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A "COUNCIL of RITES" for ENGLAND.

BY BRO. WILLIAM JAMES HUGHAN,
Provincial Grand Secretary for Cornwall, &c.

After reading the able leading article in THE FREEMASON for February 12th, we have been led to consider the question as to whether a "Council of Rites" would not be found workable in this country. It has certainly answered well in Ireland, and, to a more limited extent, in Scotland. In the latter country, the Grand Lodge recognizes the three Craft degrees alone, including the Mark. The Grand Chapter gathers under its wing the degrees of Mark Master, Past Master, and Excellent Master, and requires them to be taken before the Royal Arch degree, which in turn is a pre-requisite for Knight Templary. This same Grand Chapter issues warrants to work the Royal Ark Mariner and the Red Cross degrees. The "Royal Order" must be joined before a candidate can be received into the degrees of the Ancient and Accepted Rite, and thus there is a gradation acknowledged throughout, and all the degrees, excepting the Mark, are kept apart from the Craft.

In Ireland, the Grand Lodge displays much more system, and has developed, within the last few years, a most excellent method whereby to regulate and control all the degrees beyond the third. The Constitutions provide for the members not being permitted to wear any jewel, medal or device belonging to any order or degree beyond that of Master Mason (in which, however, the jewel of a P.M. of a lodge is included) in the Grand Lodge, and strictly prohibit as unlawful all assemblies of Freemasons in Ireland, under any title whatever purporting to be Masonic, not held by virtue of a warrant or constitution from Grand Lodge, or from one of the other Masonic bodies recognised by and acting in unison with it. The degrees above the third are under the authority of the Grand Royal Arch Chapter (the Mark and Royal Arch degrees with the "Veils"), the Grand Encampment of High Knights Templar (for the degrees of Knight of the Sword, Knight of the East, Knight of the East and West, Knight Templar, and Knight of Malta), and the Grand Council of Rites with the Supreme Council for the Ancient and Accepted Rite. Brethren excluded, suspended or restored by either of these Grand bodies, are, on the case being communicated to the Grand Lodge of Ireland, excluded, suspended or restored, as the case may be; and brethren excluded, suspended or restored by Grand Lodge are also

similarly treated by the other Grand bodies, as also the same action being taken by either, the remainder are reciprocally affected, and act in unison *without further enquiry or investigation*. The Grand Master for the time being, if a Royal Arch Mason and Knight Templar, is *ex officio* chief among Royal Arch Masons and Knights Templar in Ireland; and the present Grand Master is *de jure* Sovereign of the Council of Rites. The Constitutions also provide for the tying of the several lodges, chapters and encampments being performed by the Tyler and the Asst. Tyler to the Grand Lodge, who are paid by a fixed salary, and on no account by fees from these respective bodies. In the several meetings of these authorities for each of the rites only the clothing and jewels pertaining to their degrees and ceremonies are allowed to be worn.

The following is the gradation adopted under the Irish system:—

1. The Apprentice. Fellow Craft. Master Mason. Past Master. Mark Master. Royal Arch. Knight of the Sword. Knight of the East. Knight of the East & West. High Knight Templar. Knight of Malta.	2. Rose Croix. Knights K. H. Chevaliers du Soleil. Grand I.I. Commanders. Princes of the Royal Secret. Grand Inspectors General.	3. Grand Lodge of Ireland. Grand Chapter. Grand Conclave. Supreme Grand Council, &c.	4. Fees are payable to Grand Lodge of Ireland for admittance into a Dublin Chapter or Encampment.
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The qualifications for the second Rite are, for a Master Mason, a registered Master Mason; and for the Royal Arch, six months as a Master Mason; and a *unanimous* ballot. For the third series of the degrees, registration for two years as a Master Mason, and six months as a Royal Arch Mason, and also a *unanimous* ballot.

For the last rite, most stringent regulations are adopted, and indeed more rules are laid down respecting the Rose Croix and the other "hautes grades" than we know of under any other similarly constituted authority. The degree of Prince, or Rose Croix Mason, cannot be conferred on any brother who has not obtained all the previous degrees, from the Entered Apprentice to the Knight of Malta, and professes the Christian religion. Besides these indispensable conditions, the following are also deemed essential without a special dispensation, viz.: Each candidate must have attained the age of thirty-three years, have been registered as a Master Mason for seven years, and have been a Master of a Craft Lodge for six months at least.

These pre-requisites having been complied with, the names have also to pass a unanimous ballot of the Chapter, and be accepted by the Council of Rites. Hence the Rose Croix degree is valued more highly in Ireland than anywhere else, as it is not to be obtained, as in England, by brethren who are not old enough Masons to become members of the Royal Arch.

Seeing the evident utility of the Irish organisation, what is to prevent another such being formed in England, apart from the jurisdiction of the Grand Lodge and the sphere of Craft Masonry. So many independent Grand Bodies in this country involve an unnecessary and large outlay of time and money, and after all do not answer the purposes for which they are created. We surely do not require no less than five different Grand Masters and sets of Grand Officers beyond the third degree? We are persuaded that before long, the importance of this question will be forced upon the attention of the supporters of these degrees, and a new and improved system, founded upon a reciprocal treaty between the authorities working the Mark, Royal

Arch, Red Cross of Rome and Constantine, Knights Templar and Malta, and the Ancient and Accepted Rite, will be inaugurated and adopted by the unanimous desire of the various Rites. Let it be decided which is to be considered the last in the series, and have the remainder placed in their acknowledged order, beginning with the Mark degree, and requiring certain time to elapse between each, and in no case to allow of either being omitted to take others beyond, and also to allow of no degrees being worked but those admitted into the recognised number by the members of the united system.

We draw attention to these hurriedly expressed views, and plead their importance as an excuse for their examination now.

LEAVES FROM MY LIBRARY.

BY MARMADUKE MAKEPEACE.

(Continued from page 86.)

The next extract I shall give from this singular work describes a visit of Alameda, "the page of Eral," to the dwelling-place of his mysterious protectress, Ipsiboe, the heroine of the tale:—

He descended the mountain, on the summit of which the Castle of Aiguemar was built. The sky was full of stars, but thick clouds scudded rapidly over its surface; and a west wind blowing strongly now cleared the firmament, and now overspread it with clouds.

During the five years of Ipsiboe's absence, the page of Eral had not visited the marsh of St. Chrisogone. The road, obstructed by shrubs and intersected by brooks, had become almost impracticable; and a white fog rising from the stagnant waters prevented his seeing either the path or the surrounding objects.

The superstitious inhabitants of the canton believed this damp valley was peopled by malevolent spirits, and that the marsh lights which appeared so often to passengers were perfidious enchanters who sought to lead them to precipices. Alameda had often heard stories of grey spectres, seen through the fog. He had listened a thousand times to descriptions of the *dracs*, the scorpions, the *terrasques*, and the basilisks, who suddenly reared their monstrous heads from the thick deros.* He recollected all the conjectures which had been formed in consequence of the strange manners of Ipsiboe—her mysterious doings, her inexplicable mode of living—and a sort of indefinite alarm took possession of him.

A biting wind blew from the cold waters. The shrill cry of the lake birds, the murmuring of the waters and the wind among the rushes and against the rough shore, sounded like groans. The Orphan listened to these mournful sounds; the desert spot in which he stood, the obscurity which surrounded him, and the freezing vapour which stiffened his limbs, combined to dissipate his habitual gaiety, and a feeling of bitterness prevailed. Foul exhalations, plaintive sounds, and a doubtful light, formed around him a phantasmagoric region, and he would have been little surprised at seeing an apparition in the midst of it.

Striving to surmount these evil influences—"No," said Alameda, internally, "this extraordinary scene shall not divert my reason. Ipsiboe employs no cabalistic art. I know her sentiments; I have received her wise advice; and never did purer morals, or sounder Christian maxims, proceed from more noble lips. She has been as a mother to me, and I ought to respect all she does."

He drew near Ipsiboe's dwelling, which he now began to perceive through the thick mist. It was an octagonal building, composed of stones and bricks, and presenting the most sombre appearance. An iron grate formed the door, and made it look like a frightful prison. The walls were covered with hieroglyphic characters, the figures of the Zodiac and Egyptian symbols. There were no other windows than loopholes; and on the roof, upon a large platform, stood a small wooden tower, open at the top, and surrounded with glazed windows. In this kind of observatory, which was always lightened at night, Ipsiboe, according to common fame, studied astrology, and composed magical philtres.

(*) It was at the period that the Inquisition had its origin, when the tales of the sorcerers and fairies began to prevail. The Troubadour, William IX. Count of Poitou, who died in 1272, is the oldest author who speaks of fairies. (Papon: Hist. de Prov. t. ii. p. 352, c. 62.) See also Otia Imper. cap. 85, by Guillaume de Tilbert, relative to the *drac*, a magician, and the *terrasque*, a serpent of the leviathan genus, which inhabits the Rhone, and feeds on human flesh.

The building, it was said, had formerly been erected by a troop of gipsies who had established themselves there. From this point of meeting, the wandering tribe, consisting of vagabonds of every age and of both sexes, spread themselves all over the province. They called themselves *Bohemians*; and carrying on a traffic with their songs, their prophecies, their elixirs, and their false miracles, they levied an annual tax upon the public credulity.

By degrees this wild colony had become too numerous, and had dispersed; one family only remained in the morass, and at length but one person, who was called Ariparia. This gipsy, who was of a most hideous appearance, had so terrified the neighbourhood by her witchcrafts, that the valley of St. Chrisogone was regarded as a sort of infernal abode, which the peasantry dreaded to approach. A part of the neighbouring village had even been abandoned, when Ariparia suddenly disappeared. Some persons believed that the evil one had seized his prey; others said she still resided at St. Chrisogone, but was become invisible: one inhabitant of the canton only insisted that during a great storm she had fallen into one of the pools of the marsh and was drowned.

About ten years after this event a strange female came to establish herself in the dwelling of the gipsies—it was Ipsiboë. The former panic was then renewed in the villages. It was in vain that the stranger employed herself in benevolent offices; her extraordinary physiognomy, her mysterious way of living, her extravagant dress, her declamatory style of speaking, her religious extacies, her chemical skill, everything connected with her seemed suspicious.

Notwithstanding all this she was humane and feeling, pious even to fanaticism, and abhorred sorcery.

She succeeded after some time in making herself respected by the common people; but although her goodness was known, she continued to be in some degree feared.

Alamède was now very near to the enchanted dwelling, when a confused sound of voices fell upon his ear. He had believed himself to be in a wild solitude, where no foot but Ipsiboë's would dare to tread the unhealthy sod. Judge then his surprise at the scene which was presented to his view. The grate of the magic edifice opened its iron leaves, and a number of men armed with swords, clothed in dark brown habits and all masked, ranged themselves along the outer walls. They bore in their hands long torches, the blue flame of which obscured by the smoke and fog made them now appear gigantic, and now entirely concealed their forms. Sometimes the black outline of their forms was relieved by the red wall of the building, and the mysterious guard looked then like dark spirits wandering beneath the fires of the gloomy Tenaros.

Ipsiboë approached the entrance gate, and the men without bowed respectfully before her. A remarkable personage accompanied her, bearing the costume of a Grand Master of the Knights Templars. (b) A white cloak embroidered with the cross of the Order was thrown over his steel hauberk; the visor of his casque was raised. His features were regular, but without that expression of calmness which belongs properly to rank; his stern glance was uneasy and inquisitive; his slow and measured step had in it somewhat of uncertainty and agitation. He excited at once respect and distrust, veneration and fear. Although he was of an advanced age, he appeared still in possession of his vigour. His haughty and imposing deportment denoted high birth, and his general appearance showed that he was accustomed to command.

Alamède cast but a hasty glance upon this stranger; and then all his attention was fixed upon the Lady of St. Chrisogone. She held the Templar by one hand, and her eyes were raised to Heaven with an expression of mournful enthusiasm. His figure was noble and majestic; but, too entirely absorbed with her exalted projects to descend to consider the modes and habits of the times, she scorned all frivolous cares, and her dress appeared strange even to extravagance. Her lofty imagination kept her ever aloof from the usual customs of life; and by her eloquent language and her singular manners, her admirable conceptions and her wild independence, she presented by turns, and sometimes even at the same moment, an uncommon mixture of the sublime and the ridiculous.

The Lady of St. Chrisogone was dressed in a robe of yellow with buttons of metal; it was open, flowing, and trimmed with black fur, and resembled in its shape the large cassocks worn in the East. A band of black woollen, destined for a girdle, hung loosely over two ample pockets fastened to her sides. A corset of goat's skin covered her bosom; a part of her tresses hung down upon her forehead.

(b) The celebrated Orders of the Templars, and the Religious Knights of St. John of Jerusalem, were founded under the reign of the first Raymond Berenger. *Bouche: Hist. de Prov. t. i. p. 252.*

The rest of her jet black locks were bound up in a piece of white serge, which fell between her eyes, and there suspended a golden acorn. A long narrow veil was thrown over her shoulders in the form of a shawl, and gathered up without art or care, varied its forms at every moment as wildly as Ipsiboë changed her discourse.

Her features, irregular and almost repulsive, reminded the spectator, at the first sight, of those fatal sisters whom the descendants of Odin, in the realms of Scandinavia, called the Valkyri; and yet her noble physiognomy had an indescribable attraction, a secret power which subdued the sense and fascinated the gaze. There was a solemn and religious mystery in her voice which captivated, astonished, and seduced; its magic was such that the stranger who heard her thought he was listening to wondrous revelations, while she was only uttering incoherent phrases.

Whether she spoke or was silent, she was thought an oracle; whether in action or in repose, she seemed to be a superior person. Of the plainest matter she made an enigma, and of the most confused representation the clearest picture. Owing to her inexplicable nature, whatever she thought, related, expected, or proposed, though the most simple thing imaginable, became a world of mystery. Her eloquent and figurative language had a prophetic and august air; but by an unhappy contrast, her gestures were so multiplied and so strange that they appeared to be convulsive, like the movements of a worm which had been cut in halves.

Why had she chosen this lone dwelling? It could not be because she was pursued by powerful foes that she had fled to this inaccessible retreat; for she inhabited it but little, she received numerous visitors, and took so few precautions that she seemed to fear nothing. It was as little of a solitude as of a hiding-place.

Her plans and herself were equally mysterious. It should seem, from her relations with the highest persons in the kingdom, that she was charged with the destinies of Provence. She appeared to possess the clue of all the combinations, the projects, and the attempts, which abounded at this period of trouble and division; of dark plots and open insurrections; of political systems and religious establishments. By a sort of ill-fortune, however, her views were so extensive, her connections so universal, her speech so unintelligible, her conduct so contradictory, that she often bewildered herself in the labyrinth of her ideas and her intentions.

(To be continued.)

BROTHER T. A. ADAMS' BALL.

The annual Masonic subscription ball of this estimable brother was held at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 23rd inst., and was numerously attended, about 300 ladies and gentlemen being present, amongst whom we noticed Bros. Adams, Boyd, Gilbert, Wentworth Little, Codner, Loewenstark, Roebuck, West Smith, Nash, Banks, Norris, Coulton, Webb, G. Webb, Scott, with their ladies and friends.

Dancing commenced at half-past nine o'clock precisely, and was kept up with great spirit till half-past twelve o'clock, when the company adjourned to the supper-room. Bro. Gilbert, P.M., Polish National Lodge, No. 534, who had been nominated as Chairman, and to whose exertions much of the success of the ball is due, being unfortunately hoarse from a severe cold, Bro. R. Wentworth Little was requested to propose the usual toasts, which were given briefly but effectively; Bro. Waters of the Tavern acting ably as the toast-master. The first toast was "The Queen, coupled with the Craft," the second "The Ladies, conjoined with the name of Bro. Codner," who responded in a very pleasing and humorous manner, and the third was "The health of Bro. Adams," for which that worthy brother returned thanks in appropriate terms. The company then returned to the ball-room, and paid their homage to Terpsichore until the small hours of the morning, when all separated delighted with the music, the dancing, and the entire proceedings of the evening.

The New Vade Mecum (invented and manufactured by Charles H. Vincent, optician, of 23, Windsor-street, Liverpool) consists of a telescope well adapted for tourists, &c., to which is added an excellent microscope of great power and first-class definition, quite equal to others sold at ten times the price. Wonderful as it may seem, the price of this ingenious combination is only 3s. 6d., and Mr. Vincent sends it (carriage free) anywhere, with printed directions, upon receipt of post-office order or stamps to the amount of 3s. 6d.—[Adv't.]

ANCIENT AND MODERN MYSTERIES.

By BRO. ROBERT WENTWORTH LITTLE,

Provincial Grand Secretary, Middlesex; President of the London Literary Union; Editor of "The Rosicrucian," &c.

(Continued from page 85.)

The popular work which I now propose to examine, namely "Secret Societies of the Middle Ages," in reality embraces the history of only three associations, although many others of minor importance existed during the same period. The various facts which have been collected by the author respecting the origin and progress of these societies, are extremely interesting to the general student, and especially instructive to members of the Masonic fraternity. I do not of course for a moment pretend to assert that there is any similarity between the secret doctrines or customs of the Assassins, and the beneficent morals of Freemasonry, but at the same time I hold that the ephemeral and blood-stained career of such mysterious sects is the greatest foil to the beauties developed in the rites of our pure and peaceful Order. It is of course well-known that Freemasonry does not profess to accomplish political ends, and we can therefore only wonder at the oft-quoted instance of the German philosopher who, when informed by the Master, at his initiation, that Freemasonry was not a conspiracy against religion or the state, exclaimed dolefully, "I wish it were, then there would be a real secret in it." Poor Lessing! blind to the spiritual tendencies of the institution, he viewed it as a vulgar machine for effecting tangible results.

A portion of the preface of the book now before me will bear perusal and consideration, and will prepare the reader for a few extracts from pages which however peculiar are sufficiently instructive to repay a more critical perusal:—

The ancient world presents one secret society of a professedly political character—that of the Pythagoreans. Of religious ones it might be expected to yield a rich harvest to the enquirer, when we call to mind all that has been written in ancient and modern times concerning the celebrated mysteries. But the original Grecian mysteries, such as those of Eleusis, appear to have been nothing more than public services of the gods, with some peculiar ceremonies performed at the charge of the state, and presided over by the magistrates, in which there were no secrets communicated to the initiated, no revelation of knowledge beyond that which was generally attainable. The *private* mysteries, namely, the Orphic, Isiac, and Mithraic, which were introduced from the East, were merely modes employed by cunning and profligate impostors, for taking advantage of the weakness and credulity of the sinful and the superstitious, by persuading them that by secret and peculiar rites, and the invocation of strange deities, the apprehended punishment of sin might be averted. The nocturnal assemblies for the celebration of these mysteries were but too often scenes of vice and debauchery, and they were discountenanced by all good governments. It is to these last, and not to the Eleusinian mysteries, that the severe strictures of the fathers of the church apply.

The history of Pythagoras and his doctrines is extremely obscure. The accounts of this sage which have come down to us were not written till many centuries after his death, and but little reliance is to be placed on their details. Pythagoras was a Samian by birth; he flourished in the sixth century before Christ, at the time when Egypt exercised so much influence over Greece, and its sages sought the banks of the Nile in search of wisdom. There is therefore no improbability in the tradition of Pythagoras also having visited that land of mystery, and perhaps other parts of the East, and marked the tranquil order of things where those who were esteemed the wise ruled over the ignorant people. He may therefore have conceived the idea of uniting this sacerdotal system with the rigid morals and aristocratic constitution of the Dorian states of Greece. His native isle, which was then under the tyranny of Polycrates, not appearing to him suited for his new system of government, he turned his eyes to the towns of Magna Græcia, or Southern Italy, which were at that time in a highly flourishing condition, whose inhabitants were eager in the pursuit of knowledge, and some of which already possessed written codes of law. He fixed his view on Croton, one of the wealthiest and most distinguished of those towns.

Aristocracy was the soul of the Dorian political constitutions, and the towns of Magna Græcia were all Dorian colonies; but in consequence of their extensive commerce the tendency of the people was

at that time towards democracy. To preserve the aristocratic principle was the object of Pythagoras; but he wished to make the aristocracy not merely one of birth; he desired that, like the sacerdotal castes of the East, it should also have the supremacy in knowledge. As his system was contrary to the general feeling, Pythagoras saw that it was only by gaining the veneration of the people that he could carry it into effect; and by his personal advantages of beauty of form, skill in gymnastic exercises, eloquence and dignity, he drew to himself the popular favour by casting the mantle of mystery over his doctrines. He thus at once inspired the people with awe for them, and the nobles with zeal to become initiated in his secrets.

The most perfect success, we are told, attended the project of the philosopher. A total change of manners took place in Croton; the constitution became nearly Spartan; a body of 300 nobles, rendered by the lessons of the sage as superior to the people in knowledge of every kind as they were in birth, ruled over it. The nobles of the other states flocked to Croton to learn how to govern by wisdom; Pythagorean missionaries went about everywhere preaching the new political creed; they inculcated on the people religion, humility, and obedience; such of the nobles as were deemed capable were initiated in the wisdom of the order, and taught its maxims and principles. A golden age, in which power was united with wisdom and virtue, seemed to have begun on earth.

But, like everything which struggles against the spirit of the age, such a political system was not fated to endure. While Croton was the chief seat of Pythagoreanism, luxury had fixed her throne in the neighbouring city of Sybaris. The towns were rivals: one or the other must fall. It was little more than thirty years after the arrival of Pythagoras in Croton that a furious war broke out between them. Led by Milo and other Pythagoreans, who were as expert in military affairs as skilled in philosophy, the Crotoniates utterly annihilated the power of their rivals, and Sybaris sank to rise no more. But with her sank the power of the Pythagoreans. They judged it inexpedient to give a large share of the booty to the people; the popular discontent rose; Cylon, a man who had been refused admittance into the order, took advantage of it, and urged the people on; the Pythagoreans were all massacred, and a democracy established. All the other towns took example by Croton, a general persecution of the order commenced, and Pythagoras himself was obliged to seek safety in flight, and died far away from the town which once had received him as a prophet. The Pythagoreans never made any further attempts at attaining political power, but became a mere sect of mystic philosophers, distinguished by peculiarities of food and dress.

Ancient times present us with no other society of any importance to which we can properly apply the term *secret*.

The different sects of the Gnostics, who are by the fathers of the church styled heretics, were to a certain extent secret societies, as they did not propound their doctrines openly and publicly; but their history is so scanty, and so devoid of interest, that an examination of it would offer little to detain ordinary readers.

The present volume is devoted to the history of three celebrated societies which flourished during the Middle Ages, and of which, so far as we know, no full and satisfactory account is to be found in English literature. These are the Assassins, or Ismailites, of the East, whose name has become in all the languages of Europe synonymous with murderer, who were a secret society, and of whom we have in general such vague and indistinct conceptions; the military order of the Knights Templars, who were most barbarously persecuted under the pretext of their holding a secret doctrine, and against whom the charge has been renewed at the present day; and, finally, the Secret Tribunals of Westphalia, in Germany, concerning which all our information has hitherto been derived from the incorrect statements of dramatists and romancers.

It is the simplicity of truth, and not the excitement of romance, that the reader is to expect to find in the following pages,—pictures of manners and modes of thinking different from our own,—knowledge, not mere entertainment, yet as large an infusion of the latter as is consistent with truth and instruction.

(To be continued).

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills." Made simply with boiling water or milk. Sold only in tin-lined packets, labelled JAMES EPPS & Co., Homœopathic Chemists, London.—[Adv't.]

REMARKABLE ARCHÆOLOGICAL DISCOVERY.

A remarkable archæological discovery has just been made in the territory of the ancient Moabites, in which Bible readers and those who concern themselves with Semitic antiquities and ancient geography cannot fail to take the deepest interest. From the letters which have been sent to their respective countries by Captain Warren, the agent of the Palestine Exploration Fund, and M. Clermont Ganneau, of the French Consulate in Jerusalem, it appears that a few months ago intelligence was obtained of the existence of a block of basalt at Dhiba, the ancient Dibdon, on the East coast of the Dead Sea, in the heart of the ancient country of Moab. The stone was then whole, and stood about three feet and a half in height by one foot nine inches in breadth. Upon it was an inscription some thirty lines in length. On learning that the Franks were making enquiries about the stone the Arabs broke it into fragments, and these they hid in the granaries of the neighbouring villages, which was so far well, otherwise all trace of them might have been lost. The two explorers were not to be baffled, and at length the scattered pieces were recovered. Two of these fell to the share of Capt. Warren, and the rest to M. Ganneau. Mr. Deutsch, of the British Museum, and an eminent Semitic scholar, after having examined tracings of the portion of the inscription in Captain Warren's possession, informs the public that the document starts with the words, "I, Mesha, son of Ch—," and conjectures that the reference here may be to the Mesha, King of Moab, of whom mention is made in 2 Kings, as having fought the allied armies of Judah, Israel, and Edom, and who upon that occasion offered up his son to his heathen deity in the hope of saving his country. The inscription on the stone also enumerates the towns built and the temples erected by the Moabitish king, and amongst these are several well known Biblical cities. Repeated mention is also made of "Israel," the rival, often hostile, power to Moab, and of "Chemosh," the national deity of the Moabites. It is stated that the peculiar Phœnician character of a portion of the inscription presents some archaic features to be found on no other Semitic remnant in the same Moabite shape. Mr. Deutsch speaks a little cautiously until he has the entire inscription before him; but should his present impressions be confirmed by subsequent investigation there can be no doubt that we have here the very oldest Semitic monument of importance yet found. Its age dates nine centuries before the Christian era, and the French account says that it is nearly two centuries earlier than the famous sarcophagus of Echmounazar, King of Sidon. It also says that the inscription is decipherable with almost absolute certainty, as each word is separated by a point, and all the sentences are divided by vertical lines. The language is, according to the same authority, with some slight orthographic variations, pure Hebrew. M. Ganneau has forwarded the portion of the inscription in his possession to the Académie des Inscriptions; so that England and France will have each its share in further elucidating this most important discovery.—*Christian World*.

MASONIC ARCHÆOLOGICAL INSTITUTE.

A meeting of this institute was held in the Freemasons' Hall, Great Queen-street, London, on the evening of Friday, the 18th inst., when, as in accordance with rule, no one under the degree of a Master Mason was admitted, consequently a very select number attended. Bro. Hyde Clarke, Treasurer to the Institute, presided.

Bro. W. T. MARCHANT, Joint-Secretary, read the minutes of former meetings, which were approved of, and announced that he had received a number of subscriptions, which the members arranged to be placed in Bank, as formerly, in the name of the institute.

The PRESIDENT having mentioned that a number of the members had to attend their lodges on the same evening as the institute met, it was suggested that the nights of meeting should be held at such times as would, as far as possible, suit the varied convenience of the respective members who were desirous of attending.

The CHAIRMAN, in the unavoidable absence of Bro. J. H. Voughnushand, who had prepared a paper on an ancient Masonic manuscript, said he had received the manuscript from Bro. Voughnushand, and, at the request of the meeting, undertook to read it. After having read it over carefully, he then entered into a long explanation regarding it. A few of the members then joined in a most fraternal conversation on the various points arising in connection with Freemasonry of the present day, and the relation they had to the ancient teachings as laid down in their charges to all that were initiated, while many suggestions were given and exchanged to the satisfaction of all present.

Letters of apology were read from Bros. Sir A. Rose, J. B. Z.; Hogg, M.D.; J. Glashier, F.R.S., P.B.M. and M.S., and others, regretting their unavoidable absence.

The members duly elected and admitted were Bros. Austin, W. Burton, Dr. Bengol, B. Cox, Inskip, Longstaff, M. Ohren, C. I. Paton, P. N. Sharpe, J. Whitehill, &c. The subjects which are to be brought forward at the forthcoming meetings of the institute must be of the greatest possible interest to all who are interested in the history of ancient Freemasonry.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Fortitude and Old Cumberland Lodge, No. 12.—This lodge met on Monday, 7th inst., at the Ship and Turtle, Leadenhall-street, and the most interesting feature of the evening was the installation of Bro. Dudley Rolls, which was done to perfection by Bro. Raynham Stewart, the immediate P.M. of the Lodge. Bro. Lemaitre, P.M., raised two brethren with much solemnity, and Bro. Dudley Rolls for the first time passed three brethren in a most able manner. The brethren then adjourned to the banquet, and amongst the numerous visitors present we observed, Bros. Udall, P.G.D.; Patten, P.G.S.B.; Binckes, P.G.S.; Giles, P.M., No. 108 and 453; Blackburn, P.M., and J. Stevens, P.M. The usual loyal toasts were proposed and drank with enthusiasm, and Bro. Udall, in returning thanks for the visitors, said he had never heard the second degree worked more impressively than it was done by the W.M. that evening. Bro. Raynham Stewart then in most felicitous terms, proposed the health of the W.M., which was responded to by Bro. Dudley Rolls, in his usually flowing language and happy style. After a most sumptuous repast, such as Bro. Paynter has so long been famous for providing, the brethren were admirably entertained by the following visitors, Bro. Stevens, P.M., who sang his new Masonic song, "What Better Theme than Masonry?" Bro. Hunt, who sang several songs, and most ably presided at the pianoforte; Bro. Young, who gave some of his best ballads in his best manner. Bro. Edersheim also added to the harmony by an excellent performance on the violin, and Bro. Alfred Snellgrove, member of the lodge, who was in first-rate voice, and sang with much animation to the great delight of all present. All the brethren expressed themselves highly gratified with the various performances and evening's entertainment, and separated about half-past eleven o'clock.

Lodge of Temperance, No. 169.—The regular meeting of this lodge was held on the 17th inst., at the White Swan Tavern, High-street, Deptford. Bro. John Thomas Moss, W.M., in the chair. The lodge being opened and the minutes confirmed, a ballot was taken for the admission of Messrs. George James Hillstead, John Thomas Holmes Moss, and George Henry Leggett, which proved unanimously in their favour, and they were duly initiated. Bro. E. A. Cole was raised to the third degree. This was the first time the W.M. had occupied the chair since installation, and every ceremony was admirably and impressively rendered. The W.M., Bro. John Thomas Moss, announced to the lodge that it was his intention during his year of office as W.M., to represent his lodge at the approaching festivals for both the Boys' and Girls' Schools, and that he had already at the last Festival for the Aged and Decayed Freemasons made himself a Life Governor, and only regretted that he had not been able to represent his lodge on that occasion, and thus act as a Steward for all three charities whilst W.M. The lodge was then closed, and the brethren adjourned. Visitors, Bros. Loe, Batt, P.M., Dyball, and Smith, W.M. of the Sydney Lodge.

Tranquillity Lodge, No. 185.—The members of this excellent lodge met in their spacious lodge-room, at Bro. Hart's (Radley's Hotel), on Monday, when the W. Bro. Louis Israel, P.M., in his usual impressive style, installed Bro. Dr. Hermann Beigel in the chair of K.S., who in a very pleasing manner invested (with a most appropriate address to each) his officers, viz., Bros. Holbrook, as P.M.; Louis Barnett, S.W.; Bloomfield, J.W.; Peartree, Treas.; Phillip Levy, Sec.; Knappe, Organist, who most ably presided during the various ceremonies at a very superior harmonium, presented to the lodge by the W. Bro. Dr. Beigel, and after the banquet at one of Kirkman's grand pianos; W. Abraham, S.D.; N. Moss, J.D., and Harfeld, P.M., I.G. Amongst the visitors were, Bros. Emanuel, W.M. 205; Walters, W.M. 73, &c.; Ciabatta, P.M. 11; Lyons, P.M. 188; Pollitski, P.M. 1077; Kronsky, of Lodge Chateau Thierry, (France); Wilhelm Ganz, P.M. 435, and Organist of No. 4; The Mackney, 134; and many others, too numerous for our space. There was also a goodly number of number of P.M.'s of the lodge, including Bros. N. Harris, L. Israel, Harfeld, N. Davis, Alexander Levy, Sidney, and M. Hart. After his installation, the new Master in exceedingly good style initiated into our mysteries, Plampin Jannings Harvey, Esq. The lodge was called from labour to refreshment, and adjourned to Bro. Hart's elegant banquet room, where his assistants superintended by that obliging brother, his nephew, served a most capital repast and a liberal supply of first-class wines; after which the W.M. gave the following toasts, between each of which there was discoursed most sweet music both vocal and instrumental, as follows:—"The Queen and the Craft," "Anthem;" "The Grand Master of England," song, "In diesen heiligen Hallen," Bro. Bergmann; "The Past Grand Master of England," song, "What Better Theme?" the W.M., accompanied by Bro. Ganz; "The Deputy Grand Master and the rest of the Grand Officers," solo piano, "Le Réveil du Lion," Bro. Chevalier Antoine de Kontzki; "The Worshipful Master," song, Bro. Mackney; the W.M. returned thanks; solo piano, "The Nightingale's Trill," Bro. William Ganz; "The Newly-initiated Brethren," song, "The Entered Apprentice's Song," the W.M. and the brethren, accompanied by Bro. Knappe; the initiates returned thanks; song, "The Laughing Polka," Bro. Bergmann; "The Past Masters," solo piano, "La Chasse," Bro. Chevalier Antoine de Kontzki; the P.M.'s returned thanks, song, "Down with the Sorrow," the W.M.; "The Visitors," solo piano, "Qui vive," (grand galop de concert,) Bro. William Ganz; the visitors returned thanks; "The Benevolent Fund,"

song, "No dull faces," the W.M. and brethren accompanied by Bro. Knappe; "The Treasurer and Secretary," song, "Das Vaterhaus," Bro. Metger; thanks were returned; solo piano, "Souvenir de Don Giovanni," Bro. Chevalier Antoine de Kontzki; "The Senior Officers," song, Bro. Mackney; "The Junior Officers," song, "John Barleycorn;" "The Tyler's Toast." The brethren were then called from refreshment to labour, when three candidates were proposed for initiation at the next meeting, and the lodge was closed in form and with solemn prayer, and adjourned. We must add that the various speeches were in good taste and very appropriate, especially those of the new Master, and Bro. A. Levy, P.M.

Israel Lodge, No. 205.—This flourishing lodge met at Radley's Hotel, on Tuesday, under the presidency of the W.M., Bro. M. I. Emanuel, supported by his able officers Bros. H. N. Harris, S.W.; T. W. Turner, J.W.; A. M. Cohen, P.M., Hon. Sec.; Vander Bosch, S.D.; Hogard, J.D.; Aymer, D.C.; H. Emanuel, I.G.; with P.M.'s Chamberlain, S. M. Harris, J. Lazarus, Littaur, and H. M. Harris; when in first rate style the W.M. initiated Messrs. Pingston, Hawthorn, Bowden, Moye, and Trebleo; conferred the second degree upon thirteen brethren, and raised to the third degree Bros. Deacon, Donald, and Collins, after which the lodge was called from labour to refreshment, and the brethren adjourned to Bro. Hart's hospitable board, where a capital banquet was well served by his nephew and assistants. The usual loyal and Masonic toasts were proposed and responded to, and a touching appeal on behalf of the "Lodge of Israel, Benevolent Fund," was made by the worthy and energetic Hon. Sec., and the respected P.M. the W. Bro. A. M. Cohen, and all business being concluded, the lodge was closed and adjourned to the fourth Tuesday in March. Amongst the visitors were Bros. Sutton, of 207 U.S.A.; Loewenstark, P.M. 548 and 733; A. Loewenstark, S.W. 73; and Walters, W.M. 871.

New Concord Lodge, No. 813.—This flourishing lodge held their monthly meeting at the Rosemary Branch, Hoxton, on Friday evening, the 18th inst. Bro. J. Hart, W.M., opened his lodge, assisted by the following officers and brethren: Bros. Bartlett, S.W.; M. J. Atkins, J.W.; J. J. Wilson, P.G.D. Middlesex, I.P.M.; John Bertram, P.M.; W. H. Main, P.M. and Hon. Sec.; Salisbury, S.D.; J. Blyth, J.D.; McDavitt, Org.; Phillips, Cusworth, Gain, Hofbauer, Fauquey, Gabb, Hill, Taylor, Townsend, Wassertrudinger, Cain, Spratt, Whaley, Crabb, E. Walker, Gallant, Denny, Shellard, Mountford and Brustlin. The visitors were Bros. Terry, P.M. 228, W.M. 1278; Beard, P.M. 101; Osborn Harper, J.D. 766; Cook, S.W. 65. The minutes of the previous lodge were read and confirmed; ballot was taken for Bro. Cusworth to become a joining member, and was unanimous in his favour. The lodge was opened in the second degree, and Bros. Taylor and Phillips being candidates for the third degree, answered and retired, and the lodge having been opened in the third degree, both brethren were raised to the sublime degree of M.M. The lodge was then resumed to the first degree, and Bros. Wassertrudinger, Shellard and Gallant, being candidates for the second degree, answered, were entrusted and retired, and the lodge being resumed to the second, they were passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Carl Rheim, who had been previously ballotted for, being in attendance, was initiated into the mysteries of Freemasonry. The W.M. reported that in accordance with the bye-laws, Bro. Bartlett, S.W., had been examined at a Board of Installed Masters and most ably worked the whole of the ceremonies, and he being ballotted for and unanimously approved by the lodge, was declared W.M.-elect. Bro. J. J. Wilson was elected Treasurer, and Bro. Speight, Tyler. Bros. Spratt and Mountford, were elected Auditors. It was resolved that a P.M. jewel be presented to Bro. Hart, W.M., upon his retirement, for his very excellent working and attention to the interest of the lodge during the past year. Bro. Bertram, P.M., called the attention of the members to the fact of his having undertaken the duties of Steward for the Boys' School at the ensuing festival; and having headed his list with the munificent donation of fifty guineas, was voted five guineas from the lodge funds, and was promised the support of many of the brethren. Bro. Main, P.M., solicited the assistance of the Benevolent Fund on behalf of the widow of a P.M. of the lodge, who he was sorry to say, was in very distressed circumstances through her late husband having been for some time deprived of his reason, and been an inmate of a lunatic asylum. The lodge awarded £5, and recommended an application to Grand Lodge. Several gentlemen were proposed for initiation next lodge, and the lodge was closed in due form. The brethren then adjourned to a very capital supper, to which the brethren did ample justice. After the usual loyal and Masonic toasts, Bros. Terry and Bertram replied for the charities, and congratulated the W.M. for the arduous task he had so perfectly performed, having worked the whole of the ceremonies. In replying, he thanked the officers, and expressed his satisfaction for their assistance. After some excellent harmony from Bros. McDavitt, Blyth, Hubbard and others, and a vote of thanks to Bro. Gabb, the worthy host, the brethren separated.

Dalhousie Lodge, No. 860.—The regular meeting of this well-known lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 10th inst. In the unavoidable temporary absence of the W.M., Bro. Littell, the lodge was opened by Bro. W. Bristo, P.M. and Treas., who occupied the chair. There were present, Bros. Williams, S.W.; Hardy, J.W.; H. St. John Ingram, Sec.; Thomson, S.D.; Dalwood, I.G.; Wallington, W.S.; Burn, Taylor, Perry, Bristo, Kynaston, Roots, S. D. Warren, Wm. Bristo, sen., and others. Amongst a numerous body of visitors we noticed, Bros. Warren, 14; Dalton, 15; C. R. Sloman, 25; Vink, P.M. 66; Wright, P.M. 504; F. Walters, W.M. 871; B.

Thomas, 119; Humphries, 1056; and a few more, whose names we were unable to ascertain. Each candidate in the degrees were introduced separately, which added to the beauties of the ceremonies. Bro. Seymour Smith presided over the musical portion of the lodge work and as usual charmed all who were present by the excellent and superior style in which he gave his part as Organist. Bro. Bristo passed to the second degree Bros. Taylor, F. Skinner, Hermann, Simpson and France. Bro. Lemuel F. Littell, W.M., initiated Mr. Thomas Parker and Mr. Knox. All the ceremonies were rendered in an impressive, correct, and beautiful manner, which called forth the praise of all present, more especially the visitors. Every officer was well up in his part, which added to the beauty of the work. Four hours and upwards having been spent in work, the lodge was closed. The banquet followed, which, as usual, kept up the reputation of the house, as it was well served and good wines were provided. The usual toasts were given, the visitors were responded to by Bro. Warren for the Irish lodges, Bro. F. Walters for the English Lodges, P.M.'s by Bro. Bristo, P.M. Treas., officers by Bro. Williams, S.W., the finish being the toast from the Tyler, Bro. Bradley. The evening's amusement was increased by the excellent songs of Bros. Charles Sloman (who accompanied all the singers on the piano), W. Bristo, P.M., Knox, B. Thomas, Hermann, Wallington, L. F. Littell, and others.

Royal Albert Lodge, No. 907.—The brethren of this lodge assembled on Monday afternoon, under the presidency of their respected W.M. Bro. Henry J. Lewis, at Freemasons' Hall. Bro. Lewis was supported by his officers: Bros. the Rev. J. M. Vaughan, S.W.; T. Morton, J.W.; A. E. T. Worley, S.D., and J. Dennis, I.G.; and the following P.M.'s, Bro. J. Smith, Treasurer; T. Lewis, P.G. Purs.; J. A. Farnfield, W. H. Farnfield, and C. Chard. The lodge having been duly opened, Bros. T. Griffiths and R. J. Webber, having shown themselves proficient in the F.C.'s degree, were by the W.M. raised to the sublime degree of Master Mason. Working downwards, Bro. Joseph Pratt was examined in the E.A.'s degree, and having answered satisfactorily, he was then by the W.M. advanced to the grade of F.C. Ballots having proved unanimous in favour of Mr. Henry Searle and Mr. Henry Byrne, these gentlemen were then admitted in due form and received the benefit of initiation, also from the W.M., he having carried out the three degrees in one evening. A ballot was then taken for the election of a W.M. for the year ensuing, and the choice fell upon Bro. Vaughan, S.W., the Chaplain to the lodge. Bro. Joseph Smith, P.M., was again unanimously elected Treasurer, and Bro. Daly, was again appointed Tyler. A vote having been carried by acclamation for presenting the retiring W.M. with a P.M.'s collar and jewel, as a small token of recognition of his services to the lodge, the brethren with true Masonic custom adjourned from labour to refreshment, where the banquet table was graced with the presence of the undermentioned visitors, Bros. Terry, W.M. 1278; W. Knight, P.M. 162; Fenner, 162; C. G. Greene, 256, and W. Rathbone, St. John's. The usual Masonic toasts were given and responded to amid hearty applause, especially the one referring to the W.M.-elect. Some excellent singing added considerably to the enjoyment of the evening, and the brethren departed to their respective homes.

Capper Lodge, No. 1076.—This excellent working lodge held its regular monthly meeting at the Marine Hotel, Victoria Docks, on Thursday, the 10th inst. Bro. H. J. Sisley, W. Master, supported by Bros. P. M. West; Gaskell, S.W.; Pincombe, J.W.; Park, Treasurer; Ashdown, S.D.; Brown, J.D.; and Brayshaw, I.G. The lodge was opened in due form, with solemn prayer, and the minutes of the last lodge meeting were read and adopted. The ballot was taken for four gentlemen for initiation, and resulted in their being unanimously received. The lodge was opened in the second degree, and Bros. Schramm and Smith being candidates for the third degree were examined as to their proficiency, received further instruction and retired. The lodge was opened in the third degree, and they were admitted, and duly raised to the sublime degree of M. Masons. The lodge was resumed in the first degree, and Bros. Fisk, Jones, and Candler, of the Union Malta Lodge, No. 407, were examined, entrusted, and retired. The lodge was resumed in the second degree, and they were admitted and duly passed to the degree of Fellowcraft Masons. The lodge was resumed in the first degree, and Messrs. Stokes, Chambers, Adamson, Knox, and Lawrence, were duly received into the mysteries of Freemasonry. Nothing further being offered for the good of Freemasonry, the lodge was closed. The brethren partook of refreshment and parted in harmony.

Great Northern Lodge, No. 1287.—This young lodge met for the second time since the consecration, at the Great Northern Hotel, King's Cross, on Thursday, February 17th. The W.M., Bro. Samuel Webb, in the chair, supported by his officers, Bros. Edward Moody, S.W.; H. T. Reed, J.W.; J. H. Staton, S.D.; R. Bescohy, J.D.; George Hooper, I.G. The lodge was opened in the first degree, the minutes of the last meeting were read and confirmed, and Bros. Elliott, Lancaster, Verdon Backman, and Hartley, having proved their proficiency, were entrusted, and retired. The lodge was opened in the second degree and they were then passed to the degree of F.C. The lodge was then resumed to the first degree, and the following gentlemen were ballotted for, elected, and duly initiated into the mysteries of Ancient Freemasonry—Messrs. P. G. Jupe, J. Freeman, H. Cawton, and J. Wrightson.—A letter was read from Bro. J. Terry, P.M. 228, P.G.S.B. Herts, thanking the members of the lodge for having elected him an honorary member, and apologising for his absence. Bro. Alexander, P.M., 167, was unanimously elected a joining member. There being no further business the lodge was closed in due form, and adjourned to the third Thursday

in March. The banquet which followed was served *a la Russe*, and reflected great credit on the manager of the hotel, Mr. C. Shumann. The usual toasts were given, "The Initiates" was received with enthusiasm, and was responded to in a very agreeable manner by Bro. Wrightson. In proposing the health of the visitors, the W.M. said, I have very much pleasure in coupling with this toast the name of Bro. Lee, the present W.M. of a lodge of which I am a P.M., and in which I had the honour of initiating nearly all my present officers, who are still members of that lodge.—In responding, Bro. Lee said: W.M. and brethren, I thank you for the very kind manner in which I have been received on this my second visit to your young and evidently prosperous lodge. I feel here almost as much at home as in my own lodge, and I am indeed gratified to see young Masons who have, in consequence of its large numbers, no prospect of advancement in my own and their mother lodge, taking here those positions their zeal and ability entitle them to. In proposing the health of the W.M., Bro. Lee said that it would be superfluous for him to dilate upon the W.M.'s many excellent qualities, they were so well known to the whole of the brethren present, and the working was perfect, the ceremonies having been gone through in the able manner which had gained for the W.M. such a reputation while W.M. of 193.—The W.M. then responded in a feeling and eloquent manner. The toast of "The Officers" was responded to by Bro. Edward Moody, S.W. The Tyler's toast brought to conclusion a very pleasant evening, which was much enlivened by the excellent singing of Bros. S. Webb, Thorpe, Freeman, Lancaster, and recitations by Bros. Bescohy, and Moody. The other brethren present were Bros. Forbes, Sec., *pro tem.*, Ritchie, Holyoake, Klein, Emanuel, and visitors: Bro. R. Lee, W.M. Confidence 193, and Bro. Thorpe, of a Derby lodge.

PROVINCIAL.

LEICESTER.—John of Gaunt Lodge, No. 523.—A regular monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 17th instant, which was well attended by members and visitors. The W.M. Bro. Toller, was in the chair, and the other officers present were Bros. Duff, I.P.M.; W. B. Smith, P.M. and Treasurer; Rev. John Spittal, P.M. and Chaplain; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; C. Johnson, P.M., Organist; Atkins, Steward; Lewin, I.G. The lodge having been opened and the minutes of the last regular lodge and of a lodge of emergency for the initiation of Sir Henry St. John Halford, Bart., and Mr. Albert Pell, M.P., read and confirmed, a lodge of F.C.'s was opened and the Rev. W. Targett Fry, passed an examination in that degree. The lodge was then opened in the third degree, and Bro. Fry was raised to the sublime degree of M.M. The ceremony was most impressively performed by the W.M., and their respective duties most efficiently discharged by the other officers. On the conclusion of the ceremony the W.M. called the attention of the brethren to the presence among them for the first time since his installation, of the P.G.M., and called upon them to salute him with the honours, which was accordingly done.—Bro. Kelly in acknowledging his cordial reception, said that while he did not wish the dignity of the office to be lowered whilst in his hands, and therefore on state occasions by all means let the usual honours be accorded to the office he held, but on all other occasions it would be more in consonance with his feelings if the brethren would consider his attendance to be in his private capacity as one of their Past Masters.—The lodge was then lowered down to the first degree, and the Rev. John Frederick Halford was examined as to his proficiency in that degree. He was then entrusted and retired, and the lodge having been resumed in the second degree, he was passed a Fellow Craft; after which the W.M. gave the lecture on the tracing board. The F.C.'s lodge was then closed. A ballot took place for Mr. Richard James Lulham, commercial traveller, and for Mr. William Penn Cox, newspaper proprietor, both of whom were unanimously elected, but neither was in attendance for initiation. Bro. C. Whitaker was due for the third degree, but was also prevented being present. A vote of thanks was passed to Bro. Buzzard, S.W., for his very active and efficient services as Hon. Sec. to the committee for the Masonic Ball on the 10th inst. the result of which, it was reported, would be a surplus of about £60 to divide between the two charities in aid of which it was held. Three gentlemen having been proposed for initiation, the lodge was closed and the brethren adjourned to refreshment.

FILEY, YORKSHIRE.—Royal Lodge, No. 643.—The regular meeting of this lodge was held at Ford's Hotel, on Monday, the 14th February. The business was, the installation of Bro. Taylor, the W.M.-elect, and investment of officers. The lodge was opened at five o'clock, the minutes were read and confirmed. Bro. J. W. Woodall, P.M., P.P.S.G.W., now took the chair as Installing Master. The lodge was opened in the second degree; Bro. Hanks presented Bro. Taylor, the W.M.-elect, for the benefit of installation; the Installing Master then recited the qualifications necessary in every candidate for the Master's Chair, when the Secretary read the summary of ancient charges and regulations, to all of which the W.M.-elect gave his assent; the ceremony was then proceeded with, and the Board of Installed Masters, consisting of Bros. W. F. Rooke, P.M., P.P.J.G.W.; H. C. Martin, P.M., P.P.G.D.C.; W. T. Farthing, P.M., P.P.G.O.; H. A. Williamson, P.M.; R. H. Peacock, W.M. 200; W. Peacock, P.M.; S. H. Armitage, W.M. 1248; J. Long, P.M.; W. Hanks, P.M.; R. Dobson, P.M.; Porritt, P.M. The Installing Master then proceeded with the ceremony, which was performed in a most impressive and correct manner; in fact this is a duty that Bro. Woodall, P.M., &c., always feels a very great pleasure in performing, and in which he has been for some years past a very valuable person in this particular

and sublime part of Freemasonry. The charges were delivered by Bro. Williamson, P.M. 200, in a very impressive and faultless manner; thus this beautiful ceremony was performed with very great success and entire satisfaction. The W.M. was now saluted and proclaimed in each degree. Bro. W. T. Farthing, P.M. of this lodge, was presented with a splendid oil painting of himself, in Prov. Masonic costume, and a very nice address, framed and glazed, in recognition of his very valuable services to the lodge during the past six years. The banquet and wines were everything that could be desired, and a very pleasant and fraternal evening was spent, when the officers were invested and the lodge closed in due form.

INSTRUCTION.

Faith Lodge, No. 141.—This lodge met on Tuesday last, as usual, at Bro. Fisher's Restaurant, Metropolitan Railway, Victoria Station, and was well attended, about thirty brethren being present. Bro. Moginie in the chair, supported by the following officers: Creswick, S.W.; Batstone, J.W.; Gee, S.D.; Cockerell, J.D.; Williams, I.G.; and amongst those present we noticed Bros. Ward, Bethell, Anderson, Cooper, Tyrrell, Scanes, Hackford, Dodd, Coulton, Loewenthal, &c. All the brethren seemed to appreciate the kindness and attention paid to their instruction by Bro. Cottebrune, their excellent Preceptor, and we would advise all brethren who wish to combine instruction with social enjoyment to visit this lodge. It meets in an elegant and spacious room, admirably supplied with the creature comforts, and possessing the privacy so often sought for in vain at taverns and similar places were lodges of instruction usually meet.

MARK MASONRY.

HAYLE.—*Cornubian Lodge of Mark Masters, No. 87.*—The fifth annual meeting of this lodge was held on Tuesday, 15th inst., at the Masonic-rooms, White Hart Hotel, Hayle, for the purpose of transacting annual and general business, and for the installation of W.M. for the ensuing year. The lodge was opened in due form by Bro. Dr. Mudge, P.G.J.O., W.M., at 2.30. After the general business had been disposed of, Bro. J. H. Burall, P.G.S.D., the W.M.-elect, was presented to the Installing Master (Bro. Frank Harvey, P.G.S.W.), who conducted the ceremony in a very impressive and able manner, and Bro. Burall was regularly installed in the chair strictly in accordance with the ancient custom. He was then duly proclaimed and saluted by the brethren as W.M. of the Cornubian Lodge. The W.M. then appointed and invested his officers as follows:—Bros. Dr. Mudge, P.G.J.O., I.P.M.; F. H. Pool, P.G.S., S.W.; James Pool, J.W.; N. J. West, P.G. and B.M.O.; W. Hallow, S.O.; M. Dunn, J.O.; Rev. N. J. Easterbrook, Chaplain; F. H. Pool, P.G.S. Treas.; John Coombe, P.G. Steward, P.P.G.S.W., Sec.; T. W. Robinson, Reg. of Marks; W. W. Mildren, S.D.; R. Cobbedick, J.D.; W. K. Baker and G. Richards, Stewards; C. Trathan, Tyler. This concluded the business of the day. The lodge was closed in ancient form and with solemn prayer at 3.30 p.m. The brethren then adjourned to the banquet, and partook of a sumptuous repast provided by Bro. Crotch. After the cloth was drawn, the usual loyal and Masonic toasts were proposed and received. After a delightful evening the brethren separated at an early hour in peace and harmony.

CONSECRATION OF THE GOOCH LODGE, No. 1295.

The interesting ceremony of the consecration and dedication of the Gooch Lodge, No. 1295, which had been looked forward to by the brethren in the province with a considerable degree of interest, took place at the Queen's Royal Hotel, Swindon, on Saturday last. A very considerable number of brethren attended from London, Bath, Bristol, Gloucestershire, and several lodges in the province. Brother H. Muggeridge, as presiding officer on the occasion of the consecration, took the chair, and at once proceeded with the ceremony of consecration and dedication, which he most effectively and impressively performed. His opening address was a great treat and was listened to with much attention. The oration by the P.G.C. Brother the Rev. C. Raikes Davy also received great attention, being an exhortation to adhere to and promote the well-known objects of the Masonic Order—Charity, Benevolence, Good Will, &c.

The lodge was afterwards formally dedicated and consecrated.

The installation of Brother Kinneir was then performed by Brother Sir D. Gooch, and the following officers were installed and invested:—Bros. J. J. New, S.W.; H. C. Tombs, Treasurer; F. J. New, S.D.; C. Lindsley, I.G.; H. J. Birch, J.W.; T. Coall, Secretary; W. Hall, J.D.; J. Burrows, Tyler.

The Banquet, to which upwards of 60 brethren sat down, was presided over by Brother Henry Kinneir, now W.M. 1295, supported on his right by the V.W. the D.P.G.M., and Brother Muggeridge, and on his left by the R.W. the P.G.M. of Berks and Bucks (Bro. Sir D. Gooch), Brother Rev. C. R. Davy, P.G.C., &c. The repast was served by Brother Westmacott, at the Goddard Arms, the resources of whose establishment were fully equal to doing honor to such an auspicious event. After the cloth was removed, the usual loyal and Masonic toasts were eloquently proposed and heartily responded to, songs and glees most pleasantly alternating with the toasts.

The whole ceremony passed off with great *clat*, and many brethren who came from a distance and had witnessed the consecration ceremony congratulated the members of the Gooch Lodge most warmly on a successful inauguration.

METROPOLITAN MASONIC MEETINGS

For the Week ending March 5, 1870.

MONDAY, FEB. 28.

- Lodge 4, "R. Somerset House and Inverness," Freemasons' Hall.
 " 26, "Castle of Harmony," Willis's Rooms, King-street, St. James's.
 " 28, "Old King's Arms," Freemasons' Hall.
 " 79, "Pythagorean," Ship Tavern, Royal-hill, Greenwich.
 " 181, "Universal," Freemasons' Hall.
 " 183, "Unity," London Tav., Bishopsgate-street.
 " 831, "British Oak," Bank of Friendship Tavern, Bancroft-place, Mile-end.
 " 902, "Burgoyne," Anderton's Hotel, Fleet-street.
 " 905, "De Grey and Ripon," Angel Hotel, Great Ilford.
 Chap. 188, "Joppa," Albion Tavern, Aldersgate-street. Knights of Red + Original or Premier Conclave, Freemasons' Tavern.
 Kent Mark Masters' Lodge of Instruction, Lyceum Tav., 354, Strand, at 7.30; Bro. C. Swan, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8.
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

TUESDAY, MARCH 1.

- Colonial Board, Freemasons' Hall, at 3.
 Lodge 7, "Royal York," Freemasons' Hall.
 " 9, "Albion," Freemasons' Hall.
 " 18, "Old Dundee," London Tav., Bishopsgate-st.
 " 101, "Temple," Ship and Turtle, Leadenhall-st.
 " 172, "Old Concord," Freemasons' Hall.
 " 217, "Stability," Anderton's Hotel, Fleet-st.
 " 765, "St. James's," Market Tavern, New Weston-street, Bermondsey.
 " 1257, "Grosvenor," Victoria Station, Pimlico.
 " 1259, "Duke of Edinburgh," New Globe Hotel, Bow-road.
 " 1261, "Golden Rule," Great Western Hotel, Bayswater.
 Chap. 169, "Temperance," White Swan, Deptford.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor, 382
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
 Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

WEDNESDAY, MARCH 2.

ASH WEDNESDAY.

- Quarterly Communication of Grand Lodge, at 6 for 7.
 Lodge 511, "Zetland," Anderton's Hotel, Fleet-street.
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8.
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
 Confidence Lodge of Instruction (193), Railway Tavern, Railway-place, Fenchurch-street, at 7.
 Strong Man Lodge of Instruction, The Grapes Tavern, Duke-street, Manchester-square, at 8; Bro. T. A. Adams, P.G.P., Preceptor.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8; Bro. C. H. Pedler, Preceptor.
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

THURSDAY, MARCH 3.

- Lodge 10, "Westminster & Keystone," Freemasons' Hall
 " 27, "Egyptian," Anderton's, Fleet-street.
 " 45, "Strong Man," Freemasons' Hall.
 " 136, "Good Report," Terminus Hotel, Cannon-st.
 " 192, "Lion and Lamb," City Terminus Hotel, Cannon-street.
 " 227, "Ionic," Ship & Turtle, Leadenhall-st.
 " 231, "St. Andrew's," Freemasons' Hall.
 " 538, "La Tolerance," ditto.
 " 554, "Yarborough," Green Dragon, Stepney.
 " 822, "Victoria Rifles," Freemasons' Hall.
 " 1155, "Excelsior," Sydney Arms, Lewisham-road.
 " 1178, "Perfect Ashlar," Gregorian Arms, Bermondsey-road.
 Chap. 2, "St. James's," Freemasons' Hall.
 " 79, "Pythagorean," Consecration (see advt.)
 " 174, "Sincerity," Cheshire Cheese, Crutched Friars.
 " 733, "Westbourne," New Inn, Edgware-road.
 " 742, "Crystal Palace," Crystal Palace, Sydenham.
 Fidelity Lodge of Instruction (3), Yorkshire Grey, London-street, Fitzroy-square, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Club of Instruction, Jolly Anglers' Tavern, 42, Bath-street, City-road.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. J. Terry, Preceptor.

FRIDAY, MARCH 4.

- Lodge 706, "Florence Nightingale," Masonic Hall, Woolwich.
 " 890, "Hornsey," Anderton's Hotel, Fleet-street.
 " 1275, "Star," Marquis of Granby, New-cross-road.
 Chap. 3, "Fidelity," London Tavern, Bishopsgate-st.
 " 8, "British," Freemasons' Hall.
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
 Stability Lodge of Instruction, Guildhall Coffee House, Gresham-street, at 6.
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
 Metropolitan Lodge of Instruction, George Hotel, Aldermanbury, at 7; Bro. Brett, Preceptor.
 United Pilgrims' Lodge of Instruction, Horns Tavern, Kennington, at 7.
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.

SATURDAY, MARCH 5.

- General Committee of the Boys' School, at Freemasons' Hall, at 4.
 Lodge 142, "St. Thomas," Radley's, Blackfriars.
 Chap. 975, "Rose of Denmark," Star and Garter, Kew.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

CONSECRATION OF THE ROYAL STANDARD LODGE, No. 1298.

A great gathering of Freemasons took place on Monday last, the 21st inst., on the occasion of the consecration of the new Royal Standard Lodge, No. 1298, at The Marquis, Canonbury, for which a warrant had been recently granted by the M.W. the G.M., the Earl of Zetland. Bros. J. H. Younghusband, P.M., P.Z., and P.P.J.G.W. for West Lancashire, was the officer nominated by the Grand Master to perform the ceremony of consecration and installation. Bro. Major William Wigginton, P.M. 902, P.P.G.D.C. for Worcestershire, was nominated as the first W.M. Amongst those present were Bros. John Hervey, Grand Sec.; the Rev. Joseph R. Simpson, P.G. Chaplain; Dibden; E. Willoughby, Joseph Harting, United Mariners; John Savage, P.G.D.; James Stevens; Philip Green, 1150; Henry Gabb, 72; S. G. Foxall, 742; Codner, 45; John Barlow, 117; G. Carter, 282; Eades, 282; Shallen, 193; Walter Nelson, 700; Kemans, 141; W. Coward; W. Driscoll, 30; Charles Roberts, 657; C. J. Jekyll, 85; J. W. Distin, 175; H. Holless, 167; W. Roebuck, 643; P.G.S.B. Surrey; Thos. Scott, 704; A. Taylor, 181; L. A. Hart, P.P.G.S.D. Kent; Kershaw, 193; Chas. B. Payne, 27; Rees, 193; Thomas Wright, 902; P. A. Lambert, 382; H. Bethell, 30; C. Hosgood, 192; C. E. Thompson, 177 and J.W. 1158; M'Kierman; &c.

The brethren assembled in the lodge room at five o'clock, and the lodge was opened in the three degrees by Bro. Younghusband, the presiding officer, and a piece of solemn music was performed. Having gone through some other formalities, Bro. John Hervey, the Grand Secretary, stated the wishes of the brethren, and the proceedings they had taken with respect to the formation of the new lodge; after which Bro. the Rev. R. J. Simpson, P.G. Chaplain, delivered an oration on the great principles of Freemasonry, which was listened to with deep attention. Several anthems were sung, and the business of consecration was brought to a close. The presiding officer then proceeded with the ceremony of installation, and in due form installed Bro. Major Wigginton into the chair of K.S., as first W.M. of the lodge. He appointed his officers as follows:—Bros. J. Paynter, S.W.; Richard Lee, J.W., (W.M. of the Confidence Lodge); John F. Wilson, S.D.; W. J. Woodman, J.D., 209 J. Morris, I.G.; E. Lloyd, D.C.; Shackells, P.G.P. Hants., Sec. Bro. R. J. Simpson, accepted the chaplaincy of the lodge for the ensuing year. Bro. John Savage was asked to take the Treasurership, but in consequence of his present numerous engagements, he was compelled to decline that honour.

It was proposed and carried unanimously, that the Installing Master (Bro. Younghusband), and Bros. Hervey and Simpson should be Honorary Members, for which those brethren returned thanks in very appropriate terms.

Bro. Savage and other brethren complimented the Installing Master on the excellent way in which he had gone through the consecration and installation, all concurring in opinion that those important ceremonies had never been better performed.

HOLLOWAY'S OINTMENT AND PILLS.—Never at Fault.—In all irritations of the skin, sores, ulcers, burns, and scrofulous enlargements of the glands, Holloway's Ointment presents a ready and an easy means of cure, which never disappoint the most favourable expectations. It manifests a peculiar power in restraining inflammations, removing stagnation, cooling the blood, and checking all acrimonious or unhealthy discharges. While thus acting locally, the pills are no less remarkable for their power in improving the general condition and habit of the body, which render the cure complete and permanent. Under the genial influence of these patent remedies the puny infant becomes the robust child, the pale and emaciated regain colour and rodundity, and the dyspeptic eats freely without fear.—[Advt.]

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Births, Marriages, and Deaths.

BIRTH.

HILDER.—On the 18th inst., at Moyderwell, the wife of Bro. H. Hilder, R.A. Lodge, No. 379, Tralee, of a daughter.

DEATH.

HARTNESS.—On the 16th inst., at Cockermouth, Bro. Wm. John Hartness, auctioneer and wine merchant, aged 35 years. The deceased was a Past Warden of Skiddaw Lodge, No. 1002, and was the second candidate initiated in that lodge.

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

The Freemason,

SATURDAY, FEBRUARY 26, 1870.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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

BUSINESS to be TRANSACTED IN GRAND LODGE.

ON Wednesday next, the Grand Lodge of England will again assemble, and the subjects to be considered on that occasion by the representatives of the Craft are by no means uninteresting or unimportant.

The first business to which we need refer will be "*The election of a M. W. Grand Master*," an event which has not transpired in England since 1844, when Lord Zetland was chosen to succeed the late Duke of Sussex. The noble earl has wielded the Masonic sceptre with great advantage to the Order in general, but as age is now fast creeping upon him he doubtless feels that the interests of Freemasonry had better be confided to a younger man, and more especially when the brother nominated to succeed him is one of such eminent ability and high Masonic worth as the present Deputy Grand Master. The election of Grand Master will, of course, be decided by acclamation in favour of the Earl de Grey and Ripon, whose first duty as Grand Master-elect will be one most congenial to his feel-

ings, and in entire consonance with his character. Lord de Grey "*will move, pursuant to notice given at last Quarterly Communication, a resolution expressive of the regret of Grand Lodge at the retirement of the Earl of Zetland from the office of Most Worshipful Grand Master*," and we can easily anticipate that a resolution submitted so gracefully by the Deputy Grand Master, and one which embodies the sentiments of every English Mason, will be carried by the enthusiastic votes of the entire Grand Lodge.

"*The election of a Grand Treasurer*." This is purely a matter of formality, as the highly-respected brother who now fills the important post of Grand Treasurer will be unanimously re-elected to that office.

"*The M. W. Grand Master will make a communication to Grand Lodge in reference to the formation of a Grand Lodge of New Brunswick, and will move a resolution to acknowledge it*." This announcement is an additional evidence, if any were needed, of the truly liberal ideas which sway the authorities of the Grand Lodge of England. Nova Scotia has been recognised and welcomed into the great family of Grand Lodges, and the same fellowship is now to be accorded to New Brunswick, as we anticipated in a recent article. May the new Grand Lodge flourish, and may its children ever remember that England is the fountain-head of that great stream of Freemasonry which is now flowing resistlessly from land to land, and morally fertilising and blessing the universal heart of man.

The next business on the agenda paper is not devoid of importance, as it is a proposition to confer powers upon the District Grand Lodges, with reference to the expulsion of unworthy members, similar to those exercised by the Supreme Grand Lodge. It is manifest that in most instances the merits of such cases are better understood on the spot where they arise, and that the local jurisdiction is better qualified to pass judgment upon them. Besides which, appeals to the Grand Lodge of England are at present practically useless, there being no time to discuss the questions thoroughly; consequently the decision practically rests with the Grand Registrar, who devotes much of his valuable time to collate the evidence and prepare a digest of the proceedings for the members of Grand Lodge. It not unfrequently happens, likewise, that the business before the brethren is so weighty, and so much eloquence requires due delivery, that the unfortunate appellants are not heard for several meetings after their appeals have been lodged with the Grand Secretary. The proposed alteration, which the Grand Master will himself move, is therefore one which commends itself to our common sense, and it will undoubtedly be affirmed by Grand Lodge.

"*Election of the Committee of Past Masters, upon the motion of Bro. James Stevens, P.M. No. 720, respecting the Uniformity of Working*." Upon this subject of uniformity of working, our opinions are so well-known

that we need not repeat them; but we cannot avoid giving expression to the general feeling of the Craft with reference to the choice of *really representative Masons* on a committee of so much importance. It is more than whispered that out of the thirty-three names proposed for Bro. Stevens' Committee, not more than six have ever been heard of outside the lodges to which the respective brethren belong. If this be so, it will be a grievous disappointment to the Craft, and will probably cause the collapse of the movement, as men of intellect and good practical workers will not allow the ceremonies of Freemasonry to become the prey of unfledged eaglets. It were better to go on for ever in the old groove than to suffer our really noble ritual to be emasculated at the hands of unskilled Craftsmen, and we warn those who have fallen into such an unaccountable error that a formidable opposition awaits them at the next Grand Lodge.

The reports of the various Boards we may pass over without comment, and we then arrive at what will truly prove an *opus magnum*: we refer to the "*Report of the Committee on the Fund of Benevolence*." We trust Bro. Clabon will this time persevere with his projected alterations, and bring the subject fairly before the Grand Lodge. A great reform is required both in the constitution of the Board of Benevolence and in the powers with which the members are entrusted. There are ample funds, and we hold that ample assistance should be awarded to every deserving case; but unfortunately the Board is shackled by restrictions which however expedient fifty years ago are no longer applicable to the present position of Freemasonry. The cases should be most closely investigated; but, when found worthy of relief, the help extended should be of a substantial character. But we will not anticipate the arguments by which so able a speaker as Bro. Clabon will support the adoption of his scheme. It is our province, however, to bespeak for it that calm, just, and rational consideration which an enlightened body like the Grand Lodge of England is every ready to afford to every fair proposition.

In the event of Bro. Clabon's scheme coming before Grand Lodge, we do not imagine that any subsequent business on the agenda paper will be reached before the time for closing the proceedings. But we may say just one word, that while our opinions with reference to the desirability of abbreviating the term of the Grand Mastership remain unchanged, we cannot too strongly deprecate the revival of the discussion on the very night when a new Grand Master is to be elected. We consider it an ill-advised measure on the part of those who have assumed the lead in the matter, and we hold that it is contrary to every canon of good taste, and repugnant to every gentlemanly instinct, to pursue the attainment of an object, however laudable, in such indecent haste. Should the question, however, unfortunately arise for discussion on Wednesday next, we can only state our conviction that the irretrievable defeat of the motion for restricting the Grand Master's tenure of office may be justly laid to the charge of those who shall have thus rashly forced it to a premature conclusion.

Multum in Parbo, or Masonic Notes and Queries.

I am second to none in my appreciation of the Masonic zeal and erudition of Brother John Yarker, and therefore always read his communications with much pleasure. It occurs to me, however, that his oft allusion to the "1686 York Templar *ne plus ultra*, or degree of 'Holy Wisdom,' is not correct, if the date alluded to really means A.D. 1686. Nothing at York, amongst the *preserved* records confirm any such statement, so far as my researches are concerned, and the labours of Bro. the Rev. A. F. A. Woodford, *M.A.*, (one of the brightest ornaments of the Craft,) entirely agree with my independent examination of those valuable documents; as also do those of Bro. J. G. Findel, the Masonic historian, and other well-known Masons.

The mere fact of a certificate existing bearing the date of 1686, would surely not be sufficient to prove that the degree was instituted in that year? I quite believe, with Bro. Yarker, that "all Templar Conclaves who have not yet surrendered their right in a formal manner, are entitled to work the degrees of Rose Croix and Kadosh"—*provided* they used such powers anterior to the institution of the "Ancient and Accepted Rite" in this country, and work these degrees *apart* from the Conclave. How far such a thing is desirable is open to consideration, as according to general usage, and excepting such as the "Baldwyn," Bristol, no such privileges are now claimed. The right of such Conclaves so to do, however, is indisputable.

I am glad to find Bro. Yarker is asking for the publication of what we have in the past and still seek to obtain, viz., the "Arras Warrant of 1747," and the one of earlier date, which are so much spoken of, and which so few seem to acknowledge.

The fact of Bro. Yarker being personally insulted is a sad one, and I hope will cause him as little thought as the attack was most undeserved.

WILLIAM JAMES HUGHAN.

BRO. "RUSTICUS" AND "ST. JOHN THE BAPTIST."

I repeat, that I am well aware who said in Grand Lodge of Scotland assembled, that St. John the Baptist had nothing to do with us. Were the brother's name to be published in THE FREEMASON, he would believe that he had become famous. He is often to be seen sitting in the chambers of the Grand Lodge, and if Bro. Rusticus enquires of any of the Grand Lodge officials, they are quite well aware who he is. I have no objection that the Editor gives up my private address, when I shall give Bro. Rusticus every particular.

CIPES.

ANCIENT MASONIC MANUSCRIPT READ AT THE ARCHEOLOGICAL INSTITUTE.

An ancient Masonic manuscript of about date 1722, gave some valuable instructions which it would be well if the Craft abide by them. I quote one or two as examples:—"Those admitted as members of the Order, must be of good honest parents and observers of the laws of the land;" "Members to correct such brethren as are offending;" and many others of equal value.

A MEMBER OF THE INSTITUTE.

AMERICAN MASONIC JURISPRUDENCE.

A Royal Arch Mason made under the English system can be admitted as a visitor in a chapter when opened in the Royal Arch degree, but not in the degrees of Mark Master and M.E. Master. Every subordinate chapter is, however, authorized to confer those degrees without charge on regular English Royal Arch Masons. See Art. III., sec. 5, General Grand Constitution. The same is true in regard to English Knights Templar who have not received the Order of the Red Cross.

Suspension from a lodge suspends from the chapter, and restoration from such suspension by the lodge restores the status in the chapter. Otherwise in case of expulsion. In the one case, the rights and privileges are in abeyance, in the other, they are extinct. A majority vote is sufficient in either case, unless otherwise specially

provided in the By-laws. (See Trans. G. Chap., for 1869, p. 39.)

The rules of St. Bernard forbid the Knights of the Temple kissing their sisters or mothers, but nothing is said about pretty cousins or brides. We therefore decide that such may be kissed with a clear conscience. Personally, we make it a point never to miss a good opportunity.—*Masonic Tidings*, New York.

GERMANY.

The earliest history of Freemasonry in Germany is supposed to be closely interwoven with the history of the building associations of the middle ages, "as we may easily recognise a strong similarity in the usages, customs, and peculiar terms of the fraternity of Freemasons of the present day, and the 'Stein Metzen' (stone cutters) of Germany. 1. The classification of their members into Masters, Fellow Crafts, and Apprentices; 2. The government of the society by a certain number of officers; 3. The exclusion of the uninitiated from their meetings; 4. The peculiar qualifications for membership; 5. The equality of all members of the Craft; 6. Their mutual obligations to relieve suffering; 7. Their peculiar laws, jurisdiction, and general regulations; 8. The ceremony of initiation; 9. The manner of opening and closing their assemblies; 10. The privileges of a Mason's son; 11. The examination of foreign brethren, &c. Taking all these circumstances into consideration, and combining with them the results of historical investigation, it must be conceded that the modern society is the direct descendant and successor in an unbroken line of the operative Fraternity of Masons of the middle ages" (Findel's History of Freemasonry). In 1783, Preston says, eleven German Masons applied for authority to open a lodge at Hamburg, under the patronage of the Grand Lodge of England, for which purpose the Grand Master, Lord Strathmore, granted a dispensation to establish a permanent lodge, concerning which but little is now known. December 6th, 1737, a lodge was established at Hamburg, by authority of the Grand Lodge of England, which, in 1741, assumed the title of "Absolom." August 11th, 1738, a deputation of this lodge was convened at Brunswick for the purpose of initiating the Crown Prince, afterwards Frederick II. By this valuable accession of nobility, Masonry was greatly benefitted throughout Germany. Soon after his initiation, he organized a lodge in the castle of Rheimberg, and in 1740, when Frederick ascended the throne, he conducted the work of a lodge established at the castle in Charlottenburg. In 1738-9, several lodges were established in Dresden, and in 1741 the lodge "Minerva of the Three Palm Trees" was organized at Leipsic. In 1742, the Lodge of Unity was established at Frankfort-on-Maine. In 1741, a Provincial Grand Lodge for Hamburg and Lower Saxony was established. The second lodge of Hamburg was founded in 1743, under the name of St. George. In 1744, a lodge under the title "Frederick" was founded at Hanover, which did not, however, enter into active operation till 1746. This lodge is still in existence. The war of 1750 compelled most of the lodges to close their work till 1758. About the year 1757, the first lodge of the system of "strict observance" was established at Naumburg, under the title of the "Lodge of the Three Banners." This system, which claimed to be the true and legitimate successor of the Order of the Knights Templar, had for a short time an unprecedented popularity. In 1755, a warrant with ample powers to establish a provincial lodge in Hamburg, was received from the Grand Lodge of England. In 1766, another Provincial Grand Lodge was established at Frankfort-on-the-Main, by the Grand Lodge of England. In 1776, the Society of Illuminati, a secret political organization, was introduced and spread throughout the country to the injury of Freemasonry. About the year 1780, the Swedish Rite was introduced and practised by several lodges in Germany. In 1789, an important event took place for the better and more peaceful condition of the Order. Many of the lodges being dissatisfied with the immense number of rites and high degrees

engrafted upon the plain and unassuming system of Freemasonry, resolved to modify the different elements then in use, and as near as possible to return to the original or primitive condition. For this purpose a convention of the lodges of Germany was held at Frankfort in 1783, at which convention a reunion was formed under the title of the "Eclectic Union," which had for its material or chief points—1. Three Masonic degrees alone are acknowledged by all the united lodges; 2. Each lodge is left free to introduce as many of the higher degrees as it may deem proper, but they must not be compulsory upon the whole association; 3. None of the associated lodges are dependent on the other, they are all equal; 4. The provincial lodges of Wetzlau and Frankfort-on-the-Main form a general directory. In consequence of this independent action of the Provincial Grand Lodge at Frankfort in severing its connection with the Grand Lodge of England, plans were immediately adopted to renew and perpetuate the English authority upon the soil of Germany. In 1789, a new warrant, with powers for the establishment of a Provincial Grand Lodge, giving full jurisdiction over the whole of the Upper and Lower Rhine, and the circle of Franconia, was granted by the Grand Lodge of England. During the wars in which the elder Napoleon was the master spirit, Masonry occupied a quiet and unobtrusive position throughout the country. Freemasonry is in high repute in Germany, embracing within her ample folds the *élite* of the country.—*Macoy's Encyclopedia*.

MARK MASONRY.

The Right Hon. Earl Percy has accepted the office of Provincial Grand Mark Master for Northumberland and Durham.

Obituary.

BRO. HENRY STEVENS.

With deep regret we have to announce the death of Brother Henry Stevens, of the Albion Tavern, Margate. The sad event took place on the 11th inst., after a very short illness, at the age of 46. He was a good husband and father; his hand was always open to relieve the poor and afflicted; and he is deeply regretted and lamented by a very numerous circle of Masonic and private friends. May his soul rest in peace.

Original Correspondence.

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

UNIFORMITY OF WORKING AND RITUAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It had been my intention not to have again intruded on your space until after the election by Grand Lodge, on the 2nd proximo, of the members of the committee which was voted in accordance with my motion at the last Quarterly Communication, but it appears that some misunderstanding of the nature of the movement has arisen in the minds of many brethren, and that it is desirable that the object and purpose for which the proposed committee is required should be thoroughly explained. Will you kindly grant me space in your columns for the necessary explanation?

If your readers will kindly refer to my letter introducing this subject, published in No. 3, page 5, of THE FREEMASON, under the heading, "Past Masters as Preceptors," they will find that I therein suggest the "establishment of a lodge having for its members those only who are skilled in the working of Craft Masonry, who should be recognised throughout the Order as duly qualified authorities, and form in their collective capacity a Court or Lodge of Appeal, to whom all questions of working and ritual should be referred." The same letter acknowledges the existence of difficulties, differences of opinion, individual likings and attachments to respective teachings, and other circumstances which might impede efforts to secure uniformity, and then proceeds to explain in what manner the "Lodge of Preceptors" might be formed, and what especial functions they might discharge.

This letter was suggested by certain remarks made in reference to the initiation of His Royal Highness the Prince of Wales into Freemasonry, and the first important result to which it gave rise was the vote in Grand Lodge that a committee should be appointed, and which was passed on the occasion of His Royal Highness's installation as M.W.P. Grand Master.

Now, it is in reference to this committee that I desire to make certain explanations. It is already known that not desiring to make my own selection, which as the mover of the proposition it was fairly in my province to do, I solicited the assistance of all brethren who might feel interest in the matter, and, at a numerously attended meeting, left in their hands the nomination of members of the committee to be submitted for election by the Grand Lodge at its next Quarterly Communication. Thirty-two names were chosen. Amongst them are no recognised Preceptors in Freemasonry, it being intended that these most honourable and useful members of the Craft shall, if they please, be made of far greater usefulness in the perfection of the general design than they could be as members of the committee for preliminary enquiry into the abuses sought to be remedied. For a somewhat similar reason, many eminent Provincial Past Masters are held in reserve, as probable presidents of local sub-committees to act in concert with the general committee, and together with them to prepare such a report as will strengthen a future recommendation that the proposed "Lodge of Preceptors" shall be formed.

It is not intended that the committee to be elected on Wednesday next shall "revise the ritual," which I am told is the impression of a considerable number of brethren. Nor is it intended that any amended ritual shall be reduced to writing, another supposition which, if correct, would naturally meet with strong objection. The whole and sole duty of the committee will be "to enquire into the various systems of working and ritual, and to report thereon to the Grand Lodge with such recommendations as they may think necessary." If the Grand Lodge should subsequently decide to constitute the suggested "Lodge of Preceptors," then in that lodge would be practised what would become the recognised working throughout the Craft, and which each lodge desirous of loyally conforming to lawfully constituted authority would surely adopt.

The final attainment of the object of this movement is probably far off, and can only be reached step by step. The formation of this committee is the first step, and it will be time enough to discuss further propositions when progress shall be reported. In common with many other brethren, I look anxiously for the perfect agreement of members of Grand Lodge in the election of the committee, and trust that all who really desire to see that uniformity which is so universally acknowledged to be required will give their earnest support to the selection which has been made with much care and consideration.

I have the honour to be, dear Sir,
Yours faithfully and fraternally,
JAMES STEVENS,
P.M. and P.Z., S.W. 1216.
Clapham-common, Feb. 23rd, 1870.

THE BRETT TESTIMONIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Upon reading your very excellent report of the dinner given to Comp. Brett, I notice you have made an error in stating that he was founder of the Prudent Brethren Chapter, No. 145. He assisted at the consecration of the same, and I am sure Comp. Brett would not for one moment wish to take the credit from others to add to the laurels he has so worthily earned.

The present M.E.Z., Comp. John Boyd, was the sole originator of the Chapter.

Yours, truly and fraternally,
F. H. G.

HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In my observations on page 92, I endeavoured to show that the word "Hiram Abif" in Luther's Bible is the Hebrew word, as the English version gives the literal translation of those words, "Hiram my father."

I was not then aware of the remarks from our eminent Bro. Carpenter on page 80, of which mine are an endorsement, with the exception of when he says, "who was not, as it appears, a mason, but an artist." He proves from the text what kind of a man Solomon required of King Hiram; but if we turn to the verse, what kind of a man King Hiram sent him, we find (2 Chron. ii. 14) that Hiram was an able worker in stone, as well as in other works. Had I been aware that so able a brother was about to take up the subject, I (a young Mason, not yet so well acquainted with the landmarks of our Order, and perhaps not competent to judge) would not have attempted to make any comment on it, but as you

kindly brought my remarks before your readers, I must console myself with the words of an eminent writer:—"As empty vessels give the loudest sound, and shallow brooks run with a fiercer current and make a greater noise than deeper rivers do, so they that are least able to judge are ever the most forward to pass sentence, and, when they do so, the most rigid and peremptory." I shall therefore thank you to submit to your readers my opinion why Hiram was called Abif.

I think that we have a probable reason that he might have been called Abif at the time of building the temple. I cannot admit, with Bro. Carpenter that it is a mere story; for on whatever the story is based, there must be a reason why he should be called Abif by name, and such addition is suitable. In order to enable me to express my views, I must give a brief account of Hiram the king, and Hiram the builder, and beg the attention of your readers to the following:—

1st. That the books of Chronicles are called by the Greek interpreters, Paralipomenon, which is, of things left out or omitted, because they are a kind of supplement of such things as were passed over in the books of Kings. This will help us to a reason why the books of Chronicles give different to the books of Kings.

2nd. That we often find in the Hebrew scriptures words exchanged—as in this case, in Kings Hiram with the *jod*, and in Chronicles Hiram with the *van*. This is the 2nd rule out of the thirteen the Cabalists give for discovering the various mysteries which they attribute to the law, called

חלוקה

(exchange); which is, one letter found in the place of another in the Bible.

3rd. The Talmud—a book we Christians don't believe in—contains trustworthy relics of Jewish antiquity fitted to illustrate the histories of the Old and New Testaments, and to aid us in understanding the rites, laws, and customs of the older Hebrews.

Now, we learn from the Bible that the King of Tyre must have been a great lover of building as his great delight in art, and he must have possessed things for that purpose which were precious to others, for no sooner did King David commence his reign than King Hiram made presents to him of what he thought would be most acceptable, viz., a lot of timber, carpenters and masons (2 Sam. v. 11), and seems to have kept friendship with David, "for Hiram was ever a lover to David" (1 Kings v. 1). Forty years afterwards Solomon came to the throne. Solomon asked Hiram to be favourable to him, and that he would do for him as he did to his father, and says, "for thou knowest that there is not among us any that can skill." Hiram complied with the request, for "Solomon's and Hiram's builders did hew and prepare timber and stones." After all was prepared, Solomon was in want of a man who could build that "great house" where to offer sacrifices to God. This made him exclaim, "Who is able to build him?" No doubt Solomon asked Hiram for the best man that he could send him: he says, "send me a man cunning to work," &c. (1 Chron. xi. 7.) King Hiram tells him what kind of man he sends him: "A cunning man endued with understanding

(לחורם אבי)

of Hiram my father." That is to say, he is a very clever builder, and is the builder of my father—the best man he could send him. Hiram tells him the qualities he possesses; first he gives his genealogy, that his father and forefathers were such great men and all possessed the same qualities. In 1 Kings he gives his genealogy from the father's side, "a widow's son of the tribe Naphtali; in Chronicles, from the mother's side, "the son of a woman of the daughters of Dan."

Let me remark here that whenever we find in the Bible the genealogy of a man, and it says

ממוצא

(of the tribe), means only from the father's side (see Numbers i. 2, 4, 20). To give an illustration I shall quote the Talmud:—

אמר רבי יוחנן, מניין שלא ישנה אדם מאומותו ומאומות אבותיו? שנאמר, וישלח המלך שלמה, ויקח את חורם מנר, בן אשה אלמנה הוא ממוצא נפתלי, אביו איש נרי, חורש נחושת, ואמר כר אימיה, מבת דן, וברניב ואתו אהליאב בן אהויסכך למנוח דן.

"Rabbi Johanan hath said, from where do we learn that a man ought to follow his trade and the trade of his forefathers? For it said, and King Solomon sent and fetched Hiram out of Tyre, he was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and Rabbi Mar hath said, his mother from the house of Dan, for it is written, Ex. xxxi. 6, with him Aholiab the son of Ahishamach, of the tribe of Dan."

The commentator explains in the margin the latter's meaning: "The mother was from the children of Dan shows that he (Hiram) followed the trade of his forefather as well as his father."

From the above we have some light on the subject why King Hiram mentions the genealogy of that remarkable man to Solomon: he points out the stem of his eminence from his father and forefathers. Here is one probable reason why he was called

אביו

abif (his father): to indicate that his father and forefathers were also such great men.

Yours fraternally,
D. STOLZ.

P.S.—A misprint occurred in my last; the words "Again, 'H. M.' says that Luther uses Hiram the king's name, not Hiram the builder's," should read "We see that Luther," &c. D. S.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The relative correspondence of Bros. Carpenter, D. Stolz, and H. M. are very interesting, but (except in the former instance) tend much to create dissension concerning what is of very little importance to Masonry. We have three personages called Hiram,

חורם or הורם

viz., the King of Tyre, his son and successor, and Hiram called metaphorically the architect of the Temple.

Now it is possible, seeing that the Hebrew word

אביו

must mean nothing else than the Latin *pater*, and therefore could only relate to the king.

The Hiram who did so much towards the construction and ornamentation of the Temple can be no other than the widow's son of the tribe of Naphtali (Kings vii. 14 and subsequent verses). "Operare sciebat in auro et argento in ære et ferro, in lapidis et lignis, in purpurâ et hyacinthe, in Byssos et Coccino, sciens scalpere sculpturas varias."

But there is still another personage, who, there is little doubt, was the first Master Mason, and this was Adoniram,

אדוןירם

the root of which name undoubtedly sprung from from Adonai, as the Jews always read or pronounce

ידוה

i.e., Lord, Master, for they regard it an irreverence to repeat the name Jehovah. This Adoniram the son of Abda was over the tribute or levy. It is therefore inferred he was superintendent and master of the 30,000 men whom by relieves of 10,000 each cut down the cedar trees of Lebanon in order to build the Temple. This view can be reconciled by the degrees of Masonry. I therefore agree with Bro. Carpenter that the assassination of the so-called Hiram Abif is merely an allegory, but "one on which much of the sublime teaching of our Order is based."

There are several allegories or traditions as to the death of Adoniram, not Hiram Abif; and I simply express my conviction that the erudition of Bro. Carpenter will not fail in arriving at a plain and sensible solution of this question. I will not permit *taxata*, since amongst Masons nothing should have the attribute of that cognomen.

I am, Sir, yours fraternally and obediently,
Paris, 21st Feb., 1870. M. GUEDALLA.

HURAM ABIF.

(To the Editor of The Freemason.)

SIR,—Allow me to say a few words by way of explanation, in reply to your correspondent William Carpenter. I fear that my brother has misapprehended the drift of my former letter, and that in that communication I have not, perhaps, conveyed my meaning so clearly as might be desired.

Without any dispute, I understand *Hiram* of the Kings and *Hiram* of the Chronicles to mean one and the same person. With regard however to "Abif," your correspondent "S. G. F." says, "One party will not speak of Hiram at all times as *Hiram* Abif, because the name *does not appear in the Bible*." Now, in reply to this I maintain that the name is found in some bibles, namely, in the German and the Swedish. In 2 Chron. ii. 13, the Hebrew word

אביו

which in the English version is rendered by an equivalent term "my fathers," appears in the German and the Swedish as a *proper name*, "Abif." Again, in 2 Chron. iv. 16, the Hebrew word

אביו

is rendered into English by "his father," a common term equivalent in meaning, and not as a proper name, while the German and the Swedish versions translate it as a *proper name*, "Abif."

Yours fraternally,
Dublin, 18th Feb. 1870. H. M.

A QUERY.

(To the Editor of The Freemason.)

SIR,—Would some of your readers inform me if a W.M. has power to place the names of candidates on the summons after being black-balled in his own lodge. The circumstances are these: On a certain occasion neither the W.M., nor the I.P.M. were present, so another P.M. assumed the chair of K.S. Two candidates were balloted for, and rejected. Shortly after, the I.P.M. who was also W.M.-designate, arrived and opened the lodge again; balloting again for the candidates and they were again rejected. Shortly after the second balloting, I am informed, the W.M. arrived, and he did the same with a like result, and on the summons for the ensuing meeting the names of the rejected candidates appear.

Yours fraternally,

HIRAM.

AN APPEAL TO THE CRAFT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you permit me to appeal to my brethren through your columns, on behalf of a member of the Craft, who is now, "through an unforeseen calamity and misfortune, reduced to the lowest ebb of poverty and distress." He was a publican and much respected in his lodge, but unfortunately from the above-named circumstances he lost £3,000 in a very short time, and is now almost starving. His mother lodge recommended his petition to the Board of Benevolence from which he received £10, and together with some private subscriptions, he has been enabled to keep the "wolf from the door" for some months past. He has a wife and family, and being unable to find employment, the late severe weather has told greatly upon him.

I shall be glad to receive subscriptions for him, and answer willingly any questions which may be put to me about him. I believe it is a really deserving case, and as such, I trust I shall not appeal in vain.

I am, dear Sir and Brother,

Yours truly and fraternally,

CHAS. E. THOMPSON, J.W., 1158, 177.
44, Bedford-row, W.C., Feb. 17th, 1870.

THE BOYS' SCHOOL FESTIVAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—On Tuesday last I attended the first meeting of the Stewards for the approaching Boys' School Festival, when the gratifying announcement was made that H.R.H. the Prince of Wales had consented to take the chair on the 30th March.

A long discussion then ensued as to the propriety of removing the festival from the Freemasons' Tavern to Guildhall, provided permission were obtained to use the latter, it being strongly contended that the accommodation afforded at the Tavern was totally inadequate to meet the probable requirements of the occasion.

It was urged that at least 1,000 ladies and gentlemen were expected to be present, and that all the available resources of the new buildings in Great Queen-street would be insufficient to enable the Stewards to provide for the comfort of so large an assemblage.

It was admitted that a very heavy outlay—say £500—would be incurred in the preparation and fitting up of Guildhall for the reception of 800 or 1,000 guests, and this expense the Stewards are expected to bear.

Now, Sir and Brother, I entirely object to the proposed arrangements. I maintain that we have no right to appropriate an enormous sum to such purposes, when so many of our fellow-creatures are starving around us, and when the very children themselves whose cause we propose to represent, are knocking in vain at the gates of our school for admission.

I do not see why extravagance and profusion should characterize our efforts to maintain the Masonic charities. I do not see why large sums of money should be wasted to enable Tom, Bill or Harry to dine with a Prince.

Already the attraction of His Royal Highness's intention to preside at the Boys' Festival is beginning to tell, but scarcely in favour of the institution.

Everybody is willing to purchase a dinner ticket, but comparatively few are so ready to subscribe to the charity. Under the circumstances, I feel very little disposed to pay the extra expense which will be entailed upon the Stewards, and which may be moderately estimated at from five to six guineas. The only rational mode to adopt is to restrict the number of tickets, and suffer none to be present who are not Stewards or subscribers to the institution. We shall thus be enabled to meet in our own building, the Freemasons' Tavern, and I am satisfied that the result will be as glorious a success, as if we hobnobbed with the Lord Mayor at Guildhall.

On Monday next, the 28th inst., the question will be decided by the Stewards, and before then

I hope our country brethren will signify their opinions on the subject.

Yours fraternally,

A STEWARD FOR THE BOYS.

HAS THE CRAFT DETERIORATED?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—During the course of THE FREEMASON, which, though not a long one, has been long enough to exhibit the spirit which animates its conductors, I have admired the fearlessness with which it has expressed itself upon matters which in the estimation of some stand upon ground which should not be approached with shodden feet, but which, with all that stands upon it, should be regarded as sacred, and beyond the pale of legitimate criticism. It must be gratifying to every rational Mason, every one who is able to give a reason for the conviction he cherishes, to find that you, and most of your fellow-labourers, are not thus minded. No one can suspect you of want of zeal for the Craft, or of resolution to defend its principles and its prescribed practices against all comers. But you do not deem it any part of your duty to cast a veil over the faults or aberrations of its members, or to insist upon it that all are true Israelites who are of Israel. So long as you are animated by this spirit, and pursue this course of action, you will not only deserve success but command it, if it be lawful to say what is in opposition to one of our favourite moral facts.

I cannot say how the majority of your readers may approve of your reproduction of the opinions on the Craft expressed by "one of the foremost leaders of modern thought" in THE FREEMASON of February 19th. Some, I know, will object to it, inasmuch as it implies an admission, albeit you seem to soften down the objections, that there is some truth in them; and that, being so, that it is calculated to destroy, in some degree, the high prestige that attaches to our body. May I venture to assume that you think, with me, that a prestige not fairly merited must soon become dissipated, and that the only way to retain it is to remove the causes that are hostile to it. The principles and practices of the Craft, the benevolent spirit which it inculcates and exemplifies in relieving the distressed and educating the young, which you so felicitously describe, are unquestionable, and are worthy of all praise. Nevertheless, there is much truth, as I think, in the somewhat severe imputations cast upon it by the brother you have permitted to witness against it, and I have heard similar things said by other brothers. But if, as I think, these imputations are in some measure deserved, the Craft has but gone the way of all human institutions, and, I may add, of all sacred institutions also. From the remotest times of which we have any knowledge, philosophy and religion have been alike corrupted by the introduction into the schools of philosophy and the churches of every creed and confession of men of loose morals or perverted judgments, or, what has been still worse, perhaps, of utter indifference to the truths professed and the objects aimed at; and, at length, the "little leaven has leavened the whole lump," and the pure principles and the good works, the living spirit and the active and all-embracing sympathy which once animated the body have departed, and it "ceased to exert any appreciable influence [for good] upon the age in which it lived, or upon mankind in general." Be it that we are not so bad as we seem to be in the judgment of our censor, yet it is not to be denied that there is ground for censure. We are not fully alive—many of us—to the truth and value of the principles we profess, and to the maintenance of which we are obligated. We are too apt to disregard Masonry when we leave the lodge, as some people do religion when they leave the church. We stand in need of what the churches call "a revival." We want a more abiding sense of our obligations, and of the criminality of departing in any measure from them, to feel that Masonry is not only an institution and association for charity, but that it is a system of morality, embracing our duty to God as well as to man. "Truth" should be our guiding star, while "brotherly love" and "relief" are our animating principles. And not less important and imperative is it that we should exercise care and caution in proposing and admitting candidates. This, indeed, is one of our obligations. Do we heed it as we should do? Have we individually been the means of deteriorating the character of the Craft by our carelessness or our ill-founded good-nature or partialities in this respect? If each of us examined himself on both the grounds I have suggested, and resolved, if there be reason for it, to reform; and if, in addition, we recalled to mind our obligations as to intellectual studies and pursuits, and fulfil them, it would soon cease to be said that we have "unswathed the body of Masonry, and hung up the grave clothes as mysterious relics, utterly oblivious of the history of the past, and blind to the possibilities of the future."

I am, yours fraternally,

WILLIAM CARPENTER.

"HENRY PRICE AGAIN."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Here are several facts or fictions, collected from original, or as near original sources as I could get at, which may help to settle the question whether Henry Price was ever appointed Grand Master of America.

Bro. C. W. Moore, in his life of Henry Price (appended to the constitution of the Grand Lodge of Massachusetts, 1857), after giving the particulars of the establishment of the "First Lodge" in Boston, goes on to say,

"During the four years of his presidency, he (Price) established three other lodges, two of which were in distant provinces. The first warrant he issued was for a lodge in Philadelphia, called in the records 'The First Lodge in Pennsylvania.' [The Massachusetts record says nothing about the first lodge in Pennsylvania. To what record does Bro. Moore allude?] The authority for it was granted to his intimate personal friend and brother, Benjamin Franklin, who was its first Master. The warrant bears date June 24th, 1734. On the same day and year he also granted a warrant for 'The Lodge of St. John' at Portsmouth, in New Hampshire, and on the 27th of December, 1735, he issued his warrant for the establishment of 'The First Lodge in South Carolina,' at Charleston. Two of these lodges were out of New England, and therefore beyond the original jurisdiction of the Grand Master. And in explanation of this, it is proper here to state that early in the year 1734 he had received authority from the Grand Lodge of England to establish Masonry in all North America, as were also his immediate successors, Robert Tomlinson, in 1736 [the commission of Tomlinson confines his jurisdiction to New England and its territories, not to North America], and Thomas Oxnard, in 1742."

The Massachusetts record, of June 24th, 1734, says,

"About this time our Worshipful Bro. Benjamin Franklin, from Philadelphia, became acquainted with our Right Worshipful Grand Master, Mr. Price, who further instructed him in the Royal Art, and said Franklin at Philadelphia called the brethren there together, who petitioned our Right Worshipful Grand Master for a constitution to hold a lodge, and our Right Worshipful G.M. having this year received orders from the Grand Lodge in England to establish Masonry in all North America, did send a deputation to Philadelphia, appointing Right Worshipful Mr. Benjamin Franklin First Master, which is the beginning of Masonry there."

And again,

"December 27th, 1735. About this time sundry brethren going to South Carolina met some Masons in Charlestown, who thereupon went to work, from which sprung Masonry in those parts."

Thus much for the Massachusetts record. I shall now give a letter from Benjamin Franklin, which Dr. Winslow Lewis discovered some years ago among old papers belonging to the G.L. of Massachusetts, and which letter Bro. Lewis exhibited at a Masonic gathering at Philadelphia, when Bro. Leon Hyneman took a copy and printed it in *The World's Masonic Register* (page 352):—

"For Mr. Henry Price, at the Brazen Head.

"Right W.G. Master and dear Brethren,—

"We acknowledge your favour of the twenty-third of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and to the prosperity of your whole lodge.

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all North America, which advice we hope is true, and we heartily congratulate him thereupon; and though this has not been as yet regularly signified to us by you, yet giving credit thereto, we think it our duty to lay before your lodge what we apprehend needful to be done for us in order to promote and strengthen the interests of Masonry in this province (which seems to want the sanction of some authority derived from home to give the proceedings and determinations of our lodges their due weight), to wit: A deputation or charter granted by the R.W. Mr. Price, by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers who may manage all affairs relating to the brethren here, with full power and authority, according to customs and usages of Masons. The said G.M. of Pennsylvania only yielding his chair when the G.M. of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masons in these parts.

"We therefore submit it to your consideration; and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R.W. Grand Master's first deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary. For which favours this lodge doubts not of being able so to behave as not to be ungrateful.

"We are, Right Worshipful Grand Master and brethren, your affectionate brethren and obliged, humble servants,
"B. FRANKLIN, G.M.

"Philadelphia, Nov. 28, 1734."

Now let us see how the case stands. Bro. Moore

fixes the date of the Philadelphia Charter to June 24th, 1734, and that of Charleston to December 27th, 1735. The Massachusetts record in both cases merely says "about this time," which means sooner or later, and does not say a word about a charter sent to Charleston, and I have reason to believe that neither in Charleston nor Philadelphia are any evidences left on record or otherwise of the said Henry Price's charters. The letter of Franklin fixes the date of Henry Price's second commission to the month of August, 1735, and the charter to Philadelphia, if such a charter was ever sent there by Price, must have been dated after the date on Franklin's letter. Henry Price, in his letter to the authorities of the Grand Lodge of England, January 27th, 1768, says, "And in the year 1734, said commission to me was extended over all North America." Unfortunately, we have no complete file of the newspapers published here in 1734 in any one of our Massachusetts libraries, for otherwise I could have been able to determine whether Franklin's letter is genuine or not. The said letter was unfortunately destroyed in the fire that consumed the Masonic Hall, in Boston, in 1864. Our worthy Bro. Dr. Lewis speaks positively as to its genuineness, but with all due deference to my friend's opinion and sincerity, I think you will agree with me that a man taking hold of an old document, whose suspicion about its genuineness had not been aroused, and another man, whose suspicion had been aroused, might come to very opposite opinions. Assuming, however, the genuineness of Franklin's letter, that he had "seen in the Boston prints an article of *news from London*, importing that at a Grand Lodge held there in August last Mr. Price's deputation and power was extended over all America," this "news from London" must have been copied from London papers, and, if so, this "power over all America" ought to be found in the records of the Grand Lodge of England of August, 1734. The question now is, did the Grand Lodge of England hold a meeting in August, 1734? and, if so, does the record say anything of the additional powers conferred on Henry Price by the said G.L. at the above date?

In conclusion, I beg to state, that so far our high American Masonic authorities have laboured to be-fog and darken the path to historic truth. My labours to bring order out of chaos will encounter the ire of that self-interested class. A change, however, is coming over the scene. We have at last a G.M. in Massachusetts who combines a love of truth with the necessary moral courage to disseminate the truth, and *truth only*. The oldest documents relating to Masonry in this State were placed at my disposal by Bro. Winslow Lewis, and Bro. Gardner, our G.M., afforded me every facility for sifting the origin of Masonry here. What I now want is help from the London FREEMASON. Furthermore, I feel assured that the R.W. Grand Secretary of England, to whom I am already under several obligations, would be willing to aid our enquiries. Now, Bro. FREEMASON, "Truth is the foundation of every Masonic virtue," help us then to get at it.

Fraternally yours,
JACOB NORTON.

Boston, Mass., January 31st, 1870.

DOMATIC LODGE, No. 173.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your reports of Masonic meetings are generally so ample and satisfactory that it has puzzled some of our brethren, myself included, to account for the omission in the report of the last meeting of the Domatic, of the chief thing that characterised the banquet upon that occasion; I mean the presentation to Bro. Tanner, the retiring W.M., of a Past Master's jewel, for which the lodge voted double the usual sum; and of a valuable gold watch, chain, and appendages, in consideration of the special services he had rendered to the lodge, and as an expression of the esteem in which he is held. Those members of the lodge who have spoken with me on the subject regret, as I do, the omission of all notice of this in the report, because we all felt a desire to do honour to a deserving brother. The omission seems curious, too, if contrasted with the particularity which characterises that part of the report which enumerates the brethren present, in specifying the number of another lodge (1158), to which some of them also belong—an unusual thing, I believe, in your reports.

I am, dear Sir and Brother, yours fraternally,
WILLIAM CARPENTER, P.M.

(To the Editor of The Freemason)

DEAR SIR AND BROTHER,—Being one of the visitors to the Domatic Lodge on Friday, the 11th instant, I was surprised to see such a short report of it, as also to notice the omission of what I consider the chief treat of the evening, namely, the presentation of a handsome jewel and a gold watch and chain to Bro. R. Tanner, the late W.M., as also Secretary, in recognition of the great services he had rendered the lodge. I thought it but right to call your attention to this omission, as you and the

Craft are well aware our Brother Tanner is a hard working and indefatigable Mason.

Yours fraternally,
PLANTAGENET.

GALVANISM.—Pulvermacher's Monthly Record of Cures is *now ready* for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

THE BLOOD IN OLD AGE.—As age advances the blood becomes thin and cloudy—or, in a full habit, thick and cloudy. The failing of the powers of life requires extra nutrition and support, and the blood yielding the excess required is soon overcharged with carbon, which gives to it the cloudy appearance. Being then impure, day by day the vitiated matter increases, and the body suffers from a thousand ailments. "The Blood Purifier," old Dr. Jacob Townsend's Sarsaparilla, supplies the extra nutrition to the blood and restores to it its florid hue, and then the progress of decay is arrested and the ailment disappears—man lives out his days, and the sunset of life is unattended with suffering. Testimonials with each bottle from the Hon. the Dean of Lismore, General Wm. Gilbert, of the Indian Army; and Rev. Francis Monck, of "The Gospel Evangelist." Ordered also for Apothecaries' Hall, London. Sold by all druggists, in bottles 2s. 6d., 4s., 4s. 6d., 7s. 6d., 11s. Pills and Ointment, each in boxes 1s. 1½d., 2s. 9d., 4s. 6d.—Caution: Get the red and blue wrappers, with the old Doctor's head in the centre. No other genuine.—[Advt.]

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

Advertisements.

A DISTRESSING CASE was lately in the Bankruptcy Court, London—Mrs. Bromby, widow of the late Brother William Clark Bromby, Wharfinger, High-street, Hull—which has called forth much commiseration. A SUBSCRIPTION is in hand to relieve her painful position, and kindly contributed to by Earl of Zetland, Grand Master; Earl de Grey and Ripon, with other gentlemen and ladies. Donations are earnestly solicited from the benevolent, and received by Rev. J. M. ANDREWS, Vicar of St. Jude's, Vicarage, 48, Argyle-square, Euston-road, W.C.; also by Messrs. LOVELL, SON, and PITFIELD, Solicitors, Gray's Inn Square, London, W.C.; and gratefully acknowledged by Mrs. Eliza Bromby.

BRO. JOHN BECKETT, Carver and Gilder, and General Decorator, has REMOVED from 16, ARTHUR-STREET, New Oxford-street, to No. 53, NEW COMPTON-STREET, SOHO.

A YOUNG LADY, residing in Clapham, is desirous of obtaining JUNIOR MUSIC PUPILS (Instrumental). Terms, One Guinea per Quarter. Lessons given at her own or Pupil's residence.—Address, Office of this Paper.

A LADY, having met with much success in the tuition of English, French, and Music, desires a RE-ENGAGEMENT. First-class references can be given.—Address, A. B., office of this paper.

A WIDOW LADY, aged 35, desires a SITUATION as Companion to a Lady who travels (no objection to go abroad), or Lady Housekeeper in a private family, where a Cook and Housemaid are kept, or in a house of business. No objection to children. Clever with the needle. Unexceptionable references.—Address, R. E. S., 5, Cecil-street, Margate, Kent.

PARTNERSHIP.—Wanted, a person with £500, to join the advertiser in an old-established compact Steam BREWERY in London, as active partner, doing a good trade with its own houses.—For full particulars apply to XXX (care of Bro. John Smith), Office 72, No. 27, Leadenhall-street, E.C. 3rd February, 1870.

DO YOU KEEP YOUR OWN HORSES? No; we find we can do better by sending to POWELL, where we can get every description of Cart or Van, at five minutes' notice. He will contract to take goods of every description to or from any of the Docks or Wharves, at per ton, or any job you offer him. Address, POWELL, Carman and Contractor, 1, Carthusian-street, Aldersgate-street, City, E.C.

ASTHMA, Coughs, and Bronchitis.—Instantaneous relief through inhaling the vapour of the celebrated ANTI-ASTHMATIC PAPER. No medicine. A trial sheet sent gratis, post free.—25 sheets for 5s., sent post free, by LASSMANN, & CASSAN, 66, Waterloo-road, S.

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HEADS of Families, Proprietors of Hotels, Industrial Dwelling Companies and others may best guard against dreadful calamities by fire by sending One Pound to Messrs. J. B. SCAMMELL & Co., Wholesale Ironmongers, 13, King-street, Smithfield, London, for one of their EVER-READY FIRE ESCAPES, which will not burn or decay; which should be kept in every house, can be set to use in half-a-minute, and affords ready escape for a whole household from a height of 40-ft., and is supplied in a small neat box or bag.

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DIAMONDS, Pearls, and every description of Jewellery PURCHASED. Goods sent from the country for disposal, cash will be sent by return; and if not satisfactory, and the amount is returned in four days, the goods will be reforwarded free of any charge whatever.—Lamrt Van Praagh, 24, Bernard-street, Russell-square. Private office.

FINE ARTS.—Rare Opportunity for Collectors and Dealers in the Fine Arts.—DISSOLUTION OF PARTNERSHIP of the firm of P. L. EVERARD & Co., 51, Bedford-square, London, and Brussels. Over One Thousand high-class Continental Pictures, purchased at a cost of upwards of sixty thousand pounds, to be SOLD without reserve. Pictures by Henrietta Browne, Alma Tadema, Edward Frère, De Haas, Portals, Duverger, Bouguereau, Verboeckhoven, Santin, Landelle, &c. Terms cash. Now on view.

FREEMASONRY, CHORAL SOCIETIES, and CLUBS.—The GEORGE, COMMERCIAL HOTEL, Aldermanbury, 21 and 22, E.C.—The Proprietors are open to enter into fresh arrangements with Lodges and Societies. Beds 2s.; Breakfast 1s. 6d., with Fish 2s. Dinner, Fish or Soup, Joint and Vegetables 1s. 6d.

STAMMERING.—Rev. E. Danziger (M.M.), 24, Welbeck-street, Cavendish-square, London; North Field Villa, Leeds; and 71, Carter-street, Greenhays, Manchester, effectually and permanently CURES ALL IMPEDIMENT OF SPEECH, whether due to nervousness or other causes, irrespective of age or sex. No mechanical appliance used. The highest references and testimonials can be obtained on application. No fee if no benefit derived.

FOR COUGHS, COLDS, ASTHMA, BRONCHITIS, and NEURALGIA.—THE GREAT REMEDY of the day is Dr. J. COLLIS BROWNE'S CHLORODYNE: a few doses will cure all incipient cases. Caution.—The extraordinary medical reports on the efficiency of the Chlorodyne renders it of vital importance that the public should obtain the genuine, which is now sold under the protection of Government, authorising a stamp bearing the words "Dr. J. Collis Browne's Chlorodyne," without which none is genuine. See decision of Vice-Chancellor Sir W. Page Wood, the "Times," July 16, 1864. Sold in bottles, 1s. 1½d., 2s. 9d., and 4s. 6d., by all Chemists. Sole Manufacturer, T. J. DAVENPORT, 33, Great Russell-street, London, W.C. From LORD FRANCIS CONYNGHAM, Mount Charles, Donegal, December 11, 1865:—

"Lord Francis Conyngham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful Medicine, will be glad to have half-a-dozen bottles sent the above address."

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