

## TABLE OF CONTENTS.

	PAGE
FREEMASONRY IN ENGLAND ... ..	205
REVIEWS—	
The History and Development of Gilds, &c. ...	205
THE LEGEND OF JOSHUA ... ..	206
UNITED GRAND LODGE ... ..	207
THE CRAFT—	
Metropolitan ... ..	207
Middlesex ... ..	207
Provincial... ..	207 &
Foreign ... ..	208
ROYAL ARCH—	
Metropolitan ... ..	208
ORDERS OF CHIVALRY—	
Red Cross of Rome and Constantine ...	208
K.H.S. ... ..	208
ANCIENT AND ACCEPTED RITE ... ..	208
PROVINCE OF DEVON ... ..	208
SCOTLAND—	
Centenary of the Royal Arch Lodge, 122 ...	209
St. Andrew's Royal Arch Chapter, No. 69 ...	209
Funeral of Bro. R. Walker ... ..	209
BIRTHS, MARRIAGES AND DEATHS ... ..	210
ANSWERS TO CORRESPONDENTS ... ..	210
POSTPONEMENT OF THE GRAND FESTIVAL ...	210
MULTUM IN PARVO... ..	211
ROSICRUCIAN SOCIETY OF ENGLAND ... ..	211
ORIGINAL CORRESPONDENCE—	
Lodge St. John, Melrose ... ..	212
Labour v. Refreshment in the Lodge ...	212
A Masonic Relic... ..	212
A Query ... ..	212
Affiliation... ..	212
The Freemasons' Life Boat ... ..	212
Solomon's Temple ... ..	212
JOTTINGS FROM MASONIC JOURNALS ... ..	213
PHOTOGRAPHY AND FREEMASONRY ... ..	213
MASONIC MEETINGS FOR NEXT WEEK ... ..	213

## FREEMASONRY in ENGLAND.

BY THE SON OF SALATHIEL.

However great may be the diversity of opinion as to the true origin of Freemasonry, few writers on the subject will be found to dispute the assertion that the institution as a system, embracing a series of elaborate rituals, was first "formed and perfected" in England. Ceremonies of a similar nature were doubtless practised in the ancient world, either as religious or philosophical tests, and secret modes of recognition unquestionably existed amongst the Pythagoreans, the Persian magi, the Druids, and other mystical sects. Some of these signs and tokens may have been handed down from age to age, and preserved in organisations of an analogous description, but the chain of absolute connection between the Masonic Fraternity and those earlier associations has never, it must be confessed, been satisfactorily or clearly established.

One of the chief points of resemblance between the ceremonies of modern Freemasonry and the occult rites observed in the "mysteries" of antiquity is the fact that both convey knowledge through the medium of symbols, and inculcate morality through the agency of allegories conceived and expressed in dramatic form. Thus the tragedy enacted in the Master Mason's degree was commemorated in the Scandinavian mysteries as the death of Balder, in the mythology of Greece the victim was Adonis, while the Egyptians celebrated the loss of Osiris.

Life—Light, Death—Darkness, and the final resurrection of the dead were the principal subjects represented by the priests of old in a succession of scenes calculated to impress and awe the neophyte. In like manner, Freemasonry illustrates the loftiest truths by a series of comprehensible images whose import once understood is seldom or never effaced from the mind. The traditions and emblems of the Craft are mainly associated with the building of King Solomon's Temple, and certainly nothing more beautiful or instructive can be conceived than the lessons evolved from the history of that stupendous structure. A boundless circle of thought spreads before the view of the truly earnest student of Masonic sym-

bolism. For him the Past, the Present, and the Future are linked together by the invisible chain of human sympathies and hopes. The temple itself is a type of an immortal spirit arrayed in all the glories of wisdom and science. The busy craftsmen represent the thoughts and deeds by which our daily life is continuously built up in strength and beauty, and the whole allegory presents a microcosm of man in every aspect and in every development of his earthly career. To quote the words of a fine poem on the subject—

Oh! that Temple of God, from the House of the Past,  
Shineth down o'er the centuried years  
And my heart, through the veil of its mysteries vast,  
The voice of King Solomon hears,  
Asking me, with the sign of a Master,  
Why my soul no temple rears?  
With the three Great Lights ever shining above,  
And the tools of my Craft at hand,  
Why build up no fabric of prayerful love,  
With the arch of a lifetime spann'd;  
And the wings of embracing cherubs,  
Overbrooding its yearnings grand?

There's a Mountain of God in each human heart  
For that glorious Temple's base;  
And the lives of each loyal Mason's art  
May its grand foundations trace;  
And within it, the wings of cherubs  
May the Holy of Holies embrace!  
Through the beautiful aisles of the charmed Past,  
How its wonderful harmonies swell  
When their Meanings arise at the Templar's blast,  
From the mould of each darksome cell;  
And the Soul of the True no longer  
With dust of the False shall dwell!

Oh! the Cedars of Lebanon grow at our door,  
And the quarry is sunk at our gate;  
And the ships out of Ophir, with golden ore,  
For our summoning mandate wait;  
And the word of a Master Mason,  
May the house of our Soul create!  
While the Day hath light let the light be used;  
For no man shall the night control!  
"Or ever the silver cord be loosed,  
Or broken the golden bowl!"  
May we build King Solomon's Temple  
In the true Masonic Soul!

The truth of the legends which ascribe the origin of Freemasonry to the wise King of Israel is not, we conceive, a very weighty consideration in view of the more important fact that upon the basis of these traditions, an edifice of morality and virtue has been erected, by means of which all the nations of the earth may bend before a common shrine, and rejoice together with mutual feelings of fraternity and affection.

It is evident that these great principles were recognised by the never-to-be-forgotten Freemasons who constituted the Grand Lodge of England in 1717, inasmuch as they swept away every religious or social barrier which stood in the way of those who desired to enter the Craft. The "Antient Charges" breathe the truest spirit of toleration, and the leading revivalists were manifestly men of broad and catholic views who regarded the whole earth as a field not too wide for the operations of the Order or for the dissemination of liberal and enlightened ideas. From 1717, "Speculative Freemasonry," in the modern sense of the term, may be said to date, although it is equally clear that much of the technical language, and many of the forms and symbols, of the ancient Craftsmen were retained by their non-operative successors as the groundwork of the remodelled institution. It is well known that four lodges united to form the Grand Lodge of England; of these, strictly speaking, but one remains in existence, namely, the Lodge of St. Paul's, now called the Lodge of Antiquity, No. 2, which ought to stand at the head of the list of lodges, without a number, by virtue of its time-immemorial rank. The Royal Somerset House and Inverness, No. 4 on the roll, claims a similar position, but it is really the offspring of three lodges—the first being the original lodge, held at the Rummer and Grapes Tavern, Westminster, in 1717, and

which eventually fell into abeyance; the second the "Somerset House" Lodge, into which the few remaining members of the old lodge were received; and the third, the "Inverness" Lodge, so named in honour of H.R.H. the Duke of Sussex, who was also Earl of Inverness, and it may be stated that this lodge was the first constituted by the "United" Grand Lodge of England. It will thus be seen that the "Royal Somerset House and Inverness Lodge" is one of a composite character.

The first meeting of the present Grand Lodge of England was held on St. John the Baptist's Day, 1717, at the Goose and Grid-iron, St. Paul's Churchyard, where the lodge of St. Paul's was then located, and the first Grand Master was Brother Anthony Sayer, who was elected to that high office by a large majority of the brethren. He thereupon appointed as his Wardens Bros. John Elliott and Jacobus Lamball.

(To be continued.)

## Reviews.

*The History and Development of Gilds, and the Origin of Trades Unions;* by LUJO BRENTANO, Doctor of Laws and Philosophy. Trübner & Co., 60, Paternoster-row.

The subject of guilds, or "gilds," as our author spells the word, is a peculiarly interesting one to the Masonic student, inasmuch as many writers hold that our speculative Freemasonry is an outgrowth of those operative sodalities which flourished more especially in the Middle Ages.

Dr. Brentano's essay, as it is modestly called, was written originally as an introduction to a work on "English Gilds," by the late Mr. Toulmin Smith, whose fitness for the task of investigation has never been questioned. Dr. Brentano asserts, "most emphatically," that England is the birth-place of gilds, and this is noteworthy in connection with the fact, that our modern freemasonic society undoubtedly first emerged whether from the operative system, or from more philosophic and occult elements, in "the land we live in." In the instructive book now before us, the learned author treats of:—1, The Origin of Gilds; 2, Religious or Social Gilds; 3, Town Gilds, or Gild Merchants; 4, The Craft Gilds; and 5, The Origin of Trades Unions. The subjects are, as will be perceived, of a kindred nature, although great diversities of practice may be readily traced. He deduces the formation of gilds to a spirit observable in all ages, which expresses itself in that combination for mutual help and support, of which the modern trade-union is so ready an example. Religious gilds are numerous at the present time in Catholic countries, and are again springing into life in England, under the pro-monastic principles of what is best known as "Ritualism." The Gild Merchants were a development of the burgher idea, but the Craft gilds eventually obtained the mastery, and ruled the dominions of trade. It is with these latter that Masons are more immediately concerned, and we propose, therefore, to give a few extracts from Dr. Brentano's able treatise on the subject.

References to the gild of Masons, we may remark, are frequent throughout the work:—

"The most renowned of these confederations was that of the various building-lodges of Germany. It was brought about in 1452 by Dolzinger, chief-master at the building of Strasburg Cathedral; and in 1454 common statutes were discussed and passed at a general meeting at Ratisbon, and were revised and

confirmed on several other lodge days. In accordance with these statutes, four central lodges were created, Strasburg, Cologne, Vienna, and Zurich, each with a separate district. Strasburg, however, had the precedence. The overseer of the cathedral works was Grand Master of the Stonemasons' fraternity, and accorded to its code, confirmed by the Emperor Matthias in 1613, he was even then still considered as 'chief judge of stonework.' Even in the eighteenth century the Masters of the Stonemasons' lodge at Strasburg demanded a goldfinch from the lodge at Rochlitz, as a token of its dependence. And as late as 1789, the Vienna lodge administered justice throughout the whole of its district, awarded punishment, and so forth. This union of the workmen in the building trades was followed by others amongst kindred or technically-identical crafts, especially amongst those which, on account of the trifling demand for their wares could not exist in small towns at all, and only in limited numbers in large towns, as for instance the locksmiths and sword-cutlers. The central societies were in the capitals, the branches in the small towns. Three masters in any one of the confederated towns formed a corporation, whose acts, if they were in conformity with the acts and statutes of the central society, were legally recognised by the other confederated societies. As the branch societies were subordinated to the central one, they were always obliged to send a couple of deputies to the meetings which took place at the abode of the central society; and to give there the accounts of their branches. At these meetings the common good of the gild was discussed; and all concerns which could not be regulated by the branches were settled.

(To be continued).

### THE LEGEND of JOSHUA and the SOLAR and LUNAR MIRACLE.

The legend of the solar and lunar phenomena mentioned in the tenth chapter of the Book of Joshua, has a place in the Ritual of Masonry, though it is very unsatisfactory, because an equivocal one. It is referred to in different lodges in two or three several ways, but in no one correctly. In the ceremonial of the second degree, the allusion is by some made to the position in which Moses prayed to the Almighty to prolong the light of day until he had overcome his enemies. By others, it is said to be the position in which Joshua prayed, &c., in the Valley of Jehoshaphat; while I have heard Moses and Joshua combined, each being said to have been in a certain position when they prayed, &c. There is a sad want of "uniformity" here; and, what is worse, a sad want of accuracy, each reference being alike unwarranted by the sacred text. It is quite clear to my mind, that in some cases, there is a confounding of Joshua's victory over the Amalekites, in the Valley of Rephidim, as recorded in Exodus xvii., with his victory over the Amorites in the Valley of Gibeon, forty years afterwards, as recorded in Joshua x. That, in Joshua's battle with the Amalekites, recorded in Exodus xvii., Moses held his hands up, and had them so supported, is beyond doubt, for it is said that "when he held up his hands Israel prevailed," but "that when he let down his hands Amalek prevailed," (ver. ii.) But there is no mention of his praying that the light of day might be prolonged until he had vanquished his enemies. When Joshua fought with the five kings of the Amorites, (Joshua x.) he is said to have prayed that the light of day might be prolonged, but nothing is said of his hands being held up. How came the confusion introduced, making, as I have shown, both narratives inaccurate? I cannot answer that question, though it exists I know; and it would certainly be well to get rid of it. In one sense, it would be accurate enough to say that Joshua prayed for a prolongation of the light of day, until he had vanquished his enemies; but that would not meet the case, if he did not hold up his hands. It would be accurate enough to say, that Moses held up his hands when he prayed for Joshua's victory over his enemies; omitting all reference to the solar and lunar miracle; and there surely can be no objection to such a revision of the working, to which I have referred. There is this in its favour also, that no cognisance would be taken of the solar and lunar phenomena, so that we should get rid of an allusion that has in it what cannot fail to cause some perplexity in the mind of any think-

ing and conscientious man. If we were to ask a hundred persons, who reverence the Bible, and believe in its historical verity, what they think of the story of the sun and the moon standing still at the command of Joshua, as we read in the tenth chapter of the Book of Joshua, the answer of ninety-nine out of them would be, that they could not accept it literally, although they would be greatly puzzled if they attempted to interpret it metaphorically; and if it were attempted to press upon them an acceptance of its truth, alleging it is recorded as a *miracle*, and that as such, it involves no difficulty, the answer would be like that of Colenso: "I cannot believe it, any how; for if the earth's motion were suddenly stopped, a man's *feet* would be arrested, when his *body* was moving at the rate (on the equator,) of 1,000 miles a minute, since not only must the earth's diurnal rotation on its axis be stopped, but its annual motion also through space; so that every human being and animal would be dashed to pieces in a moment, and a mighty deluge overwhelm the earth; unless all this were prevented by a profusion of miraculous interferences."

It is very desirable to have such impediments to a reception of the biblical narratives removed, if they be susceptible of removal, for if we permit ourselves to reject one passage merely because we find some difficulty in it which we do not at once see how to remove, the probability is, that we shall acquire the habit of doing so, and thus reduce all the scripture narratives to the level of our own understanding, rejecting what we cannot reconcile with our notions of things, although they may be quite compatible with the real nature of things. If we make "the trumpet thus give an uncertain sound, who shall prepare himself for the battle?" Besides, to a conscientious man, it is very painful to be obliged to express a formal assent, in a solemn ceremonial especially, to that which he really disbelieves, and he will, therefore, be glad to be relieved from such a dilemma.

Let us look at the narrative as it stands in the Bible, and which presents such difficulties that long before the time of Colenso it had exercised the critical ingenuity of many great scholars. Le Clerk, Dathe, Whiston, and others treat it as an optical delusion. Rosenmüller, following Ilgen, supposes it to have been a mistake of the time of day! Winer, and other German critics, who are followed by Davidson (Intrad. *in loco*), refer the idea of a miracle to a mistake of meaning. Jahn explains it as a sublime poetical trope; while Maimonides supposes that Joshua only asked of the Almighty to grant that he might defeat his enemies before the going down of the sun, and that He heard his prayer, inasmuch as before the close of the day the five kings, with their armies, were defeated. Other critics, following Josephus and the early Fathers, do not attach any weight to the difficulties alleged against the miracle, believing that "a profusion of miraculous interferences" being necessary, furnishes no argument against it; and I quite agree with them. For, as Keil observes, wherever a certain meaning is obtained from a literal interpretation of the words, or when it can be energetically proved to be the only admissible and necessary one, then it must be accepted, whatever the supposed consequences may be.

But did this miracle appear to be necessary; or does a critical examination of the passage (Josh. x. 11—16) demand, upon fair critical grounds, that we should admit the verity of what is recorded in verse 13? I think not. As to the necessity for a miracle of such a description, as must arrest the whole course of nature, and, but for "a profusion of miraculous interferences," destroy, not only the great globe itself "with all that there in is," but throw out of its orbit its satellite—the moon. I may, without presumption, say it does not appear, since it is certain that God could have brought about the victory over the Amorites in one of many ways without such an expenditure of divine power in the multiplication of miracles, as this interference would call for. But I need not pause upon this, as a critical examination of the passage will, I believe, get rid of the whole difficulty.

The first thing that strikes us in the narrative is, that the description of the solar and lunar phenomena is said to be something taken from another book:—"Is not this written in the Book of Jasher" (ver. 13). This book of Jasher is mentioned only twice in the Bible—here, and in 2 Sam. i. 18. What was this book? We are here left to conjecture; but the opinion that it was a selection of sacred poems, made at an early period, seems a probable one. The Peshito-Syriac, in Joshua, has "The book of praises or hymns." That it was a poetical composition may be inferred from the specimens of it that are preserved. Lowth, who adopts this opinion, and supposes that its title was taken from its opening words, *as jasher*, "then sang," observes, that "in a bold use of the common resources of his art, the poet had probably represented the victory as so glorious that the heavenly luminaries had seemed to pause in their course to look down upon it; or the slaughter of one day as being so terrible that it might have been thought it was protracted to the length of two, to give the conquerors time to complete their terrible work."

May we not, then, reasonably and without doing violence to the sacred text, regard the passage as a parenthetical reference by Joshua to the poetical and contemporary book, in confirmation of his own narrative of the defeat of Amorites. That the whole passage (ver. 12—15 inclusive) is parenthetical has certainly been demonstrated by J. D. Michaelis, Hävernich, and others, and it is evident from the connection between verses 11 and 16, showing that all the intervening sentences are closely associated, and form a small paragraph by themselves. In addition to this, it may be observed that both the opening and the close of the paragraph prove that it is not the production of the author of the book of Joshua either wholly or in part, but is, word for word, an extract, without alteration, from the book of Jasher. The opening words, "When the Lord delivered up the Amorites," &c., show that a different writer is speaking; and the concluding sentence (ver. 15) cannot be by the author of the Book of Joshua, inasmuch as he did not return to the camp at Gilgal then, but followed up his victory by collecting his army together in a camp at Makkedah as soon as the enemy was thoroughly dispersed (see ver. 21). After staying there for some time, and putting to death the five kings who had been taken prisoners, he besieged and captured, one by one, the fortified cities; and then, when the whole of the south had been conquered, returned to Gilgal. The fifteenth verse: "Then Joshua returned, and all the camp with him, to the camp at Gilgal," is unintelligible, unless we suppose it to form part of the quotation from the Book of Jasher.

Now, if the passage was an extract from some old document, as we suppose it was, and not written by Joshua himself, there is an end of the matter, for the most extraordinary incident in the war he describes, and the most extraordinary thing that could be conceived of, would never have been ignored by him, who was employed by the Lord in achieving miraculous events, and who appealed to them, as Moses had done, in proof that the Lord was with him. As little can we imagine that he would have introduced it in a parenthesis, and by the way, as it were, and not as the chief and notable event in the history, which it was, but as something which, in the composition of the narrative, was of only subordinate interest. The idea is quite incompatible with the fact of such a miracle in the succession of miracles which accompanied the mission of Moses and Joshua in the wilderness.

It is difficult, too, to account for the silence of the other books of the Old Testament on so wonderful an occurrence, supposing that it really took place. The passages referred to in the margin of English Bibles, (Job. ix. 7, and Hab. iii. 2,) are nothing to the purpose, for they occur in poetical compositions like the Book of Jasher, though probably of a much higher and sublimer character, in which metaphors and hyperboles, of the boldest kind, are heaped one upon another. In these compositions the sun is spoken of as standing still, (in Job it is the sun and the stars, not the moon), in like manner as the mountains

are said to be removed and overturned, the earth to be shaken out of her place, while the pillars thereof tremble; the everlasting mountains to be scattered, and the perpetual hills to bow; the depths utter his voice, and to lift up his hands on high, bold and sublime figures of speech, which no one would think of understanding literally, and insisting that all these extraordinary phenomena occurred. But a very noticeable thing is, that there is a passage in Isaiah (chap. xxviii.) which certainly refers to this defeat of the Amorites by Joshua, as well as to the destruction of Canaanites by Moses, but in which the prophet makes no mention of the miracle of the sun and the moon. He mentions only one wonderful work or act as indicative of God's wrath or vengeance upon the people in the Valley of Gibeon, which was conspicuously displayed in the miraculous shower of destructive hail-stones, assuring those whom he was commanded to menace, that the scourge ordained to destroy them, should overtake them both by day and by night, (ver. 18, 19.) He seems to have known nothing of the arresting of the course of nature, and had no idea of the necessity of daylight for the destruction of any people whom Divine Providence had doomed.

Everything seems to concur then in leading to the conclusion, that such a miracle did not take place; but that Joshua, when he wrote this section of the book, paused at the close of that part wherein he describes the termination of the great battle, to introduce, as any author might do, a poetical description of the great event, familiar to the people to whom his book was first given, and in which many of the grand events of their history were worthily celebrated.

#### UNITED GRAND LODGE.

The unfortunate circumstance of the barbarous murder of English tourists near Athens by Greek brigands on Friday week has been the means of preventing the Annual Grand Festival being held this year on the usual day. Mr. Vyner, a brother of the Countess de Grey and Ripon, and Mr. Herbert, a cousin of the Earl of Carnarvon being members of the party who were murdered, the Earl de Grey and Ripon could not be installed as Grand Master, or the Earl of Carnarvon be appointed as Deputy-Grand Master. The installation and festival have consequently been postponed, but as it was necessary to hold the regular meeting, to be in accordance with the laws of Grand Lodge, the brethren assembled on Wednesday, at Freemasons' Hall, under the presidency of the Grand Master, the Right Hon. the EARL of ZETLAND, at five o'clock, for the purpose of confirming the minutes of last meeting and adjourning. There was a good attendance of Grand Officers, but the brethren in the body of the Temple scarcely numbered fifty.

The following Grand Officers were present:—The Earl of Zetland, K.T., G.M.; Bros. Thos. Hy. Hall, Prov. G.M. Cambridge, as Deputy G.M.; Algernon Perkins, P.G.W., as S.G.W.; Victor A. Williamson, P.G.W., as J.G.W.; Robt. J. Bagshaw, Prov. G.M. Essex; Col. Burdett, Prov. G.M. Middlesex; James Dean, District G.M. Quebec; John Havers, P.G.W.; Encas J. McIntyre, G. Reg.; Samuel Leith Tomkins, G.D.; Benj. Head, John Savage, Jabez Hogg, H. Browne, R. W. Wheeler, and J. Udall, P.G. Deacons; J. L. Evans, President Bd. General Purposes; Joshua Nunn, G.S.B.; E. H. Patten, Wm. Young, Hyde Pullen, P.G.S.B.'s; Samuel Rawson, P. Dist. G.M. China; Sir Albert Woods, G.D.C.; Conrad C. Dumas, Asst. G.D.C.; Rev. R. J. F. Thomas, P.G. Chaplain; W. Farnfield, P. Asst. G. Sec.; W. Ough, G. Purst.; Jas. Brett, Asst. G. Purst.; and the following brethren: R.W. Stewart, J. Coutts, T. Meggy, H. G. Buss, W. H. Warr, W. Farnfield, J. R. Foulger, Jas. Terry, F. Adlard, F. Binckes, Geo. States, Hyde Clarke, R. Spencer, F. Walters, Geo. King, jun. (P.M. 1238), D. McBinder (W.M. 422), R. John (W.M. 131), E. Harbord (W.M. 477), W. Dodd (W.M. 1074), E. Powell (J.W. 723), W. Hancock (J.W. 1089), W. F. Cox (S.W. 1021), G. A. Brown (W.M. 998), D. Owen (P.M. 998), R. Bond (P.M. 1098), W. Cocking (P.M. 275), G. Stacey (P.M. 209), J. Hocken (W.M. 673), P. M. Larsen (P.M. 594), C. Stainer (P.M. 426), E. H. Adams (P.M. 929), and H. Massey (P.M. 619).

Bro. JOHN HERVEY, G.S., also attended, and read the minutes of last Quarterly Communication, which were put and confirmed.

The M.W. GRAND MASTER: Brethren, I believe it is hardly necessary for me to state the course of proceedings we have been so unfortunately compelled to adopt; but in consequence of this most

horrifying and barbarous murder which has been committed in the East, the Most Worshipful Grand Master-Elect has sustained the loss of a very near relative, and the Deputy Grand Master-Designate also has sustained the same calamitous grief. It is therefore, found impossible to hold a Grand Festival on this day; but as the day for Grand Festival is fixed by law, we were obliged to hold this Grand Lodge, in order to get through the necessary business and render the confirmation of the minutes of the last Quarterly Communication binding. It is, therefore, intended to hold the Grand Festival on a future day; but, unfortunately, that day cannot yet be named, because in consequence of the funeral of the Most Worshipful Grand Master-Elect's brother-in-law having to take place in England, we might fix the day on which that event takes place. Therefore, it is impossible to fix a day at present; but I shall take every means in my power to give as early notice as possible of the day when the installation of Grand Master will take place, and Grand Festival be held. I trust I shall be able very soon to do that, but I am sure you will all be aware that it is impossible under existing circumstances, without conferring with Earl de Grey, to fix the day. I can only say, I will do everything in my power to make it known to the Craft as early as possible. Bro. Havers wishes to move an address of condolence to the Most Worshipful Grand Master-Elect.

Bro. HAVERS: Most Worshipful Grand Master, after what has fallen from your lordship, I have not one word to add. I am quite sure this resolution, which your lordship has put into my hands to move, will meet with the ready acceptance of every brother present. I beg to move, "That this Grand Lodge has received with the deepest grief, intelligence of the dreadful calamity which has befallen the Grand Master-Elect, the Earl de Grey and Ripon and his family, by the massacre of their relative at the hands of brigands in Greece, and desires to express its heartfelt sympathy and commiseration with his lordship in his sad affliction."

Bro. R. W. STEWART: I beg to second the motion. The GRAND MASTER having put the motion, it was carried unanimously.

Bro. JOHN HAVERS: I have now to move, with your lordship's permission, "That the Grand Master be requested to sign this address, and transmit it to Earl de Grey."

The GRAND MASTER: I can only say, Brethren, I shall be most happy to sign the address, in which I thoroughly concur. I assure you for myself, I feel most deeply for Lord de Grey in his affliction. I feel it the more deeply, having known intimately well the unfortunate young man, his brother-in-law, who has been so brutally massacred. (After a pause.) I believe no other business can be transacted on the present occasion.

Grand Lodge was then closed in ample form, and adjourned.

#### Reports of Masonic Meetings.

##### THE CRAFT.

###### METROPOLITAN.

*Grand Stewards' Lodge.*—The regular meeting of this lodge took place at the Freemasons' Hall, on Wednesday last week, under the presidency (in the unavoidable absence of Bro. Edward J. Page, W.M.) of Bro. Henry Norman, I.P.M., as W.M. Bro. Ralph M. Smith, S.W., and Bro. Jabez Tepper, J.W., when two new members were elected. The lodge has now thirty-nine members. After lodge the brethren and many distinguished visitors, in all twenty-seven, adjourned to the tavern and partook of banquet and dessert, and spent the evening with much harmony.

*Lodge of Temperance, No. 169.*—The brethren of this lodge met at the White Swan, High-street, Deptford, on Thursday, the 21st of April. The W.M., Bro. John Thomas Moss, occupied the chair, supported by a goodly number of P.M.'s, officers, and brethren. The minutes of the last regular lodge having been read and confirmed, Bros. Copping, Woodley, and Devereux, having given proofs of their efficiency in the first degree, were passed to the degree of F.C. The lodge was then opened in the third degree, and Bros. George Hillstead, John Thomas Holmes Moss, and George Leggett were then raised to the sublime degree of M.M., the ceremony being most impressively rendered. The W.M., Bro. John Thomas Moss, then announced to the lodge that having served as Steward at the last festival for the Boys' School, he was about to act as Steward at the approaching festival for the girls, and expressed a hope that the lodge would assist him in so doing. The brothers then adjourned to refreshment, and the W.M., in proposing the toast of the "P.M.'s," passed a high eulogium on Bro. George Bolton, P.M., for the assistance he had rendered him that evening in the lodge.—Bro. Bolton, in reply to the toast of the P.M.'s, expressed the gratification he always felt at any time if he could be of assistance to the W.M., of any other brother in the lodge; and after a very energetic reply from Bro. Alfred Pulley, the S.W., who responded for the officers, the lodge adjourned until the next meeting in October. Visitor, Bro. Fredk. Walters, P.M. 73.

*Rose of Denmark Lodge, No. 975.*—A meeting of this lodge was held at the White Hart, Barnes, on Friday, the 22nd inst., Bro. G. T. Noyce, the highly-respected

W.M., was in the chair, and as the ceremonies of the evening were unusually heavy, Bro. Little, P.M. and Sec., assisted him in the work. Bros. C. A. Smith, S.W.; W. H. Barnard, J.W.; R. B. Huddleston, S.D.; S. H. Stevens, J.D.; and W. Ham, I.G., were also at their posts, Past Masters Oliver and Newens, and about twenty other brethren were likewise present. Messrs. C. A. Angel and E. Harris, were initiated; Bros. Clipson and Colwell passed, and Bros. Harris, Lemon and Hayes raised. The work was exceedingly well done by the W.M. and his officers. Five visitors were present, including W. Bro. Hyde, W.M. 765, P.M. 141. The lodge having been closed, the brethren adjourned to the banqueting room, and sat down to a splendid dinner, and it is only due to the W.M. to state that with great liberality he placed on the table a dozen of champagne, sent specially from his own cellar at Richmond. During the evening, Bro. F. H. Newens was presented with a P.M.'s jewel, manufactured by Bro. Kenning, of Little Britain. Bro. Hyde responded for the visitors.

###### MIDDLESEX.

*Burdett Lodge, No. 1293.*—A regular meeting of this lodge was held at the Clarence Hotel, Teddington, on Saturday, the 23rd inst., R.W., Bro. Colonel Burdett, P.G.M., and W.M., presided, and was supported by Bros. G. Kenning, S.W.; R. Kenyon, P.G. Steward, J.W.; R. Wentworth Little, P.G. Sec., Treas.; W. H. Hubbard, P.M., Sec.; Major H. W. Palmer, S.D.; D. R. Still, J.D.; M. Edwards, I.G.; H. G. Buss, P.G. Treas., D.C.; A. B. Donnithorne, Rev. D. Shaboe, W. West Smith, R. Bonney, D. R. Adams, and J. Weaver. Eleven brethren were accepted as joining members, and Messrs. Wickens, Wiles, and Kotzenburg were initiated. Bro. Donnithorne was then passed to the second degree. The W.M. invested the Rev. D. Shaboe as Chaplain, and M. Edwards as I.G., and after the transaction of some formal business, the lodge was closed. The R.W., Bro. Burdett presided at the banquet which succeeded the lodge labours, and a thoroughly enjoyable evening was spent by all present. This lodge promises to become one of the first in the province.

###### PROVINCIAL.

*LEICESTER.—John of Gault Lodge, No. 523.*—In consequence of the pressure of business now before the lodge, an emergency meeting was held at the Freemasons' Hall, on Thursday, the 14th inst., at which the W.M., Bro. Geo. Toller, jun., P.G. Sec., presided. Among the brethren present were, Bros. Kelly, P.G.M., and Senior P.M.; A. M. Duff, P.P.G.D., and I.P.M.; Buzzard, S.W., and P.G.A.D. of C.; Sculthorpe, J.W., and P.G. Steward; Baines, Sec.; Rev. Dr. Haycroft, S.D., and P.G. Chaplain; Partridge, J.D.; Atkins and Sergeant, Stewards; Charles Johnson (P.M., and P.P.G.S.W. Jersey) Org.; Lewin, I.G.; Bembridge, Tyler; Rev. W. T. Fry, Mace Moor, and others. Visitors, Bros. Stanley, W.M., and P.G.J.D.; L. A. Clarke, P.M., and P.G.S.W.; Palmer, S.D.; Stannard, P.G. Supt. of Works; Crow, J.W., and P.G. Org.; and Atwood of No. 279. The lodge having been opened, Bros. C. S. Thomson, W. P. Cox, F. Toone, and A. Ross were duly examined as to their proficiency in the first degree, and the result being satisfactory they retired, and were afterwards severally introduced, and passed to the degree of F.C. The organ being now quite completed after its recent renovation and enlargement, the Prov. Grand Organist, Bro. Crow, Fellow of the College of Organists, presided with his accustomed skill and ability, and was assisted in the chants of the degree by Bros. Johnson, Palmer, and others. Universal satisfaction was expressed at the manner in which the work had been carried out by Mr. Peritt, under the supervision of Bros. Johnson and Crow. On the conclusion of the ceremony and the explanation of the working tools by the W.M., the lodge was closed to the first degree. The P.G.M. reported that a copy of Bro. Jennings's recently published very curious work entitled "The Rosicrucians, their Rites and Mysteries," had been procured for the Masonic Library in the hall, and suggested the expediency of appointing a small committee of members of each of the two local lodges as a means of making the collection more generally useful by a supervision of the loan books, and also by procuring as opportunities might offer copies of such Masonic works as are at present deficient, and to prepare a proper catalogue. On the motion of Bro. Duff, I.P.M., the P.G.M., the W.M., and the Rev. Dr. Haycroft were appointed to represent this lodge. The lodge was then closed, and the brethren adjourned to refreshment. Prior to the opening of the lodge for business, a meeting of the joint Lodge of Instruction had been held, when Bro. Sculthorpe, as W.M., went through the ceremony of initiation in a satisfactory manner, after which Bro. Partridge gave, for the first time, the lecture on the tracing-board most creditably.—The regular monthly meeting of the lodge took place on Thursday, the 21st inst., at the Freemasons' Hall, Halford-street, under the presidency of the W.M., Bro. George Toller, jun., Prov. G. Sec., and was numerously attended, nearly forty brethren being present. The only officer absent was the Rev. Dr. Haycroft, S.D., who was in London. The W.M. was supported by the following P.M.'s, viz., W. Kelly, Prov. G.M.; Rev. John Spittal, Provincial G. Chaplain, and P.P.G.S.W.; A. M. Duff, P.P.G.J.D.; W. B. Smith, Prov. G. Treas., and P.P.G.J.W., and Charles Johnson, P.P.G.O., and P.P.G.S.W., Jersey. Among the numerous visitors were Bros. E. H. Edwards, Perfect Friendship Lodge, Ipswich; T. W. Clarke, P.M. 50, Hinckley, and P.P.G.J.W.; W. R. Bryan, 1007, Loughborough; W. Pettifor, P.M., and P.P.G.S.W.; W. H. Morris, P.M., P.P.G.J.D.; E. J. Crow, J.W., and Prov. G. Org.; A. Palmer, J.D.; R. W. Widdowson, I.G.; R. Burnham, J. McAllister, F. B. Williams, and G. Santer, of St. John's Lodge, No. 279. The lodge having been opened, the minutes of the last monthly meeting and of the lodge of emergency held on the preceding Thursday were

read and confirmed. There were three candidates due for the third degree, viz., Bros. Sir Henry St. John Halford, *Bart.*, Albert Pell, *M.P.*, and the Rev. J. F. Halford, but the two former were unable to attend. The lodge having been opened in the second degree, Bro. J. F. Halford, passed a highly satisfactory examination as a F.C. He then retired, and a M.M.'s lodge having been opened, he was impressively raised to that sublime degree by the W.M., assisted by Bro. Charles Johnson on the organ, who led the appropriate chants, as arranged by himself. The lodge was then lowered to the first degree, when Mr. Richard James Lulham, who been elected at a former meeting, was duly initiated. A vote of thanks was unanimously passed, on the motion of the P.G.M., seconded by the I.P.M., to Bros. Johnson and Crow, for their valuable services in supervising the recent repairs and enlargement of the organ, which was acknowledged by Bro. Johnson, who stated that thanks were also due to the W.M. for the time had devoted to the work, and especially in obtaining subscriptions. After some further business had been brought forward the lodge was closed, and the brethren adjourned to refreshment.

**LIVERPOOL.**—*Temple Lodge, No. 1094.*—This lodge held its installation meeting in the Masonic Temple, Liverpool, on Wednesday, April 13th. Bro. Edwin Mason Sheldon, W.M., having opened the lodge at 3 o'clock p.m.; and the minutes of the last meeting being read and confirmed, the ballot was taken for Mr. R. C. Yelland, and he was duly elected. The brethren present were Bros. James Hamer, P.G.T.; R. H. D. Johnson, P.M.; Dr. J. R. Smith, P.M.; J. Mercer Johnson, *M.D.*, P.M.; Pastor, P.M.; Crane, P.M., S.W.; R. Wylie, P.G.D.C.; J.W.; D. Winstanley, S.D.; R. Danson, J.D.; Martin, I.G.; Marsh, Sec.; Wood, Treas.; J. Deacon, Org.; and a full lodge. The visitors present were Bros. H. S. Alpass, P.G. Sec., Thomas Wylie, P.P.G., I.G., J.W. Reg.; Armstrong, P.P.G.D.; Jos. Skeif, P.G. Org.; Wm. Laidlaw, P.G.P.; Turner, P.M. 86 and 823; Edwin Slee, W.M. elect of 155; E. Hughes, J.D. 1299 and 249; and W. J. Newman, 216, &c. The lodge was opened in second degree, when Bro. Thos. Marsh having been presented to Bro. Sheldon, W.M., for installation by Bros. Dr. Mercer Johnson, P.M., and J. K. Smith, P.M., the charges were read by Bro. Thos. Wylie, P.G.R. The lodge opened in the third degree, and a board of installed Masters opened; Bro. Thos. Marsh, P.M., P.G.A.D.C., W.L., was duly installed W.M. The board having been closed, the brethren were admitted, and saluted the W.M., who was proclaimed on each occasion in the three degrees. The W.M. then appointed and invested the following brethren as his Officers for the ensuing year—viz., Bros. E. M. Sheldon, P.M.; David W. Winstanley, S.W.; R. Danson, J.W.; Jos. Wood, Treas.; C. Sweeting, Sec.; H. Pearson, S.D.; Richd. R. Martin, J.D.; H. Newman, I.G.; J. Deacon, Org.; Pastor, P.M., M.C.; F. L. Bolton, S.S.; Thos. Gibson, J.S.; Bro. Ball, Tyler. Bro. James Hamer, P.G.T., then delivered the whole of the charges in his usual correct manner. The W.M. proceeded with the initiation of Mr. Yelland, after which Bro. Danson, J.W., gave the working tools in a very impressive way.—The banquet was held at the Adelphi Hotel, and the cloth having been withdrawn, the W.M. gave the usual loyal toasts, which were duly honoured. The W.M. then proposed the "M.W.G.M. Earl of Zetland, and Earl de Grey and Ripon, R.W.D.G.M." "The R.W.P.G.M. Sir Thos. G. F. Hesketh, *Bart.*, *M.P.*, and the Deputy-Lord Skelmersdale," coupled with the name of Bro. Alpass, P.G. Sec., P.P.G.S.B., who duly responded in very feeling and appropriate terms, thanking the brethren for the honour of drinking his health with the name of the R.W.P.G.M.—"Our Masonic Charities" was then given, and duly responded to by Bro. Captain H. Newman, I.G., who said that he thanked the W.M. for his kindness in coupling his name with the toast of the Masonic Charities. He would do all he could to carry out those charities in word and in deed, hoping every member would do the same. The "Health of the Worshipful Master, Bro. Thos. Marsh, W.P.G.A.D.C.," was duly proposed by Bro. Sheldon, P.M., who said: I have a peculiar pleasure in proposing the toast of our W.M. Some men obtain their honours from fortuitous circumstances; others solely from merit. But when I tell you, therefore, that his twelve years of Masonic career has been distinguished by ten years of active service on the Relief Committee and other committees, you must agree with me that he is deserving of the high post he occupies this day. It is no new honour, however, to him. He has already presided creditably as the W.M. of Lodge 220 and Lodge 155, and has lately been appointed P.G.A.D.C.W.L. I had not been many months myself a Mason before I noticed that our esteemed W.M. had a handsome jewel given him by members not of his own lodge only, but by brethren of other lodges, who subscribed to the same to show the mark of esteem in which he was held for hard and honest work in our noble cause. Activity sometimes arouses jealousy; but in the case of Bro. Marsh, like a skilful captain his ship by all the science that can be brought to bear on the work, the more you know him the better you esteem him. The appointment of the Officers for the ensuing year must be borne by the brethren generally with perfect submission. It is impossible to please all, but undoubtedly the right men are in the right place. For the comfort of those who are yearning for office, I may say I never yet saw a deserving brother who failed in due time to obtain that preferment to which he was justly entitled. One grand feature among the Craft should ever mark itself—"humility," the only sure means of true advancement. For he that humbleth himself shall be exalted, while the self-exalted will assuredly be abased. (The toast was well received).—Bro. Marsh then arose, and in a speech of much feeling, thanked the lodge for the kindness displayed towards him, and for the hearty and ready way in which he was received by the brethren, saying

that as they had so kindly selected him for their Master for the ensuing year, he would endeavour to merit the trust reposed in him, by doing what was just and upright. Yet he felt that he had a serious duty to perform, but notwithstanding all that he would do his duty to the best of his ability, and hoped that all the brethren would respond to his call. It now only remained for him to hope that the good work so well begun might be zealously proceeded with, and that they would continue in brotherly love and prosperity until time should be no more.—The "Visitors" was next given, and duly responded to by Bro. Edwin Slee, J.W. 680, W.M. elect 155; also by Bros. Turner, P.M., E. Hughes, 1298 and 249, and W. J. Newman, 216, who all said they were much pleased with the good working of the lodge, and complimented the officers and brethren for their efforts, acknowledged the princely honour they had received.—The "Newly-initiated Brothers" was then given, and responded to by Bro. R. C. Yelland.—The W.M. proposed the "Health of Bro. E. M. Sheldon, I.P.M.," and observed that the lodge was greatly indebted to him, for he was always ready to do anything in his power for the good of the lodge or Freemasonry. He (Bro. Sheldon) was a mason, not in word, but in the full sincerity of his heart. Had it not been for the affliction and illness of our esteemed Past Master, he would have done more for the lodge, but knowing his duties as a doctor, he had done all he could, with great credit to himself and the approbation of his brethren. (The toast was received with enthusiasm).—Bro. Sheldon, P.M., rose and said: W.M., Officers, and Brethren, in cordially thanking you for the way in which you have received the toast, allow me to state that I shall entertain a grateful remembrance of your great forbearance during my year of office. I had not been installed very long before the hand of affliction was laid upon me, and, as you know, my life was despaired of. It pleased the G.A.O.T.U. to restore me to health, and permit me to exercise my faculties in our common cause. Whatever there has been deficient in me I know you will overlook; and if I have in any way contributed to the success of the lodge, it is due in a great measure to the officers of the lodge I have had the pleasure of working with. I hope that under our present W.M. the lodge will become increasingly useful and a pattern to other lodges in the province. Brethren, I again thank you.—The W.M. then gave the "Officers of Lodge of 1094.—Bro. D. W. Winstanley, S.W., responded in very feeling terms, and said he and the other officials of the lodge were deeply grateful for the kind reception they had received, and trusted every officer would be at his post when called upon by the W.M., and he Bro. Winstanley was sure they would prove worthy of the office given them that day. A very pleasant evening was altogether spent, and the brethren expressed their desire for the time when they should meet again.

#### FOREIGN.

**AUSTRALIA.**—*Alpine Lodge, No. 1078, E.C.*—The annual meeting of this lodge was held at the Masonic Hall, Bridge-street, Wood's Point, Victoria, on November 12th, 1869. The business other than financial, consisted of one raising, one passing, and the installation of Bro. S. W. Simpson, as W.M. for the ensuing year. By dispensation from District Grand Lodge of Victoria, P.M. J. C. Mahan, conducted the installation, as well as the raising, &c., in a masterly style. The following brethren were installed as officers: Bros. Peter Simpson, W.M.; Robert Brookes Peters, S.W.; John Bowen, J.W.; John Kelly, S.D.; William Henry Matthews, J.D., and John Patrick Quinn, Treas. Lodge business concluded, the brethren retired to the Commercial Hotel, where a grand banquet was held, terminating at high twelve, when the brethren separated in peace and harmony.

#### ROYAL ARCH.

##### METROPOLITAN.

*Jerusalem Chapter, No. 185.*—A convocation of this highly working chapter was held at the Freemasons' Tavern, Great Queen-street, on Tuesday, the 12th inst. There being no candidate for exaltation, the M.E.Z. and officers proceeded to work the whole of the ceremony of exaltation, to prove to the younger Companions the necessity of acquiring and knowing what R.A. is. After the able working, this being the night for installing the principals and officers for the ensuing year, the retiring M.E.Z., Comp. Harris, then proceeded to install his successor, Comp. Steven, to the first chair, in a most able manner, which elicited the applause of every Companion present, after which Comp. Steven installed Comp. Davidge to the second chair, which proved that he was not deficient in the duties of his high position. After which Comp. P.Z., installed Comp. Harfield to the chair of J. The M.E.Z. invested with the collar of office, Comps. Sheen, Scribe E.; Patten, Treas.; Oberdoffer, P.S., who appointed Comps. Albert and Smith, his Asst. S.'s; Comp. Hoare, Janitor. The visitors were, Comps. Biggs, P.Z., St. Andrew's, 222, and E. P. Albert, P.Z. 188. The chapter was then closed in due form, and the Comps. repaired to an excellent banquet, provided by Bro. Dowsing of the tavern. Comp. Biggs returned thanks for the Grand Officers, and Comp. E. P. Albert, for the visitors. The Comps. separated at eleven o'clock in perfect harmony and good will.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF ROME & CONSTANTINE.

##### METROPOLITAN.

*Plantagenet Conclave, No. 2.*—An assembly of the Knights of the Chivalric Order was held at the Terminus Hotel, Cannon-street, on Monday the 11th inst. V.E.

Sir Knight John Boyd, M.P. Sov., presided, supported by his Officers as follows: E. Sir Knight D. R. Still, S.G.; Sir Knight F. H. Gilbert, H.P.; V.E. Sir Knight T. Cubitt, G.H., Treasurer; V.I. Sir Knight J. G. Marsh, G. Archt., Recorder; Sir Knight G. S. States, Herald; V.I. Sir Knight R. W. Little, G. Recorder; and E. Sir Knight J. Brett; assisted also by other Sir Knights Companions in Arms. The Conclave having been opened in Imperial form, and the minutes of the last assembly read and confirmed, Ill. Sir Knight Little then presided in the chair of Constantine, and proceeded to open a College of Viceroy, when Sir Knight F. H. Gilbert was duly consecrated to the priestly Order in a solemn and impressive manner, and inducted into the chair of V.E. The College having been duly closed, the Ill. presiding Sov. then opened a Senate of Princes, and E. Sir Knight D. R. Still was enthroned in Imperial form in the chair of Constantine as M.P.S. for the ensuing year. The newly-enthroned Sov. then appointed his officers, viz.: Sir Knight G. S. States, S.G. and Recorder; Sir Knight Jos. Last, J.G.; Sir Knight William Carter, H. P.; Sir Knight Thos. Cubitt, H.P. Treasurer; Ill. Sir Knight J. G. Marsh, G.A. was unanimously elected an Honorary Member of the Conclave, for his services in connection with the Order, particularly in this Conclave. The Permanent Council having been appointed for the ensuing year, the Conclave was closed in imperial form and adjourned. The Companions then adjourned to refreshment, when a very pleasant evening was spent under the genial, and able presidency of the new M.P.S., E. Sir Knight Still, who gave the customary loyal and chivalric toasts of the evening in a manner highly commendable, and from what we observed we can truly say this Conclave, No. 2, (the first which led the way in carrying out the resuscitation and successful development of the Order) will by the exertion of its officers and members, many of whom are well-known and distinguished in the Craft, retain its position as one of the most important Conclaves on the roll. The Conclave was honoured by the company of E. Sir Knight Morton Edwards, of the Premier Conclave, who returned thanks for the visitors' toast. The Companions having had a harmonious and pleasant meeting, much enlivened by the vocal talent of several of its members, retired at an early hour.

#### PROVINCIAL.

**JERSEY.**—*Concord Conclave, No. 8.*—An assembly of this Conclave was held at the Masonic Temple, on Thursday, the 14th inst. The conclave was opened by Sir Knt. P. W. Benham, M.P.S., assisted by Sir Knts. M. Tracy, V.C.; A. Schmitt, P.S., Rec.; Ph. Binet, C. H. Mann, S. G. Ellis, A. Owen, &c., when the minutes of the previous meeting were read and confirmed, ballots were taken for nine candidates named on the agenda paper, when the following being in attendance, were most efficiently installed as Knights of the Order by the M.P.S.:—R.W. Bro. Col. Ed. C. Malet de Carteret, Prov. G. Master; Bros. Alex. Low, *M.D.*, J.W., 958; John W. Bussnet, Asst. Sec. 590; W. Edwin Lott, P.M. 245, P.G. Org.; Major Philip M. De La Taste, 877; Ed. Pond, 877; Sergeant-Major R. A. F. Finney, 244; Alex. J. Boullier, 1003. The Conclave was then closed, and the Sir Knts. adjourned to the banquet-room, where a supper was provided. After a most pleasant evening, the knights separated.

#### K.H.S.

*Mount Carmel Sanctuary.*—A special meeting of the K.H.S. was held at the St. John of Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday the 19th inst., when the Sanctuary was duly opened by the Prelate and M.E.C., Bro. Knight R. Wentworth Little, Registrar-General of the Order, assisted by Bro. Knights H. G. Buss, Hospitaller-General, and J. G. Marsh, S.B., members of the Council; and by Bro. Knights W. F. N. Quilty, Sub. Prior; J. Brett, C.G.; Dr. C. H. Rogers-Harrison, Chan.; S. Foxall, 2nd Lieut.; Dr. W. R. Woodman, G.S.V.; D. R. Still, V.; G. Kenning, H.; and F. Walters. The following selected candidates were then admitted to the first and second points of the Order; Sir Knt. John Hervey, G.H.C., Premier Conclave:—

- " Raynham W. Stewart, G.A.H., M.P.S., St. Andrew's Conclave, No. 15;
- " Jas. Terry, K.G.C., Rose & Lily Conclave, No. 3;
- " Thomas Cubitt, G.H., Premier Conclave;
- " Edwin Sillifant, I.L.P., St. George's Conclave, No. 18;
- " W. West Smith, Premier Conclave;
- " John R. Foulger, Roman Eagle Conclave, No. 6;
- " Morton Edwards, Premier Conclave;
- " John W. Barrett, Premier Conclave.

A Commandery of the Holy Order of St. John was then opened, and the above-named Knights, after the usual preliminaries, were dubbed and created Knights of St. John the Evangelist. The Commandery was then closed, and the Knights adjourned to the refectory, where a bounteous repast was provided by Bro. Host Wickens, to which twenty sat down, under the presidency of the M.E.C., Bro. Knight Little. The usual toasts were duly honoured.

#### ANCIENT AND ACCEPTED RITE.

##### METROPOLITAN.

*Mount Calvary Chapter S.P.R.*—A meeting of this chapter was held at the Freemasons' Tavern, Great Queen-street, on Thursday, the 21st inst. Ex. and Perf. Bro. Donald M. Dewar, M.W.S., presided, and most efficiently conducted the beautiful ceremony of perfection. Ill. Bros. Capt. N. G. Phillips, 33°, G. Treas. Gen.; Hyde Pullen, 33°; S. Rosenthal, 33°; F. Binckes, 30°; F. Dubosc, 30°; W. Paas, P.M. W.S.; R. W. Stewart, W. Roebuck, J. Stohwasser, C. Swan, W. Fish, J. Hervey, R. Wentworth Little, and C. H. Driver were among those present. The 18° was conferred upon Bros. E. H. Kimber, F.R.G.S., G. F. Norris, and G. H. Gottlieb. A banquet followed the work in the chapter.

## PROVINCE OF DEVON.

The brethren of the Lodge Fidelity (No. 230, Devonport) always delay their annual banquet until the spring of the year, and do not as the other lodges, hold this festivity, at the Christmas season. This is done in order to suit the convenience of the Rev. John Huyshe, M.A., the Grand Master of the Province of Devonshire, the senior member of the lodge, with which he has been associated for nearly forty years. It was therefore arranged that the installation banquet should be held at the Royal Hotel, Plymouth, Bro. Pearce being one of the brethren who took an active part in the transplanting of the lodge.

At half-past one o'clock on Wednesday, the Prov. Grand Chapter of Devon assembled at the Huyshe Masonic Temple, Princess-square, Plymouth. E. C. John Huyshe, Grand Superintendent of the Province, Z., E.C.; L. P. Metham, as H.E.C. J. C. Radford, as J.E.C.; Walter G. Rogers, Exeter, E.; E. C. Vincent Bird, P.S.; and many Prov. Grand Officers, past and present, as well as the representatives of the various Chapters in the County and Province of Devon. The usual business of the Chapter having been transacted, the munificent sum of twenty guineas was voted to the Royal Freemasons' Girls' School; ten guineas to the Fortescue Annuitant Fund; ten guineas to the "Masonic Bed" in the Royal Albert Hospital, Devonport; and two guineas to the North Devon Infirmary, both these Institutions having been associated with Masonic aid at the early period of their career. The following appointments were then made, after which the Plymouth Chapter was closed. Col. J. Elliott, R.M., 1205, H.; R. H. Ray, 189, J.; W. G. Rogers, 112, S.E.; S. Jones, 112, S.N.; J. B. Gover, 70, P.S.; C. Pearce, 202, A.S.; J. Harris, 954, G.T.; T. S. Bayly, 189, G. Regis.; J. M. Hifley, 70, G.S.B.; J. Brown, 954, 1st. G. St. B.; J. Lynn, 230, 2nd G. St. B.; Dr. Blake, 230, G.D.O.C.; W. Foxwell, 954, G.O.; F. P. Holmes, 70, G.B.B.

At 2.30 the Provincial Grand Conclave of Devon was opened at the other hall in the Huyshe Temple, when the Rev. J. Huyshe, D.G.M. of England, and G.C. of this province, presided. There was a large assemblage of Sir Knights. The funds of the Conclave were again opened, and five guineas voted (in addition to that sum at the meeting in July last) for the Freemasons' Girls' School, to be added to the list of Bro. Metham, who represents the province as Steward, at the festival in May next, at Freemasons' Hall, London, where a large sum is expected to be added to the funds of that institution, which has such strong claims on the brethren of this neighbourhood, from the fact that the daughter of a brother well-known in this locality, was last week placed on the foundation by the munificence of the brethren. The appointments of officers for the ensuing year were then made:—Sir Knts. L. P. Metham, D.P.G.C.: Col. Elliott, P.G.P.; Capt. Shanks, R.M., P.G.S.P.; the Rev. Dr. Pope, P.G. Prel.; Major Russell, 1st C.C.C.; C. Leigh, R.N., 2nd C.C.C.; J. J. Clase, P.G. Chan.; F. Codd, P.G.V. Chan.; J. M. Hifley, 1st G. Exp.; Dr. J. N. Blake, D.C.; E. A. Davies, Assist. D.C.; C. S. Willshire, P.G.A.; F. P. Holmes, 1st A.D.C.; G. Hilson, 2nd A.D.C.; W. Foxwell, 1st C.L.; P. B. Clemens, 2nd C.L.; G. Glanfield, St. B.; G. Warren, S.B.; J. Brown, 1st H.

At five precisely a well-served banquet (being the festival of Lodge Fidelity, No. 230,) was partaken of by a goodly number of brethren, who fully appreciated the excellent catering of Bro. Pearce, of the Royal. The president was Bro. J. N. Blake, the W.M. of the lodge, supported on his right by the Grand Master of the province; the senior member of the lodge, Rev. J. Huyshe, M.A., Bros. Capt. Clarke, Provincial Grand Commander of the West Indies, P.E.C.; Col. Elliott, P.P.S.G.W.; Capt. J. Tanner Davy, P.P.G.S.W.; W. G. Rogers, P.G. Sec.; and on the left by Bros. Metham, D.P.G.M.; Major Yates, P.J.G.W.; Leigh, W.M., 1012; Lynn, S.W.; Bannerman, J.W.; Briggs, Pursey, Codd, Clase, Radford, Jew, W. Toll, Adams, Knight, Jackson, Pearce, Jones, Browning, &c. The usual toasts were responded to in the terms peculiar to the brethren, and a very pleasant evening was spent.—*Western Daily Mercury.*

## SCOTLAND.

## CENTENARY OF THE ROYAL ARCH LODGE, No. 122, PERTH.

On the 30th ult., the brethren of the above lodge, celebrated the centenary of their lodge by a dinner and a ball. The dinner, to which upwards of one hundred sat down, took place in the hall of the Royal George Hotel, Perth, the chair being occupied by Bro. J. Whyte-Melville, Past G. Master Mason of Scotland, the Senior and Junior Wardens of the Royal Arch (Bros. John Dawson and Charles Wood,) officiating as Croupiers. Deputations from various lodges were present, viz.: Edinburgh; Coupar-Angus; Stirling; Aberdeen; Forfar and Kincardine; Dundee; Operative Lodge, Dunkeld; Scoon and Perth Lodge, Perth; and St. Andrew's Lodge, Perth. The deputation from the Grand Lodge of Scotland consisted of Bros. J. Whyte-Melville, P.G.M.; W. A. Laurie, G. Sec.; Henry R. Kyd, S.G.W.; William Mann, J.G.W.; Francis L. Law, David Marshall, James Macduff, George Dickson, M.D.; David Kinnear, Alexander Boswell, Murdoch MacKenzie, G. Marshal; and William Bryce, Grand Tyler.

The ball—which afterwards took place in the county hall—was a most undoubted success. The attendance numbered fully 150 ladies and brethren. Amongst the brethren present were:—Bro. Whyte-Melville, Esq., of Benochy and Strathkinness, and the brethren composing the Grand Lodge deputation; Bros. Sir David Ross, Butter-Malcolm, William MacLeish, John Shields, James Macduff, (of Newmill), Fleckstein, William Reid,

Lieutenant J. A. Imrie, Lieutenant Adam Makenzie, John Young, C.E., and the office-bearers of the Scoon and Perth, St. Andrew's, and Royal Arch Lodges.

## ST. ANDREW'S ROYAL ARCH CHAPTER, No. 69.

An emergency meeting of this Chapter was held on the 22nd inst., within the chapter-rooms, 170, Buchanan-street, Glasgow. The chapter was opened in the Mark Degree by the M.E.P.Z., T. M. Campbell; Bros. W. McEwan, J. W.; William Lindsay, S.W. Bro. Benjamin Hackman and George Maynard, M.M.'s of Lodge Clyde No. 408, and Joseph Gilbert, M.M. of Star 219, received the degree of Mark Master. The lodge being raised to the Chair Degree, or Past Masters' Lodge, they were passed into the chair, Bro. W. McEwan officiating in both degrees. The chapter was then opened in the Excellent Master's Degree, when the before-mentioned brethren, along with Bro. W. Harper, received the degree. The chapter was then opened on the Holy Royal Arch Degree, when the same four brethren were exalted, instructed and received into companionship. The M.E.Z. officiated, and the working of the several degrees was done in the superior style that the St. Andrew's is famed for.

## FUNERAL OF BRO. ROBERT WALKER, P.M. No. 51, 117, and 480, &amp;c., &amp;c.

It having been the wish of the deceased to be buried by the Craft and according to the rites of Masonry, the brethren of the various lodges in the Glasgow Province met at the house of the deceased, No. 2, Catherine-lane, Anderston, on the 20th inst., at 8 a.m. Deputations were present from the P.G. Lodge, G.K.L. No. 4, St. Mungo 27, Thistle and Rose 73, Thistle 87, and Clyde 408, who proceeded with the hearse containing the body to the head of Eglinton-street, where one of Menzie's omnibuses was in waiting to convey them to Newmilns, in Ayrshire. The brethren having been comfortably seated, and the day being fine, after a drive of nearly five hours they reached Newmilns.

The funeral cortege was met about a mile from the village by the Loudon Newmilns Kilwinning Lodge No. 51, and Galston St. Peter's Lodge No. 331, accompanied by the Newmilns Instrumental Band. The procession was formed in order by Bro. Thomas P. Mullin, Tyler of Clyde 408, acting Marshal, and, followed by the hearse and relatives of the deceased, proceeded to the lodge room. The body having been removed, it was placed on a bier in the centre of the lodge, a pure white lamb's-skin being placed on the coffin, and a sprig of acacia at the head. The following inscription was on the plate:—

Bro. ROBERT WALKER,  
Died 16th April, 1870, aged 74,  
P.M. No. 51, 117, and 408.

The coffin was covered with black velvet, and mounted with rich black lace. The solemn and imposing rites of the Masonic funeral service then began, Bro. Thomas M. Campbell, P.M. 408, Prox-M. 489, M.E.P.Z. 69, &c., acting Master; Bro. J. Borland, R.W.M., L.N.K., 51, acting S.W.; Bro. John Buchanan, R.W.M. Clyde 408, acting J.W. The ceremony in the hall having been concluded, a short oration suitable to the occasion was delivered by the Master.

The brethren, each bearing a sprig of acacia on his left breast, jewels and emblems covered with crape—the members of the "Clyde" having a band of crape on their left arm—proceeded from the lodge room as follows:—

Marshal.  
Tyler with drawn sword.  
Stewards with white rods.  
Instrumental Band.  
Master Masons.  
Secretary. Chaplain. Treasurer.  
Senior and Junior Wardens.  
The Holy Bible  
(carried on a cushion covered with black cloth).  
Master  
(three acting).  
Supported by two Deacons with white rods.  
The Coffin, containing the Body  
(carried by six Wardens and six Pall Bearers).  
Relatives and friends of deceased.

The brethren marched with slow and measured tread, the band played the "Dead March in Saul." On arrival at the Cemetery the ranks were opened up, and the Marshal and Tyler having returned, escorted the three acting Masters to the grave—viz., Bro. T. M. Campbell, supported on the right by J. Borland, and on the left by J. Buchanan, followed by the body. On reaching the grave, the concourse of people being great, the brethren had difficulty in forcing their way through them. It is believed that not less than three thousand were present. The coffin was placed on rests, and the Master called on the Chaplain of the Clyde Lodge, Bro. Robert Burns Thomson (grandson of Scotia's bard), who delivered the follow prayer:—

"Almighty and Most Merciful Father, we adore Thee as the God of time and Eternity. As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we realize that Thine all-seeing eye is upon us, and be influenced by the spirit of truth and love to perfect obedience; that we may enjoy the divine approbation here below; and when our toils on earth shall have ended may we be raised to the enjoyment of fadeless light and immortal life in that Kingdom where faith and hope shall end, and love and joy prevail through eternal ages. And Thine, O Righteous Father, shall be the glory for ever. Amen."

Response by the brethren: So mote it be.

The usual Masonic exhortation was delivered by the Master, and the apron being then laid on the coffin, the Master said: "The lamb's-skin or white apron is the emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle and more honourable than the Star and Garter, or any other order in existence, being the badge of innocence and the bond of friendship and reminds us of the universal dominion of Death, and that the wealth of the world cannot purchase our release, nor the strong arm of friendship nor the virtue of innocence can prevent his coming. Then (holding the evergreen in his hand) the Master continued: The evergreen which once marked the temporary resting-place of the illustrious dead is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the world of shadows, and that there dwells within our tabernacle of clay an imperishable and immortal spirit which the grave shall never receive, and over which death has no dominion. By it we are admonished that though, like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death, and deposited in the silent tomb, yet, through our belief in the mercy of God we may confidently hope that our souls will bloom in eternal spring. This, too, I deposit in the grave with the exclamation, "Alas, my brother," (the brethren then severally dropped a sprig of evergreen into the grave). The Master then finished the exhortation by sprinkling earth three times on the coffin, adding, "Earth to earth, ashes to ashes, dust to dust."

The brethren then joined in singing Pleyel's hymn:—

Solemn strikes the fun'ral chime,  
Notes of our departing time  
As we journey here below  
Thro' a pilgrimage of woe.  
Mortals now indulge a tear,  
For mortality is here!  
See how wide her trophies wave  
O'er the slumbers of the grave.  
Here another guest we bring;  
Seraphs of celestial wing,  
To our fun'ral altar come,  
Waft our friend and brother home.  
There enlarged thy soul shall see  
What was veiled in mystery;  
Heavenly glories of the place  
Show his Maker face to face.  
Lord of all! below, above—  
Fill our hearts with truth and love,  
When dissolves our earthly tie  
Take us to Thy lodge on high.

The services was concluded by the Chaplain offering up prayer, the Master saying: The will of God is accomplished.

Response: So mote it be.

Master: From dust we came, and unto dust we must return.

Response: May we all be recompensed at the resurrection of the just. Amen.

The procession then re-formed and returned to the lodge room, where the lodge was closed in ancient form.

The following were the brethren from Glasgow, viz.: Bros. John Buchan, an R.W.M., Lodge Clyde, No. 408; T. M. Campbell, P.M.; Capt. John A. McDonald, Acting D.M.; John Boyle, S.M.; William Lindsay, S.W.; John Campbell, Architect, Acting J.W.; William McEwan, Treas.; Archd. McPherson, Sec.; Robert Burns Thomson, Chaplain; W. S. Williamson, S.D.; George Maynard, Acting J.D.; John F. W. Templeton, Jeweller; William Harper, B.B.; John Brown, S. Bearer; James A. Thomson, Acting S.S.; William Clinton, Acting J.S.; John McIntyre, Acting I.G.; Edward Burrow, Acting Tyler. Bros. Robt. B. Prout, G.K.L., 4; William Jamieson, Thistle and Rose, No. 73; John Grieve, R. Gibson, and Andrew Miller, Thistle, No. 87.

The proceedings were carried out under the direction of Bro. T. M. Campbell, assisted by Bro. T. P. Mullin, Marshal, who left by an early train in the morning for the purpose of making the arrangements, which were conducted throughout in the most orderly manner, highly creditable to the Craft. Nearly two hundred Masons were present.

When the principles of Masonry are reduced to practice, Masons can hardly help being better men than they were before they were admitted to the Craft. Amidst all the evils, real and imaginary, which have been set down against Masonic lodges, one good seems to have always remained—the brotherly kindness and regard for each other entertained by the brethren. Whether this arises from the fact, that it is more insisted on in Masonic teaching than anything else, or because Masons possess a kind of knowledge hidden from the rest of the world, it is not easy to say, but there are ties and sympathies evidenced among the brethren, which are seldom found elsewhere. It was something of this nature—respect for the memory of a departed brother—that led to the funeral of Bro. Walker, which is a mode of cherishing the memory of the dead peculiar to Masons alone. By acts of this kind the Fraternity reflect honour and credit on their own body, and increase their confidence in each other. To have the assurance of being cared for while living, and remembered with tenderness when dead, cannot be called any other than a high and pure source of satisfaction.

"MORE than a year ago, one of my children was attacked with bronchitis, and after a long illness was given up by my physician as *past cure*. I was then induced to use your Pain Killer, and leave off all other medicines, and from the time I began it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-street, Liverpool, Jan. 2, 1869.—To Perry Davis & Son, London."

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## Births, Marriages, and Deaths.

## BIRTH.

CONNELL.—On the 21st inst., at Moyderwell, the wife of Bro. C. Connell (R.A. Lodge, No. 379, Tralee), of a daughter.

## Answers to Correspondents.

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

C. F. MATIER, 30°.—We have sent you proofs, and will insert as soon as returned.

UNINITIATED.—Call at 3, Little Britain, and we will give you information.

## BOOKS RECEIVED.

"The Rosicrucians: their Rites and Mysteries;" by Brother Hargrave Jennings, author of "The Indian Religion," &c. Hotten, Piccadilly.

"Proceedings of the Grand Lodge of Massachusetts."

## The Freemason,

SATURDAY, APRIL 30, 1870.

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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.

## POSTPONEMENT of the GRAND FESTIVAL.

By a sad calamity, the families of our Most Worshipful Grand Master-Elect, the Earl de Grey and Ripon, and our Deputy Grand Master-Nominate, the Earl of Carnarvon, have been plunged into the deepest sorrow.

Gentlemen connected with them by the dearest ties of kindred have been ruthlessly murdered by brigands in a country which owes much to the British nation, and in which the lives of Englishmen at least, it had been fondly imagined, were secure from danger.

There is no land in the world—not even, perhaps, excepting the classic spots of Italy—which has been so much the resort of the antiquarian, the poet, or the lover of romance, as the territory comprising the modern kingdom of Greece. Every plain, every mount, every rill or river has its history, and this is specially observable in the neighbourhood of Athens, the renowned. Ruins on all sides attest the grandeur of the past, and breathe a reproach for the degeneracy of the present. The Greeks have, even now, as Byron sings, the Pyrrhic dance, but the Pyrrhic phalanx has, we fear, for ever departed.

They have the glorious skies, the hero-haunted hills, the inspiration of a thousand spirit-stirring memories, and yet the nation is a disgrace to civilization, a blot upon the map of Europe, a den of thieves and brigands. We cannot restrain the indignation which thrills through our veins when we reflect upon the many sacrifices which Western Europe has made to aid the cause of the Greeks, and how base has been the return made by the latter. It is time, therefore, that sentimentalism should cease to bear sway on the subject, and we must learn to contemplate and understand the ugly fact, that the modern Greeks are about as comparable with their noble ancestors as a monkey is with the highest type of intelligent man. From the lofty conceptions of a Homer or a Sophocles, from the divine reasonings of a Socrates or a Plato, from the patriotic heroism of a Leonidas or a Miltiades, to the plundering propensities of their wretched descendants is, indeed, a fearful leap. It was after a journey to the immortal plains of Marathon that our unfortunate countrymen met their fate; and who can now tell how their hearts may have glowed, and their souls burned within them, fired by the thoughts of its ancient renown? The associations of such a sacred spot, hallowed for ever as the scene of Freedom's triumph, must naturally have been awakened in the breasts of those cultivated men whose lives have paid the penalty of their pilgrimage.

Within a few miles of Athens—within sight almost of a military patrol—the unfortunate gentlemen, with the ladies who accompanied them, were waylaid, two of their escort shot at once, and the rest of the party made prisoners by a ferocious party of brigands, who, after demanding an enormous ransom, deliberately murdered the four persons they finally detained, in cold blood. Mr. Vyner, one of the victims, was brother-in-law to our Grand Master-Elect, and Mr. Herbert a cousin of the Earl of Carnarvon, the other murdered gentlemen being the Count de Boyl, Secretary to the Italian Legation at Athens, and Mr. Lloyd. In consequence of the assassination of such a near relative, the in-

stallations of the Earl de Grey and Ripon and of his nominated deputy have been necessarily postponed, and we can assure both our noble brethren, that the members of the English Craft deeply sympathise with them in the heavy affliction with which it has pleased the Great Architect of the Universe to visit their family circles. In a national point of view, the subject will be well and amply discussed. We write these lines before seeing the opinions of our colleagues of the secular press, but in a Masonic sense, we feel it but right to place upon record an expression of the grief with which we have heard of the dreadful catastrophe. Begun in mourning, may the reign of our Grand Master-Elect be yet brightened with the rays of happiness. We can at least assure him and his distinguished Deputy—than whom a better or more popular selection could not have been made—that the heart of English Masonry is stirred to its centre in sympathy and sorrow for the loss which each has sustained. And let us hope that the slaughter of those inoffensive tourists may show the necessity of effectually stamping out the "rinderpest" of brigandage. If the Greek Government cannot accomplish the first duty of every civilised power, by making law and order supreme within its borders, it is quite time that the English travelling public realised the fact, and abstained from visiting a country whose historical reminiscences can only be enjoyed at the risk of robbery and assassination. Neither as commercial men, nor as administrators have the Greeks been a success, and it is more than problematical whether their emancipation from the Turkish yoke, has been a real service to humanity at large. The Great Powers have a right, however, to insist upon proper protection being provided for travellers in the country, if the farce of self-government in Greece is to be longer continued, and probably the atrocity recently committed will lead to the adoption of efficient measures for the suppression of the robber brood.

Until such measures are set on foot, our counsel to all admirers of ancient Greece will be plainly this—confine your investigations to the works of the Greek writers, and visit Greece only in imagination.

## BOARD OF BENEVOLENCE.

The monthly meeting was held on the 20th inst., in the Board Room, Freemasons' Hall. Bro. Henry Browne, J.G.D., presided, aided by Bros. Udall, P.G.D., and Savage, P.G.D., as Wardens.

Twenty-six cases came before the Board, and grants or recommendations for grants were made to the extent of £416; the contributions received from the lodges to the Fund of Benevolence will soon, therefore, it is expected, be insufficient to meet the increased demands now made upon the Fund, the sums voted to petitioners of late being on a most liberal scale.

THE ACACIA LODGE, No. 1309, will be consecrated at the Sebright Arms, South Mimms, West Barnet, on Wednesday the 4th proximo. Bro. R. Wentworth Little, Prov. G. Sec., will be the Consecrating Master. The Harrow Lodge, No. 1310, will also be consecrated at the Railway Hotel, Harrow, on Friday, the 6th May, by the same official. Bro. F. Walters, P.M., and J. Coutts, P.M., are to be the respective W.M.'s of 1309 and 1310.

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

From what history does C. I. Paton (p. 175) quote that the office "Grand Master Mason of Scotland" was granted by James the Second of Scotland to William, Earl of Orkney (?) and Caithness, &c.? I read that James III. married Margaret, daughter of the King of Denmark, in July, 1470, and received for her dowry the Islands of Orkney, Shetland, and all others about Scotland belonging to him. Question, then, was he Earl of Orkney and Caithness in James II. time? W. G. DORIC.

#### QUERIST AND FINDEL'S WORKS.

The "History of Freemasonry," by Bro. J. G. Findel, 2nd edition, can be had of Messrs. Asher and Co., Bedford-street, Covent-garden, London, the publishers, or may be ordered through all booksellers. The price is 10s. 6d., and all Masonic students should carefully peruse so valuable and interesting a work.

W. J. HUGHAN.

#### W. G. D. AND ROSICRUCIANISM.

If Bro. W. G. D. will turn to my short letter, respecting which he now solicits more information, he will find that my remarks had simply reference to the "Rosicrucian Society of England," and not in any general sense. The old Rosicrucians did not, of course, choose their members from the Masonic body any more than from other organisations. There exists a branch now of the "Rosicrucians" (of what antiquity I do not know), which selects its members without reference to Freemasonry. I hope ere long to refer more particularly and fully to the ancient Order.

W. J. HUGHAN.

#### GRAND MASTERS PRIOR TO 1717 (p.p. 187 and 199).

Nothing like telling a good big story when one is at it, therefore, instead of *fifty-one*, say England can boast of *one thousand and fifty-one* Grand Masters prior to A.D. 1717, including Pythagoras.

The names of Grand Masters sent up by Bro. "H." as having existed in Ireland before 1717 are purely imaginary. To fill up the list he might as well give us the names of every nobleman who happened to build a castle. Even his Colonel O'Brien in 1726 I doubt. Lord Kingston, in 1730, if I am not mistaken being the first Irish Grand Master.

LEO.

#### MASONIC MARKS ON ANCIENT BUILDINGS (page 187).

What proof is there that "Freemasons" or Masons from the twelfth to the sixteenth centuries were anything else than "bands of operatives," or simply common craftsmen, just as the carpenters, &c.? They might be presided over by learned Bishops and Priests, but as for the Masons themselves, they had no means of getting, nor am I aware that they possessed any more knowledge than an Operative Mason (who is not a speculative free-mason) of the present day may acquire by attention to his business.

LEO.

#### GOTHIC ARCHITECTURE AND THE FREEMASONS.

To whom are we indebted for the rise and progress of Gothic Architecture during the twelfth and thirteenth centuries?

Not, I believe, to the Operative Masons, or any Freemasons (?) real or supposed of the period, but to the clergy of the Roman Catholic Church. Further, said clergy were not Speculative Masons in any such sense as we understand and use the term.

W. P. BUCHAN.

#### THE 1717 THEORY (p.p. 188 and 199.)

Bro. Chalmers I. Paton is backing out of his remarks, and at page 199 we see him striving to throw up a little dust to cover his retreat. No use attempting to deny having used the words, "present method," for at page 110, forty-first line from top, they occur; in an "article" too,

not in an after-dinner speech. And although we both admit there were, "Operative Freemasons long before A.D. 1717," what of that? The question is, did these old operative societies know, or practise our Speculative Freemasonry? To which I answer no; for said system was not in existence before last century. Bro. Paton now admits this, so far, by virtually resigning his hold of the M.M. degree; he, however, is only out of the fire into the frying-pan, for the states, "I am satisfied, however, that Freemasonry, 'somewhat similar' (where did he get this 'somewhat similar'?) to the first and second degrees, has been in Scotland for hundreds of years." Now, I deny this also, and defy him to prove it; our "first and second degrees" are part of the system manufactured about A.D. 1717, and said "first and second degrees," with their accompanying ceremonies, rituals and secrets, were not, so far as I am aware, in existence or practised before 1717, and I defy proof. Further, while there were apprentices and fellows in existence before last century, I am not aware of said "fellows" having any secrets which were unknown to the apprentices, although I admit that fellows might have extra privileges. Lastly, the institution of Speculative Masonry in 1717 was not a "revival."

Speaking of lodges said to have existed before 1717, Bro. "Edinburgh" says, "I am a member of one of them, and their working is different to all lodges that I have visited." Well, what of that? said "working" may be less than a hundred years old, for all we know to the contrary. And I boldly assert, that if "the main points" are the same as those in general use, then those "main points" were quite unknown to any Scottish Lodge before 1717. We are not to be misled by any Scottish "soft sawder," for it will take more than I have yet seen to prove the 1717 theory "a mistake."

What proof is there that so far as non-operatives were concerned, Freemasonry in London before A.D. 1717 was anything more than a convivial club, with customs merely similar to the other convivial clubs of the same era? As yet, I know of nothing to prove it to have been otherwise.

What proof is there that our system of Speculative Freemasonry with its three degrees and accompanying ceremonies, which was first anathematised by Pope Clement XII. in 1738, was in existence before 1717. I know of none.

What proof is there that our Master Mason degree was in existence before 1717? I know of none.

W. P. B.

#### "AFFILIATION AND "BRO. HUGHAN."

Bro. Hughan's remarks on affiliation I agree with, but in order that no brother should gain admittance into a lodge unless he deserves it, would it not be a good plan for the Grand Lodge, of whatever jurisdiction he belongs to, to recall his diploma, and write on the back of it the exact nature of the offence he had been guilty of, and the sentence of punishment; at the same time being careful to write a true copy of the charge preferred against him on the diploma. This would enable all lodges which he might visit to know the exact truth. However, there are often unjust suspensions and expulsions which no strange lodge under another jurisdiction would confirm. I shall quote two as examples:—A member of a lodge in which there had been no statement of cash accounts given to the members for some years, stood up in the midst of the brethren, at a regular meeting of the lodge, and proposed that a printed statement should be made up, showing the amount of expenditure in the various ways, and also the amount of income. The Master of the lodge at once, on the very moment, proposed that this brother should be suspended, another seconded the motion, and this was agreed to by the brethren present. The brother suspended not understanding Masonic formula in the way of appealing, has had to undergo this for nearly two years. Again, a brother who would not pay a sum of eight shillings for expenses incurred by the lodge to which he gave no sanction, was expelled from the Order. From these facts it shows that often unjust sentences

are come to by lodges; but if a proper method was adopted of interchange with each Grand Lodge of the various nations of sending a copy of all the pleadings and proofs on each side in cases of suspension or expulsion, each Grand Lodge could then arrive at whether they would confirm the judgment of the other or not.

CHALMERS I. PATON.

Will Bro. Hughan enlighten a young member of the Craft on the points mentioned in his letter on the above subject, in last week's number of THE FREEMASON, viz., does the fact of a brother ceasing to become a subscribing member to any lodge through sudden poverty, incapacitate him from any more enjoying the benefits of visiting a lodge, and thereby of receiving relief, should his necessities require it, from his former lodge, notwithstanding that he may have been a subscribing member for many years; the wording of the letter certainly infers that there is such a rule, but if so, it seems a decidedly very harsh and unjust one.

A. M. No. 292.

#### MODERN CASSANDRAS.

Sir William Williams, of Tregulow, whose death has been recently announced, was the son of a gentleman who is said to have enjoyed the gift of second sight in a very remarkable degree. Shortly before the assassination of Mr. Percival in 1812, Mr. Williams saw the tragedy enacted before his eyes in a dream, and narrated it to his family forty-eight hours before the intelligence of the event reached his residence.

#### ANOTHER DISCOVERY IN PALESTINE.

An important discovery is said, by the *North German Correspondent*, to have been made at Jerusalem. It is an old stone bearing the figure of a god sitting on a throne with priests on both sides, and a Hunyartish inscription two lines in length, which had been brought from Yeman, and was offered for sale. Dr. Oscar Meyer, the Chancellor of the North German Confederate Consulate, succeeded in obtaining an impression which is at present in the hands of the Confederate Consul, Dr. Blau, who is residing for a time at Berlin. The inscription is said to contain the name of Athtar (*Astarte*.)

#### ROSICRUCIAN SOCIETY OF ENGLAND.

The annual banquet of this society was held at Freemasons' Tavern, Great Queen-street, on Thursday, the 14th inst., under the presidency of Ill. Frater Colonel Burdett, Hon. Vice-President, who was supported by the Master Gen. Frater W. H. Hubbard; Frater R. Wentworth Little, P.M.G.; J. Brett, D.M.G.; Dr. W. R. Woodman, S.G.; Dr. C. H. R. Harrison, W. F. N. Quilty, H. C. Levander, M.A., J. Weaver, Ancients; W. Carpenter, Precentor; Rev. W. B. Church, M.A., C. of N.; Angelo J. Lewis, M.A., T.B.; G. Kenning, Medallist; D. R. Hill, Assist. Sec.; G. Butler, M. Edwards, and T. Cubitt, amongst others.

A very pleasant evening was spent by the Frates, and capital addresses on the objects of the society were delivered by Frates Hubbard, Harrison, Woodman, and Carpenter.

There are now some vacancies in the ranks of the fraternity, the names of several non-paying members having been erased from the roll.

We are informed that the subscriptions to the Zetland Commemoration Fund amount to £2,700, exclusive of a very large sum collected in the Australian Colonies, and which is permitted to be devoted to a colonial commemoration of the illustrious Earl. A silver inkstand of an unique design is the only souvenir which Lord Zetland will personally accept from the brethren over whom he has so long and so ably presided. This will be presented with an address on vellum.

ROYAL ALBERT LODGE, No. 937.—We should have been pleased to have inserted the report of this lodge, but the copy sent us was quite illegible. In future we will not insert *press copies*.

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. 10d.—[Advt.]

## Original Correspondence.

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

LODGE ST. JOHN, MELROSE  
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I observe that there is a copy of a "Report of the Historical Committee appointed by the Lodge of St. John, Glasgow, to inquire into the historical evidence and data of the antiquity of said lodge." Appearing in your columns, this document is signed by Bro. W. P. Buchan, as Convenor, in which it is said: "It was reported that the Masons of Melrose, St. John Lodge, held documents of very ancient date, but the oldest they could show to your deputation was an old Minute Book, beginning in the year 1674." Now, in regard to the books of the Lodge St. John, Melrose, I beg to say, clearly and distinctly, that anything coming from Bro. W. P. Buchan does not come from him in an authorised manner from the Lodge St. John, Melrose, and are merely words of his own. No authority has ever been given by this Lodge to Bro. W. P. Buchan to inspect their books, nor has he yet seen them all, as there are older books in their possession. The fact is simply this: Bro. Buchan paid a visit to Melrose, and called on the Secretary, who showed him some of the books of the lodge; but finding him very curious, did not show him everything. In regard to the history of the Lodge St. John, Melrose, I shall not say anything further in the meantime than, I believe it to be older than any other lodge in Scotland.

I remain, yours fraternally,  
CHALMERS I. PATON.

LABOUR VERSUS REFRESHMENT IN THE  
LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—In the "far north," there has been for some time going on a desultory sort of warfare amongst the members of some of the lodges as to whether a Masonic lodge should be held sacred to "Labour"—that is to the due performance in a solemn and respectful manner of our beautiful ceremonies (beautiful when well done, but disgusting to every true Mason when blundered through in a slovenly, careless, or ignorant manner), or whether these ceremonies should be merely looked upon as a necessary evil, and by delay thereby adding zest to the grand business of the evening—Refreshment! that is toddy and tumblers *ad lib.* This latter view might have been excused in Masonic meetings, previous to 1717, before our system of Freemasonry was instituted, and when the members met for a "jolly blow out," and to have some fun; but now that Speculative Masonry, with its interesting ceremonies, beautiful rituals and sublime teachings, has been adopted things are entirely different. Before 1717, there was little or nothing to particularly interest the members of Masonic lodges or friendly societies in the intellectual way, any more than amongst other co-existent Craft societies or social clubs, but now all this is altered; a lodge when constituted is "consecrated" and its members pledged to do all in their power to advance the interests of the Order, it is expected of them that they will do nothing to lower its status, but on the contrary by example as well as by precept show that they appreciate and value the noble principles inculcated. A desire to carry out these latter ideas in their integrity naturally leads to an antagonism between the friends of "Labour" in the lodge and the partisans of "Refreshment." The former find that any good effect which is produced by the noble ideas and sublime teachings of the ceremonies is almost or altogether, soon thereafter, nullified by the scenes, incidents, or effects of "Refreshment." They see the best of their candidates come up, get made—then disappear! How is this? they ask, and the answer is—we admire your ceremonies and principles, but we cannot lend our countenance to your drinking customs; we are not tea-totalers, but the tone of society is now happily altered for the better, hard drinking being rather at a discount, and we consider it altogether inconsistent for a Masonic lodge which has been dedicated to the honour of the Great Architect of the Universe, and in which prayer and praise has been offered up to Him, to be in a few minutes thereafter systematically desecrated by being turned into a sort of half-licensed shebeen, or a temple of Bacchus!

Allow me to quote a few words which show an episode in the warfare, "If Bro. ——— had his way, the ceremonies would be conducted so solemnly that we could not with any good grace go into refreshment in the lodge afterwards at all." This remark was really made in open lodge about three years ago, and giving the rein to our fancy, we can easily imagine the response such a remark would meet with in many quarters. The cry would

soon get up, more or less audible as the case might be, "Refreshment for ever, long life to the old landmarks!" Then "General Whisky," smiling benignly upon his supporters, bravely unfurls his standard, and rallying his votaries around him, duly pledges them in the very best Glenlivet; earnestly charging them to stand true to their colours and boldly face the advancing foe, manfully challenging all and sundry, who even dare to attempt to deprive them of their glories and ancient privileges, then waxing warm with the spirit of his dram he breaks out into the soul-inspiring refrain of

"We are na fou, we're no that fou,  
But just a drappie in our ee;  
The cock may crawl, the day may daw,  
An' aye we'll taste the barley bree."  
I am yours fraternally,  
LEO.

A MASONIC RELIC.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—When I was in last Scotland I visited the St. Mark's Lodge, Glasgow, and had the pleasure of seeing a very old carved oak Masonic chair in that lodge: but I could not obtain the history of it. I believe it belongs to the sixteenth century, and was found in St. Mungo's Cathedral Church.

As your columns are open on the subject of Masonic antiquities, perhaps some of the Scotch brethren would give me the history of this very interesting relic.

Yours fraternally,  
ISAAC BANKS,  
W.M. Lodge 73, H.K.T., I.C.

A QUERY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Can you or any of your North Country brethren tell me who was Vicar of Newcastle on the 10th of August, 1814?

It is recorded that "a grand Masonic procession took place in Newcastle (on that day) on account of the Union of the Athol and St. Nicholas Lodges. There were about 600 in procession, amongst whom were Sir J. E. Swinburne, Bart., P.G.M.; Sir M. W. Ridley, Bart., M.P.; Cuthbert Ellison, Esq., M.P.; William Lorraine, Esq., Isaac Cookson, Esq., the Rev. John Collinson, Rector of Gateshead; the Rev. Mr. Wasney, &c., &c. The then Vicar of St. Nicholas (Newcastle) having refused the use of his church for divine service, the procession marched to Gateshead Church, where, after service, £112 16s. 10d. was collected for the benefit of the Newcastle Infirmary."

I am, dear Sir and Brother,  
Yours faithfully and fraternally,  
TAURUS.

AFFILIATION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I have perused with some interest the letter of Bro. Hughan in your impression of the 16th inst. He calls attention to the greater facilities being given in the method of affiliating and obligating brethren in Scotland than in England. As it may lead to something more satisfactory, take my own case, for instance: I was made a W.M. last year in Scotland during a visit, and am naturally anxious to affiliate myself to a lodge in town, but have no means of ascertaining the joining fee and subscription, and at a loss for a proposer, for I am informed that the members of a lodge have a reluctance in proposing a brother made in Scotland. If such is the case, it seems to me out of harmony with what the Order inculcates. I contend when once a Mason, no matter where made, every facility should be given to affiliate one's-self to a lodge in whatever town that may best suit you, in the absence of which, it makes me reluctant to forward my mite (as I should have done) towards the Life Boat Fund.

I am, Sir, yours fraternally,  
RECIPROCITY.

London April 20th, 1870,

FREEMASONS' LIFE BOAT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—I see in THE FREEMASON a good deal of correspondence about the Masonic Life Boat Fund.

At page 35 of Vol. VII. of the Journal of the National Life Boat Institution, you will find among the Life Boat Funds in progress the acknowledgment of the receipt towards the Masonic Life Boat of the sum of £52 18s. 6d., received from Clarke and Smith, 1869.

In the *Freemason's Magazine* of April 16th, there is also a further list of subscriptions towards the same fund. If this were made known to those brethren who are getting up a distinct fund for the same purpose, it might induce them to make one common fund towards the Masonic Life Boat, although the subscriptions may be collected by different committees.

Yours fraternally,  
H. CLERK, P.M.  
Royal Arsenal, April 25, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—It is quite refreshing to read the straightforward, business-like, and gentlemanly letter that you published in your last edition, emanating from the pen of P.M. 200. He does not beat about the bush, but comes to the point at once, by stating that his lodge sent £10 3s. 6d. to "W. Smith, Esq.," who, upon subsequent inquiry, acknowledged receiving the same, but refers him to "Bro. Hyde Clarke" for further information.

"Bro. Clarke," in reply, states that "he has a slight recollection of receiving such an amount," &c. I think with him that those persons should be made to give an account of their stewardship. P.M. went the proper way to obtain it, by asking those who acknowledged having received the money. But upon what grounds P.M. can endorse the letter of W.M. in respect of Bro. Gottheil furnishing particulars or rendering assistance in a matter of which he is entirely ignorant is a puzzle to me and to many other readers of his letter. Is it because that gentleman kindly devotes his time and energy to this movement that he is to be made a target for such implications as are conveyed in the letters of W.M.? Bro. Gottheil, as well as myself, distinctly denied having had any knowledge of a previous movement in this direction, or of the persons connected therewith. A statement to that effect was duly published in your columns. When such an assertion remains uncontradicted, it then becomes simply an insult for any individual, as in the case of W.M., who has the pertinacity in his letters to endeavour to convey the idea that we were responsible for the doings or misdoings of the former committee. As the leader in the present movement, I heartily thank P.M. for the opportunity he has given me to point out that it was in consequence of rumours respecting a previous movement, as stated by him, that this committee thought it advisable to insert in their circulars that we had no connection with anything of the same kind that might have been previously attempted. In reply to the couplet of P.M., I have only to remark, if "he has found his old love false he will find his new love true."

In conclusion, I beg leave to state that we court inquiry. Our committee room is open to the visit of any brother, and I shall be pleased to meet P.M. and W.M. there on the 5th of May next, when they will have an opportunity of judging for themselves what has already been done by us. I feel assured that they will regret as men and brothers having deviated from that excellent injunction, "Do unto others as you would have others do unto you," and which maxim, in my humble opinion, has not been applied to the case of Bro. Gottheil. Hoping you will excuse the length of my letter, but with your usual kindness insert this in your next impression, I have the honour to remain, dear Sir and Brother,

Yours fraternally,  
S. DAVIS, 141,  
Hon. Treas. to Committee.

SOLOMON'S TEMPLE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—Who were the masons that prepared the stones for the building of King Solomon's Temple?

The scriptural part of this subject is to me a great difficulty. Moses commanded the children of Israel in building to God that they were not to use any iron tool to the stones (Deut. xxvii. 5). No doubt Solomon obeyed that command, for we read (1 Kings vi. 7), "And the house when it was building was built of stones made ready before," &c. The Hebrew words are *אבן משה* "the whole stones as drawn," which means as they took them out of their places, without any preparation; but the question is, How and by what means had these stones been hewn out of the mountain if iron was not to be used on them?

The Jews have a tradition that when God finished creating the world, on the last day (Friday) before sunset, He created ten things extra. One of them is an insect called *חשמואי* *hasmair*, to engrave the names in the stones of the Ephod (Ex. xxviii. 9, 11) and to hew the stones for King Solomon's Temple (see Talmud, book Aboth, chap. 5, page 20; book Jobba, c. 9, p. 48; book Gittin, c. 7, p. 68). Rabbi Jarchi and Kimchi believe in the story and explain the passage that the "insect" was laid on the stones and split it, and was sent down for the building of the Temple and no iron tool was used at them at all, and since the destruction of the Temple that little "insect" is lost. The passage in 1 Kings v. 18, they explain that those stones were used in the building of Solomon's own house only (see vii. 8, 9).

Now we have no such "insect" in Masonry, how were those stones in 1 Kings vi. 7 hewn, as the Hebrew word *אבן* means unhewn stone? We have it in the English version "made ready before it."

Yours fraternally,  
D. STOLZ.

### Notings from Masonic Journals.

*The Craftsman*, Toronto, Ont., gives an account of a meeting of the New Brunswick R.A. Chapter at St. John on the 7th February, when nine brethren were exalted. Under the judicious rule of M.E. Companion R. Marshall, the G. Supt., Royal Arch Masonry is making rapid strides in the province.

It is stated by the *Masonic Record for Western India*, that the Hon. Justice Gibbs is likely to be the new District Grand Master of Bombay under the English Constitution, vice R.W. Bro. Taylor, resigned.

THE indefatigable Bro. Col. Greenlaw, D.G.M. British Burmah, has revived a K.T. Encampment at Madras, called "Observance," which had long been in abeyance. He has also established two Rose Croix Chapters in India.

WE learn that the "Red Cross of Rome and Constantine" is about to be introduced into India, through the medium of Ill. Bro. J. Percy Leith, a member of the St. Andrew's Conclave, No. 15, London.

THE following are the names of some of the Parsee brethren, members of a lodge at Bombay. Fancy a muster-roll like this—

Limjee Jamsetjee Bottliboy,  
Cowasjee D. Furdoonjee,  
Dhunjeebhoy Pestonjee,  
Rustomjee Nusserwanjee Khory,  
Rottonjee Manockjee,  
Jamsetjee Eduljee Treasurywalla!

*The Masonic Monthly*, Boston, says there are 1583 R.A. Chapters in the United States, with a membership of 87,231.

FROM the *Masonic Home Advocate*, of Indianapolis, Indiana, we learn that a third lodge is about to be formed in Japan at a place called Kobe, and the brethren will then endeavour to get a District Grand Lodge for Japan under the English Constitution.

THE *Freemason*, of St. Louis, M.O., publishes a fine address by Comp. John P. Little, G.H. Priest of the Grand Chapter of Virginia, the conclusion of which we quote:—"Brethren of our noble Craft, Companions of the Royal Arch Degree, I congratulate you on your attainments; but stop not in your worthy course. Remember, you are the sworn servants of truth. You have light; dispense it. This is your duty. The very property of light is to travel—to spread itself abroad, and if any man has the true light within him, forth it will go. See that your light be true, and let it shine into the darkness. We are as stones in our Mystic Temple—good, true, and square—selected carefully, wrought with toil and highly polished, thrice inspected, standing every test of every overseer, and now fitly placed in the building. See that you remain worthy of your place; let nothing mar your perfect beauty or cause you ever to lose the right to occupy the position in which you have been put by the Master workman. Keep our Mystic Temple in perpetual repair, that you may each, as living stones—precious stones, growing with divine light—meet and deserve the approval of Him who shall say to every good and faithful servant—Well done!"

ROYAL ARK MARINERS.—Mark Masters desirous of receiving this old degree, are invited to attend at the George Hotel, Aldermanbury, at 6 o'clock on Monday, the 2nd May, when a R.A. Lodge will be opened by the Grand Commander Noah.

MESSRS. TREDINNICK and Co. furnish us with the following:—

"The price of tin has advanced, and is still likely to become of enhanced value during the summer months. Copper is to some extent stagnant, yet the market shows incipient signs of improvement; commercial enterprise absorbs the supply, and holders feel greater confidence. Lead is stationary, markets being well supplied whilst demand is equal to production. The "Van" mine in Llanidloes, the West Chiverton in Cornwall, the Mary Ann, Herodsfoot, and other mines near the junction of Granite and Killas in the Caradon district, inspire confidence with shareholders in the latter description of property, while South Caradon, West Seton, Great Vor, Botallack, Carn Brae, Tinerost, and various other companies give value to tin and copper, and at the same time attract attention to the undertakings. As regards general investments, the public prefer foreign to home undertakings, and a peculiar feature is exhibited in the attractions of Italian copper mines. The extraordinary produce of the Tavarone Mining Company, and the extent and value of the several veins, have awakened a spirit of speculation that is likely to direct public attention to the country in question rather than others, that of late have commanded almost exceptional regard.

### PHOTOGRAPHY & FREEMASONRY.

A novel but excellent application of photography for Masonic purposes has been made by the brethren who support Bro. William Robinson, aged 63 years, for the "Royal Benevolent Institution for Aged Freemasons."

The circumstances of the aged candidate (who was initiated 4th of August, 1852, in the Lodge of Harmony, No. 220, Garston) are narrated on a card, and in the left-hand corner is a photograph of Bro. Robinson, with his collar on, as Tyler of the lodge. The worth of our afflicted brother is evident on his countenance and his appearance warrants us in believing his election would never be regretted by any of the subscribers.

The indefatigable Mason, Bro. J. P. Platt, of 43, Castle-street, Liverpool, is much interested in this deserving case and solicits our aid, as do also the Prov. Grand Master of West Lancashire and other influential brethren. W. J. HUGHAN.

### METROPOLITAN MASONIC MEETINGS

For the Week ending May 7, 1870.

#### MONDAY, MAY 2.

Lodge 16, Royal Alpha, Willis's Rooms, St. James's.  
" 25, Robert Burns, Freemasons' Hall.  
" 90, St. John's, Radley's Hotel, Blackfriars.  
" 171, Amity, Albion Tavern, Aldersgate-street.  
" 188, Joppa, Albion Tavern, Aldersgate-street.  
" 256, Unions, Freemasons' Hall.  
Mark Lodge, St. Mark's, George Hotel, Aldermanbury.  
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, MAY 3.

Colonial Board, Freemasons' Hall, at 3.  
Lodge 9, Albion, Freemasons' Hall.  
" 18, Old Dundee, London Tavern, Bishopsgate-st.  
" 167, St. John's, Holly Bush Tavern, Hampstead.  
" 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
" 1261, Golden Rule, Great Western Htl., Paddington.  
Chap. 169, Temperance, White Swan, Deptford.  
" 507, United Pilgrims, Horns Tavern, Kennington.  
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. Coltebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Prestonian Club of Instruction (for M.M.'s only), Lyceum Tavern, Strand.

#### WEDNESDAY, MAY 4.

Grand Chapter, at 7.  
Lodge 10, Westminster and Keystone, Freemasons' Hall.  
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
" 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
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.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. I. Terry, Preceptor.

#### THURSDAY, MAY 5.

Lodge 27, Egyptian, Anderson's Hotel, Fleet-street.  
" 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
" 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
" 231, St. Andrew's, Freemasons' Hall.  
" 554, Yarborough, Green Dragon, Stepney.  
" 822, Victoria Rifles, Freemasons' Hall.  
" 1155, Excelsior, Sydney Arms, Lewisham-road.  
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.

Chap. 2, St. James's, Freemasons' Hall.  
" 174, Sincerity, Cheshire Cheese Tavern, Crutched Friars.  
" 733, Westbourne, New Inn, Edgware-road.  
" 742, Crystal Palace, Crystal Palace, Sydenham.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, 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.

#### FRIDAY, MAY 6.

Lodge 1275, Star, Marquis of Granby, New Cross-road.  
Chap. 3, Fidelity, London Tavern, Bishopsgate-st.  
" 8, British, Freemasons' Hall.  
" 754, High Cross, White Hart, Tottenham.  
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.  
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station; Comp. Coltebrune, Preceptor.  
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, APRIL 30.

General Committee of Boys' School, Freemasons' Hall at 4.  
Lodge 142, St. Thomas's, Radley's Hotel, Blackfriars.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

THE annual meeting of the K.H.S. will be held at the Freemasons' Tavern, Great Queen-street, on Tuesday, the 3rd day of May—the anniversary of the discovery of the Cross by St. Helena. A good muster is expected.

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., Homoeopathic Chemists, London.—[Advt.]

HOLLOWAY'S PILLS.—Pure Blood.—As this vital fluid, when in a healthy state, sustains and renovates every part of the living system, so when it becomes impoverished or impure it exerts a precisely contrary effect. It is abundantly manifest that any medicine which does not reach the circulation can never exterminate the disease; but any preparation capable of exercising a sanitary influence over the blood must with it be carried to every living fibre of the frame. The lungs, heart, liver, kidneys, and skin all receive benefit from its more wholesome condition. Holloway's purifying pills operate directly, powerfully, and beneficially upon the whole mass of blood, whether venous or arterial. They strengthen the stomach, excite the liver and kidneys, expel disease, and prolong existence.—[Advt.]

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.]

## COSMOPOLITAN MASONIC CALENDAR.

On the 1st JANUARY, 1871,

Will be published, under the above title,

A COMPREHENSIVE MASONIC  
CALENDAR,

Materials for which are now being collected  
from Home and Foreign sources.

THIS Work will furnish Lists of Lodges in the United Kingdom, France, Germany, Italy, &c., together with full particulars of every Grand Masonic body throughout the globe.

Grand Secretaries, Scribes, and Recorders of Grand Lodges, Chapters, Conclaves or Encampments, are solicited to forward information before the 1st October, 1870, and fraternal assistance from every quarter will be gratefully accepted, in order to render the Calendar worthy of its name, and truly "Cosmopolitan."

Letters to be addressed to the Editor of the "COSMOPOLITAN MASONIC CALENDAR" (title registered).

2, 3, & 4, LITTLE BRITAIN, LONDON, E.C.,  
ENGLAND.

## THE GRAPHIC

Of April 30th, will contain, amongst other Illustrations,

## A PORTRAIT

OF THE

EARL DE GREY & RIPON,

Most Worshipful Grand Master of Freemasons.

Price, 6d. unstamped. 7d. stamped.

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THE NEW MUSICAL PITCH.

COLLARD MOUTRIE,

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HAS successfully shown that practically the musical public can have the French low pitch, as well as the English Philharmonic high pitch both available in one instrument. The facility with which this is effected enables the performer to adopt either at his or her option in an instant. This invention, which is secured by Royal Letters Patent, can be applied to any Pianoforte.

On view between the hours of Eleven and Four, at the Manufactory,  
77, SOUTHAMPTON ROW, RUSSELL SQUARE, LONDON, and at the principal Musical Instrument Dealers in the country.

THIRD APPLICATION.

TO the Governors and Subscribers of the  
ROYAL MASONIC BENEVOLENT INSTITUTION FOR WIDOWS OF FREEMASONS.

Your sympathy and support are asked at the next Election, MAY 20th, for

CHARLOTTE JACKSON,

AGED 64 YEARS,

Widow of EDWARD JACKSON, late Relieving Officer, Boston Union. Mrs. Jackson, in writing to W. H. Radley, Boston, Secretary to the Charity Committee for the Province of Lincolnshire, says: "I am sad, very sad, having no home permanently, my friends are not willing to do any thing for me, indeed, I think my relations are strangers to the sorrows and struggles of life, or they would have more a heart of pity towards me."

Any Votes for the above Candidate will be received by Bro. W. H. RADLEY, Boston, Lincolnshire.

ROYAL

Masonic Benevolent Institution.

SEVERAL PROXIES for the above to be EXCHANGED for VOTES for the Royal Hospital for Incurables, Putney Heath.

Address, JESSE OWENS, 40, Vorley-road, Junction-road, N.

## ROYAL MASONIC INSTITUTION FOR BOYS.

OCTOBER ELECTION, 1870.

THE VOTES and INTEREST of the  
Governors and Subscribers are earnestly solicited  
on behalf of

HARRY TAPPOLET,

AGED 9 YEARS,

Son of Bro. RICHARD TAPPOLET, who died of pneumonia in March 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient for their support.

Bro. Richard Tappolet was initiated in the Lodge of Temperance, No. 169, in 1846; joined the Lion and Lamb Lodge, No. 192; was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death.

The case is strongly recommended by the following  
Brethren:—

Ebenezer Roberts, W.M. 192; Luton.

W. Goodyer, P.M. and Treasurer 192; 2, Little  
Chester-street.

J. Stanborough, P.M. 192; Bartholomew-close.

George Kenning, S.W. 192, P.G.S. Middlesex,  
S.W. 1293, 1194; 2, 3 & 4, Little Britain.

S. G. Myers, P.M. & Treasurer, 715; 33, Middleton-  
road.

G. Swan, P.M. 201, 869, P.G.D. Herts.

W. J. Ruel, P.M. Enoch, 11; 175, High Holborn.

E. Stillwell, V.P., W.M. 917; 27, &c., Barbican.

J. E. Ponder, J.W. 869; 6, Little Britain.

W. Weedon, P.M. 101; 81, Fore-street.

W. J. Partridge, P.M. 22; Albion-terrace.

Proxies will be thankfully received by the Widow, 18,  
Culford-road, Kingsland.

MAY ELECTION, 1870.

TO the Governors and Subscribers of the  
ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THE  
WIDOWS OF FREEMASONS.

The favour of your Vote and Interest is respectfully and  
earnestly solicited on behalf of

Mrs. MARY ANN HALTON,

AGED 60 YEARS,

Widow of the late Bro. WILLIAM HALTON, who was many years in business as an Undertaker in the Essex-road, Islington. He was initiated in the Canonbury Lodge, No. 657, in 1856, and continued a member nine years. He joined the De Grey and Ripon Lodge, No. 905, Ilford, in 1862, and was W.M.-elect of that Lodge at the time of his death. His Widow is left without any means of support, and is now dependent on friends and her small earnings as a Needlewoman and occasional Nurse.

The case is strongly recommended by

Bro. Henry Price, W.M. 657.

Charles Roberts, P.M. 657.

Edward Cox, V.P., P.M. 657.

John G. Chancellor, P.M. 657 and 463,  
P.P.G.D. Surrey.

David W. Pearse, P.M. 657.

Saml. Hill, P.M. 657 and 157.

Thos. Wescombe, P.M. 905.

Saml. May, V.P., W.M. 23, P.M. 101 & 780.

Benjamin P. Todd, P.M. and Treas. 27.

Henry G. Buss, P.M. and Sec. 27, 657, 780,  
and 1293, Prov. G. Treas. Middlesex.

John Coultis, P.M. 27.

A. A. Pendlebury, P.M. 1056 and 1194.

N.B. Proxies will be thankfully received by Bro. Todd,  
55, High-street, Kingsland, E.

BENEVOLENT

Institution for Widows of Freemasons.

KITTY WHITE,

Of Bodmin, aged 56 years, Candidate for Election  
May 20th, 1870.

THE late Bro. W. J. WHITE, P.M., initiated A.D. 1832, in the "One and All" Lodge No. 330, Bodmin (Secretary for 34 years, and Subscribing Member for 36 years, of No. 330, Prov. G. Deacon and Grand Warden of Cornwall), died in 1868, and has left his Widow totally unprovided for. He brought up a large family, two of whom were partially, and one wholly, dependent upon him at the time of his decease.

Votes are earnestly solicited on behalf of Mrs. WHITE, who is now in ill health.

Proxies, and Voting Papers for Male Annuitants, or for the Royal Masonic Institutions for Boys and Girls, for exchanges, will be thankfully received by

PRESTON J. WALLIS, W.M. No. 330,  
Solicitor, Bodmin.

N.B.—The Prov. Grand Masters, the Deputy Prov. Grand Masters, and many Prov. Grand Officers of Devon and Cornwall strongly recommend Mrs. White for election in May, 1870.

A Hampshire Freemason is sincerely thanked for his donation in stamps. Further donations are begged from the Craft and others for the poor Widow of a Brother, which will be acknowledged by her if sent to Mrs. E. B. S., care of P. J. Bolton, 4, Chichester-place, Gray's-inn-road, London, W.C. Senders will oblige by giving their address.

## Royal Masonic Benevolent Institution for Widows of Freemasons.

ELECTION, MAY 1870.

The favour of your Votes and Interest is earnestly  
solicited on behalf of

Sarah Ann Thiselton,

AGED 72.

THE Petitioner's late husband AUGUSTUS UNION THISELTON, was Secretary to the Royal Masonic Institution for Boys thirty-seven years, and was a Life Governor of the Masonic Institution; he was initiated in the Vitruvian Lodge, No. 87, Lambeth, in 1823; joined the Lodge of Antiquity, No. 2, 1837, and continued a subscribing member until his death. Petitioner resides at 8, White-post-terrace, near Gravesend.

Bro. E. HARRIS, Collector to the Royal Masonic Institution for Boys, 75, Nichols-square, Hackney-road, will thankfully receive Voting Papers.

## SUMMER BANQUETS.

BRO. WM. HOLLAND respectfully informs the Brethren that he is now prepared to RECEIVE LODGES, at his Summer Retreat, NORTH WOOLWICH GARDENS. Having catered successfully during the past year, he has such confidence that he will in every respect fully realise all the Brethren require.

For terms, &c., apply to Bro. W. HOLLAND, Royal Hotel, North Woolwich.

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.

MESSRS. T. TREDINNICK and Co., Dealers in Stocks, English and Foreign, and Shares, have upon SALE GOV. SEC. paying 10 to 12 per cent.; other properties 15 to 20, with strong promise of enhanced market value. They have also selected one or two instances of foreign enterprise, maturing, that will unquestionably advance 100 to 200 per cent. To these they invite attention. Particulars furnished on application, personally or per post, and every information afforded as to railways, banks, insurance and miscellaneous shares. 3, Crown-court, Threadneedle-street, Bank, E.C.

FINE HEAD of HAIR, WHISKERS, MOUSTACHES, and EYE-BROWS.—A retired apothecary, from Wales, will send his noted FORMULA for 13 stamps and stamp-directed envelopes to produce Hair on the Head. Whiskers and Moustache, on the Face in three weeks.—Mr. EVAN EVANS, M.D., C.M., Dorking, Surrey.

LUXURIANT WHISKERS, Moustaches, and a Fine Head of Hair.—Mrs. MERRIAM, Springfield, Mass. U.S., will send, through her English agents, Messrs. Wesley & Knox, Featherstone-buildings, London, W.C., her Recipe (Formula) for nine stamps and stamped envelope, producing hair on face or head in a month. A pint bottle sent by rail (carriage paid) for 36 stamps.—May be ordered through any Chemist.

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.

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BALSAMIC COUGH ELIXIR.

OPIATES, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d., and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough.

\*\* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.