

" 1609, Dramatic, M.H., Liverpool.

Chap. 721, Grosvenor M.R., Liverpool.

" 1094, Temple, M.H., Liverpool.

Merchants' L. of I., M.H., Liverpool.

Mark Lodge 11, Joppa, M.R., Berkenhead.

**WEDNESDAY, SEPTEMBER 27.**

Lodge 32, St. George's, Adelphi Hot., Liverpool.

" 86, Loyalty, M.H., Prescott.

" 220, Harmony, Garston Hot., Garston.

" 484, Faith, Gerard's Arms, Ashton-in-Makerfield.

" 580, Harmony, Wheatheaf, Ormskirk.

" 724, Derby, M.H., Liverpool.

" 758, Ellesmere, M.H., Runcorn.

Neptune L. of I., M.H., Liverpool.

Chap. 1052, Callender, Pub. H., Rusholme.

**THURSDAY, SEPTEMBER 28.**

Lodge 594, Downshire, M.H., Liverpool.

" 950, Hesketh, Royal Hot., Fleetwood.

" 1032, Townley Parker, Howard's A., Whit-le-Sprng.

" 1070, Starkie, Black Horse Hot., Kirkham.

" 1393, Fermor, M.H., Southport.

Chap. 292, Liverpool, M.H., Liverpool.

" 1086, Walton, St. Lawrence's School, Kirkdale.

**MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.**

For the Week ending Saturday, September 30, 1876.

All the Meetings take place at Eight o'clock.

**MONDAY, SEPTEMBER 25.**

Lodge 103, Union & Crown, 30, Hope-st., Glasgow.

" 219, Star, 12, Trongate, Glasgow.

" 292, St. John, Bishop-st., Rothesay.

" 362, St. Clair, 25, Robertson-st., Glasgow.

" 541, Marie Stuart, M.H., Crosshill.

Chap. 122, Thetis, 35, St. James-st., S.S., Glasgow.

**TUESDAY, SEPTEMBER 26.**

Lodge 413, Athole, 213, Buchanan-st., Glasgow.

" 419, Neptune, 35, St. James-st., S.S., Glasgow.

" 426, Prince of Wales, M.H., Renfrew.

" 543, St. John, M.H., Dalmuir.

" 579, St. Bryde, M.H., Uddingstone.

Chap. 67, Cathedral, 22, Struthers-st., Glasgow.

**WEDNESDAY, SEPTEMBER 27.**

Lodge 505, Burns St. Mary, Commercial Inn, Hurlford.

" 510, Maryhill, M.H., Main-st., Maryhill.

Chap. 73, Caledonian of Unity, 213, Buchanan-st.

**THURSDAY, SEPTEMBER 28.**

Lodge 167, Free Operative, M.H., Biggar.

" 570, Kenmuir, Balgray Hall, Springburn.

Chap. 117, Govan, Portland Buildings, Govan.

**FRIDAY, SEPTEMBER 29.**

Lodge 51, London Kilwinning, Com. Hot, Newmilns.

" 118, St. Bride, M.H., Douglas.

" 125, St. James, Masons' Arms, Newton Ayr.

" 153, Royal Arch, Cogan-st., Pollokshaws.

" 195, St. John R.A., Lennox Arms, Campsie.

" 199, St. Andrew, M.H., Cumbernauld.

" 236, St. John, Wilsontown Iron Works, M.H., Forth.

" 244, Union, Black Bull Inn, Stonehouse.

" 347, St. John Operative, M.H., Rutherglen.

Chap. 79, Commercial, 30, Hope-st., Glasgow.

**SATURDAY, SEPTEMBER 30.**

Lodge 28, St. John, Black Bull Inn, Kirkintilloch.

**MASONIC MEETINGS IN EDINBURGH AND VICINITY.**

For the Week ending Saturday, September 30, 1876.

**MONDAY, SEPTEMBER 25.**

Lodge 349, St. Clair, F.M.H., 98, George-st.

**TUESDAY, SEPTEMBER 26.**

Lodge 151, Defensive Band, Alexandra Hall, Cockburn-st.

Chap. 40, Naval and Military, F.M.H., 98, George-st.

**WEDNESDAY, SEPTEMBER 27.**

Lodge 112, St. John, Royal Hot., Musselburgh.

**THURSDAY, SEPTEMBER 28.**

Lodge 392, Caledonian, F.M.H., 98, George-st.

**FRIDAY, SEPTEMBER 29.**

Lodge 223, Trafalgar, 54, Bernard-st., Leith.

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