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Reviews.

The Rosicrucians : their Rites & Mysteries ; by HARGRAVE JENNINGS, author of "The Indian Religions, or results of the mysterious Bhuddism." J. C. Hotten, Piccadilly.

One of the most remarkable works that we have ever read is now before us, whether we regard it simply as a *repertoire* of curious facts, or as a partial interpreter of mysteries hitherto veiled to all except the philosophic few. There is a charm about the very name, "Rosicrucian," to all lovers of the occult sciences, and the light which Bro. Jennings is enabled to throw upon the doctrines of the brotherhood will be welcomed by many as a most important contribution to the store of human knowledge. It is true that upon many points our author's remarks are more suggestive than positive, and he seems rather to indicate in what quarter the lost key may be found, than himself to unlock the treasury of wisdom. This is accounted for by the following explanation, which we extract from his preface: "No student of the occult philosophy need, however, fear that we shall not most carefully keep guard—standing sentry, so to speak—over those other and more recondite systems which are connected with our subject."

This is the true spirit of Rosicrucianism, which has never recognised the principle of human equality, but is based upon a belief in the sublime kingship of thought, its adepts constituting an exalted hierarchy in the spiritual world—as much superior to the mass amongst whom they move—as the ordinary man is to the brute creation. It is but natural to suppose that the avowal of such ideas in an unenlightened age would have been greatly perilous to the Rosicrucians, hence the disguises in which their writers have enfolded the naked form of truth—veils which cannot be penetrated by the unlearned, nor, indeed, by others, unless they have studied "hermetic science."

To Freemasons in general, and more especially to those of the higher grades, Bro. Jennings's book will be considered a boon, there being scarcely a symbol of the

Craft, or an emblem of chivalry, that is not incidentally explained and illustrated in his work, which contains no less than 316 engravings. We may instance the double triangle, the *Cruix-ansata*, the labarum or standard of Constantine, the Beau séant of the Templars, the Druidical circle, Jacob's ladder, Gnostic gems, and the "mysterious letter Tau," which our author says "is the same as the Runic hammer of Thor, and which, in truth, is a cross." He also states, at page 249, that "The Temple Church, London, will be found to abound with Rosicrucian hieroglyphs and anagrammatical hints, if reference be made to it by an attentive enquirer." Members of the Rose Croix degree, and of the Rosicrucian Society of England, will do well to ponder over the truths concealed in their symbols, as indicated at pages 280 and 281, and indeed the whole work is replete with interest and significance to every Masonic student. It gives us soul-haunting glimpses of an existence which we know is not ours—vague and indistinct revealings of an Empyrium where the divine fire ever burns in brightness and splendour; under the spell of the Rosicrucian enchanter, we seem to pass through the dim, mysterious partition that separates flesh from spirit, into a dominion where time and sense fade away beneath the touch of some invisible immortal hand.

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.

(Continued from page 206.)

We resume our extracts from Dr. Brentano's valuable work:—

The Craft-Gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the *familia* of their lord. Like those Frith-Gilds, the object of the early Craft-Gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the member of a family might expect from that family. As men's wants had become different, this assistance no longer concerned the protection of life, limbs, and property, for this was provided for by the Frith-Gilds, now recognised as the legitimate authority; but the principal object of the Craft-Gilds was to secure their members in the independent, unimpaired, and regular earning of their daily bread by means of their craft.

The very soul of the Craft-Gild was its meetings, which brought all the Gild-brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the Trade Unions, and containing the charters of the Gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents (originally called Aldermen, afterwards Masters and Wardens) and other officials, except in those cases already mentioned, in which the Master was appointed by the king, the bishop, or the authorities of the town. As a rule, the Gilds were free to choose their Masters, either from their own members, or from men of higher rank, though they were sometimes limited in their choice to the former.

The Wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulation of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the Craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of Gild-brothers, the highest authority in all the concerns of the Gild. No Gild-member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the Wardens exercised their judicial duties. Whenever they held a court, it was under special forms and solemnities; thus, for instance, in 1275 the chief Warden of the

Masons building Strasburg Cathedral held a court sitting under a canopy.

The *Constitutions of Masonry* published by Mr. Halliwell are very explicit as to the punishment of disobedient members. The 12th *Punctus* says that they shall be taken in charge by the lords, sheriff, mayor, and knights, &c., present (with the Master and other Masons) at the assembly where the ordinances are made; and the 15th *Punctus* says that if they will not make amends for their disobedience, they shall be turned out of the Craft and not allowed to carry it on, and

"The scheref schal come hem sone to,
And putte here boydes yn duppe prison,
For the trespasse that they hau y-don,
And take here goodes and here cattelle
Ynto the kynges hond, every delle,
And lete hem dwelle here ful styllle,
Tyl hyt be oure lege kynges wyllle."

Besides being Brotherhoods for the care of the temporal welfare of their members, the Craft-Gilds were, like the rest of the Gilds, at the same time religious fraternities. In the account of the origin of the Company of Grocers, it is mentioned that at the very first meeting they fixed a stipend for the priest, who had to conduct their religious services, and to pray for their dead. In this respect the Craft-Gilds of all countries are alike; and in reading their statutes, one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. All had particular saints for patrons, after whom the society was frequently called; and where it was possible, they chose one who had some relation to their trade. They founded masses, altars, and painted windows in cathedrals; and even at the present day their coats of arms and their gifts range proudly by the side of those of kings and barons. Sometimes individual Craft-Gilds appear to have stood in special relation to a particular church, by virtue of which they had to perform special services, and received in return a special share in all the prayers of the clergy of that church. In later times the Craft-Gilds frequently went in solemn procession to their churches. We find innumerable ordinances also as to the support of the sick and poor; and to afford a settled asylum for distress, the London Companies early built dwellings near their halls. The chief care however of the Gildmen was always directed to the welfare of the souls of the dead. Every year a requiem was sung for all departed Gild-brothers, when they were all mentioned by name; and on the death of any member, special services were held for his soul, and distribution of alms was made to the poor, who in return had to offer up prayers for the dead, as is still the custom in Roman Catholic countries.

(To be continued.)

The SYMBOLISM & SIGNIFICANCE OF NUMBERS.

BY BRO. WILLIAM CARPENTER, P.M., P.Z.

The symbolic use of numbers appears to have been introduced into all the systems of ancient theosophy, and to have formed part of the esoteric mysteries that were communicated only to the initiated; that is, I mean, in their profounder significance, for in some respects their symbolic use was made known without reserve. A knowledge of the deeper mysteries contained in them was handed down, according to the learned in occult science, from Seth, through Enoch or Hermes, Abraham, Zoroaster, Joseph, Moses, Solomon, Thales, Daniel, Ezekiel, Pythagoras, &c., to the Cabalists, who were profoundly learned on this and kindred subjects. That part of the literal Cabala called "Gematria" has much on this curious subject, and Dr. Mackey has shown (Ency. art. *Cabala*) how the value of the Hebrew letters, which, in the absence of figures, were used numerically, helped the Cabalists to interpret the sacred text. Thus, any two words the letters of which have the same numerical value are mutually convertible, each being supposed to contain the latent signification of the other. The words in Genesis xlix. 10, "Shiloh shall come," *יבא שילה*, and of Messiah *משיח*, have each the numerical value of 358. So, also, Hebrew words were made to teach hidden truths by the arithmetical value of their letters, a striking example of which is found in the Cabalistic use of the word *אגלה* *agla* (substituted for the ineffable name *יהוה*), which is said to contain, hieroglyphically, all the mysteries of the Cabala. *N*, the first letter of *Agla*, expresses

unity, and, hieroglyphically, the dogma of Hermes, that "the superior is analogous to the inferior." This letter has two arms, one of which points to the earth and the other to the heavens. λ , the second letter of Agla and the third of the alphabet, expresses numerically the ternary, and hieroglyphically fecundity. μ , the third letter of Agla and the twelfth of the alphabet, is the expression of the perfect cycle; as a hieroglyphic sign, it represents perpetual motion and the relation of the radius to the circumference. ν , the last letter of Agla, repeated, is the expression of the synthesis. The name *Agla*, then, signifies—(1) Unity, which, by the ternary, accomplishes the cycle of numbers and returns to unity; (2) the fruitful principle of nature, which is one with it; (3) the first truth, which makes knowledge fruitful, and brings it back to unity; (4) syllepsis, analysis, knowledge, and synthesis; (5) the three Divine Persons who are one God; and (6) the secret of the great work, i.e., the fixation of the astral light by an emission of the sovereign will, which the adepts symbolise by a serpent pierced by an arrow, and with it form the letter ν . The three operations—dissolving, subliming, and fixing, which correspond with the three substances salt, sulphur and mercury, are all expressed by the letter λ . Then, the twelve keys of Basil are expressed by μ . Finally, the work accomplished, in conformity with its principle, and reproducing itself, ν .

Such is the origin of this Cabalistic tradition, which contains the whole of magianism in a single word. To know how to read and pronounce—that is to say, to understand—its mysteries, and to express in action its absolute truths, is to possess the key of the marvels. To pronounce the name *Agla*, we must, we are told, turn towards the East; i.e., unite ourselves in intention and knowledge with the Oriental traditions. We must not forget that, according to the Cabala, the perfect word is the word realised by acts; whence comes the expression found in the Bible, to *make a word*, in the sense of accomplishing an action. To cabalistically pronounce the word *Agla* is, then, to undergo all the trials of initiation, and to achieve all its works.

One other example and I have done with this use of the arithmetical value of letters as employed by the Cabalists. I am indebted for this example to Dr. Mackey. The Hebrew substantive verb I AM, which is אֲנִי , is said to be equivalent to יהוה ; and the four letters of which it is formed are represented to possess peculiar properties. א is, in Hebrew, numerically equivalent to 1, and י to 10, which is equal to 11, a result also obtained by taking the second and third letters of the holy name, or ה and ו , which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in multiplication by themselves, for $5 \times 5 = 25$, and $6 \times 6 = 36$; and this invariable product of ה and ו was said to denote the unchangeableness of the First Cause. Again, I AM, אֲנִי , commences with א , or 1, the beginning of numbers, and יהוה with י , or 10, the end of numbers, which signified that God was the beginning and the end of all things.

This method of treating letters and numbers is the result of inconceivable labour and ingenuity; and one can hardly help wishing that it had been expended upon something more useful. But, as already observed, the significative or symbolic use of numbers was not confined to the Jews. Almost all the founders of the theosophic schools and teachers of theosophy and morals have, in like manner, used them. As Bro. Paton observed in THE FREEMASON of the 15th of April—in the system of Pythagoras, odd numbers were symbols of perfection; and in Masonry they are all sacred, as 1, 3, 5, 7, 9, 15, 47, 33, 81.

Let us now look at each number and observe its various uses or mystic significations:—

1 (*one*) denoted the monad; also God and the male creative principle—the generative principle of nature. In Masonry it is the symbol of existence, identity and equality; as also of concord, love, piety and friendship, because it is indivisible. As we cannot divide 1 by another whole number, so we cannot multiply 1 by itself, for 1×1 is only 1.

The number 2 (*two*) signifies incompleteness and changeableness, and was therefore the female number, ever changing by addition, subtraction or multiplication. All these things indicate incompleteness, notwithstanding that 2 is also used to symbolise combination, companionship and agreement; which, however, is not inconsistent with its other significations, for these imply that the things or beings combined, companionized, or agreed, are each in an imperfect condition without it. The author of the book of Ecclesiastes says (iv. 9-12): "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to lift him up." Again, "If two be together, then they have heat; but how can one be warm alone? and if one prevail against him, two shall withstand him."

3 (*three*) is the most simple compound figure in geometry, the equilateral triangle, and implies completion in both heaven and earth. It is called the majestic number, as it refers to the triple essence of the Deity. As 3 is composed of $1 + 1 + 1$, three numbers, each of which in itself is one, and which multiplied together still make only one, so 3 represents the Trinity, each of which is in himself God, or 1, and yet the three together make only 1. Thus we see in the equation $1 + 1 + 1 = 3$, the two ideas of the Trinity in Unity, the three ones in one three; and the Unity in Trinity, the three composed of only one. The same may be seen in the two equations $1 \times 1 \times 1 = 1$, and $1 = 1 \times 1 \times 1$. Hence we have three equations for the Trinity, all centering in the number 3, and we represent it by the most simple compound figure in geometry—which has all its sides equal and all its angles equal. From the life of Sethos, an Egyptian prince, we learn that this triangle was called the "sacred delta"; and the hierophant in the mysteries of Osiris required all candidates to take the oath of secrecy with both his hands extended over the divine symbol. The attributes of God are three—omniscience, omnipresence and omnipotence. The name of God, in His complete Unity, is three—I.A.H., GOD. Man consists of three—body, soul and spirit. Man's life is threefold—youth, manhood and old age. All life is three—animal, vegetable and mineral. There are three stages of life—life, death and resurrection. The biblical universe is three—earth, air and water. The firmament is three—sun, moon and stars. Time is three—past, present and future. The heavenly bodies move in three figures—ellipse, parabola and hyperbola. Inanimate creation is three—the grass, the herb yielding seed, and the fruit-tree yielding fruit. Animate creation is three—fish, flesh and fowl. The flesh creation is three—the beast of the earth, the cattle and the creeping thing. The fowl creation is three—birds of prey, birds of song, and domestic fowl. There are three zones—the torrid, the temperate and the frigid. The crust of the earth is in three divisions—the primary, secondary and tertiary; and these, again, are three—hypozoic, paleozoic and permian; triassic, jurassic and cretaceous; cocene, miocene and pliocene. All these cases of individual completion are in triads. Zoroaster found in the multiplication of the triad by itself, the absolute reason of the number 9, and the universal key to all numbers and all forms. What we call the three Divine Persons he calls the three profundities; the first, or personal, is the source of faith; the second, or word, the source of truth; the third, or creative action, the source of love. On this ladder of nine degrees, Zoroaster establishes the celestial hierarchy and all the harmonies of nature. He counts by three everything emanating from mind, and by four everything attached to form, which gives him him the number 7 for the type of creation. Aristotle said the number 3 was com-

plete, because it included beginning, middle and end; and almost all pagan nations regarded it, on this account, as the chief of the mystical numbers. The thunderbolt of Jove was three-forked; the sceptre of Neptune was a trident, and the Cerberus three-headed. There were three Fates and three Furies; the sun had three names, and the moon three. Among Masons 3 is an important number. There are three degrees of Ancient Craft Masonry, three principal officers of a lodge, three supports, three ornaments, three greater and three lesser lights, three moveable and three immoveable jewels, three principal tenets or virtues, three rounds of Jacob's ladder, three working tools of a Fellow Craft, three principal orders of architecture, three important human senses, three ancient Grand Masters, and three recreant Fellow Craft.

4 (*four*) is a worldly number, representing form. It also denotes the earth, which is the fourth body in the solar system, and is divided into four great parts or quarters. On the fourth day of creation the earth first had day and night. There are four elements and four seasons. There were four great monarchies—the Babylonian, Persian, Grecian, and Roman, represented in Daniel's vision by four beasts, and the four metals—gold, silver, brass, and iron; and the fourth of these monarchies conquered the whole world. In some of the ancient philosophies, 4 was used to indicate the operative influence of the four elements. Under this number Pythagoras communicated the ineffable name of God to his chosen disciples. Among the Egyptians, the triangular pyramid, square at its base, represented metaphysics based on the science of nature; and this science of nature has for its symbolic key the gigantic form of the great Sphinx, which has made itself a bed in the sand, watching at the foot of the pyramids. In Arch Masonry 4 is a perfect number.

5 (*five*) is an important number in Masonry, the five points of fellowship being very comprehensive in our relation to others; and if their symbolic signification were fully realised and acted upon, society would be delivered from a mass of vice and misery under which it now suffers. In the school of Pythagoras, 5 denoted light, and a triple triangle, forming the outline of a five-pointed star, was a symbol of health, because, being alternately conjoined within itself, it constitutes a figure of five lines. It has been noticed that the elementary world has water, air, fire, earth, and a mixed body; that there are five senses and five powers of the soul; and that the names of God and of Jesus, are composed of five letters each.

6 (*six*) denotes antagonism, and, hence, evil. It has been called the Satanic number, and is the worst of all numbers.

7 (*seven*) is the perfect or crowning number, because it unites the triangle with the square—the triangle of mind with the square of form. The disciples of Pythagoras called it the venerable number, because it had reference to the Creation, and because, as I have said, it was made up of the triangle and the square. In Hebrew, seven, שבע shebang, is *sufficiency* or *fulness*, and the number seven was thus denominated, because on the seventh day God rested from His work of creation. This tradition of the creation having been finished within seven days seems to have obtained universally, being carried, no doubt, from the plain of Shinar, after the dispersion of Noah's descendants, for everywhere the 7 has been esteemed as complete, perfect, and sacred, although various myths are connected with it. There were seven ancient planets, seven Pleiades, and seven Hyades; seven altars were kept burning before the god Mithras; the Hindoos supposed the world to be enclosed within the compass of seven peninsulas; the Arabians had seven holy temples; the Goths had seven deities, from whom we derive our names of the seven days of the week; the Persians had seven caverns in their sacred mysteries, through which the aspirant had to pass; and in the Gothic mysteries the candidate met with seven obstructions, called "the road of the seven stages." Cicero calls 7 "the binding knot of all things;" and Plato alleges that the soul of the world was generated out of the num-

ber seven. In the old "Rosie Crusian," &c., quoted from by Bro. Hughan, in the *Rosicrucian Record* of April, seven is said to be a fit symbol of God, as He is considered having finished the six days' creation, for then He creates nothing further [?] and therefore his creation is very fitly set out by the number 7. And as Plato observes, "all numbers within the decade are cast in the three ranks." Some beget but are not begotten, others are begotten but do not beget, the last both beget and are begotten; the number 7 is only excepted—that is neither begotten nor begets any number: which is a perfect emblem of God. In Masonry, the number seven is an essential number, the septenary influence exerting itself in many different ways. We have not space to notice the numerous significant ways in which the number 7 is signalled in the Bible.

(To be continued.)

ANCIENT AND MODERN MYSTERIES.

BY BRO. ROBERT WENTWORTH LITTLE,

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

(Continued from page 157.)

To these romantic tales of the paradise of the Old Man of the Mountain may be added one of a still more juggling character, furnished by the learned and venerable Sheikh Abd-ur-Rahman (*Servant of the Compassionate, i.e., of God*) Ben Ebubekr Al-Jeriri of Damascus, in the twenty-fourth chapter of his work, entitled "A Choice Book for Discovering the Secrets of the Art of Imposture."

After giving some account of Sinan, the chief of the Syrian Assassins, whom we shall presently have occasion to mention, the Sheikh proceeds to narrate the artifice which he employed to deceive his followers:—

"There was near the sofa on which he sat a hole in the ground sufficiently deep for a man to sit down in it. This he covered with a thin piece of wood, leaving only so much of it open as would contain the neck of a man. He placed on this cover of wood a disk of bronze with a hole in the middle of it, and put in it two doors. Then taking one of his disciples, to whom he had given a considerable sum of money to obtain his consent, he placed the perforated disk round his neck, and kept it down by weights, so that nothing appeared but the neck of the man; and he put warm blood upon it, so that it looked as if he had just cut off his head. He then called in his companions, and showed them the plate, on which they beheld the head of their comrade. 'Tell thy comrades,' said the master to the head, 'what thou has seen, and what has been said unto thee.' The man then answered as he had been previously instructed. 'Which wouldest thou prefer,' said the master, 'to return to the world and thy friends, or to dwell in paradise?' 'What need have I,' replied the head, 'to return to the world after having seen my pavilion in paradise, and the hoores, and all that God has prepared for me? Comrades, salute my family, and take care not to disobey this prophet, who is the lord of the prophets in the state of time, as God has said unto me. Farewell.' These words strengthened the faith of the others; and when they were gone the master took the man up out of the hole, and cut off his head in right earnest. It was by such means as this that he made himself obeyed by his people."

The following instance of the implicit obedience of the Fedavee to the orders of Hasan Sabah is given by a respectable Oriental historian. An ambassador from the Sultan Malek Shah having come to Alamoot to demand the submission and obedience of the Sheikh, Hassan received him in a hall in which he had assembled several of his followers. Making a sign to one youth, he said, "Kill thyself!" Instantly the young man's dagger was plunged into his own bosom, and he lay a corpse upon the ground. To another he said, "Fling thyself down from the wall." In an instant his shattered limbs were lying in the castle ditch. Then turning to the terrified envoy, "I have seventy thousand followers who obey me after this fashion. This be my answer to thy master."

Very nearly the same tale is told of the Assassins of Syria by a western writer. As Henry Count of Champagne was journeying, in the year 1194, from Palestine to Armenia, his road lay through the confines of the territories of the Ismailites. The chief sent some persons to salute him, and to beg that, on his return, he would stop at, and partake of the hospitality of his castle. The Count accepted the invitation. As he returned, the Dail-Kebir advanced to meet him, showed him every mark of honour, and led him to view his castles and fortresses. Having passed

through several, they came at length to one, the towers of which rose to an exceeding height. On each tower stood two sentinels clad in white. "These," said the chief, pointing to them, "obey me far better than the subjects of you Christians obey their lords;" and at a given signal two of them flung themselves down, and were dashed to pieces. "If you wish," said he to the astonished Count, "all my white ones shall do the same." The benevolent Count shrank from the proposal, and candidly avowed that no Christian prince could presume to look for such obedience from his subjects. When he was departing with many valuable presents the chief said to him, significantly, "By means of these trusty servants I get rid of the enemies of our society."

In Oriental, and also in Occidental history, the same anecdote is often told of different persons, a circumstance which might induce us to doubt of its truth altogether, or at least of its truth in any particular case. The present anecdote, for instance, with a slight variation in the details, is told of Abou Taher, a celebrated leader of the Carmathites. This chief, after his expedition to Mecca—in which he had slain 30,000 of the inhabitants, filled the hallowed well Zemzem with the bodies of dead men, and carried off the sacred black stone in triumph—had the hardihood to approach Bagdad, the residence of the Khalif, with only 500 horsemen. The Pontiff of Islam, enraged at the insult, ordered his general, Abou Saj, to take 30,000 men, and make him a prisoner. The latter, having collected his forces, sent a man off to Abou Taher to tell him on his part that, out of regard for him, who had been his old friend, he advised him, as he had so few troops with him, either to yield himself at once to the Khalif or to see about making his escape. Abou Taher asked of the envoy how many men Abou Saj had with him. The envoy replied, "Thirty thousand." "He still wants three like mine," said Abou Taher; and, calling to him three of his men, he ordered one of them to stab himself, another to throw himself into the Tigris, a third to fling himself down from a precipice. His commands were at once obeyed. Then turning to the envoy, "He who has such troops fears not the number of his enemies. I give myself quarter; but know that I shall soon let thee see thy general Abou Saj chained among my dogs." In fact, that very night he attacked and routed the troops of the Khalif, and Abou Saj, happening to fall into his hands, soon appeared chained among the mastiffs of the Carmathite chief.

(To be continued.)

CARDINAL CULLEN.

Archdeacon Goold, in a letter to the *Evening Mail*, makes a point against Cardinal Cullen in relation to his alliance with Mr. Gladstone, and its effects in Longford and elsewhere, thus:

"That eminent, practical, Christian and able theologian—Cardinal Cullen—has issued a voluminous pastoral, in which Freemasonry is denounced as the *font et origo* of all that is atheistical, infidel, and revolutionary in society. I suppose that the lives and characters of the amiable and exemplary Duke of Leinster, and thousands of my Roman Catholic countrymen, are 'confirmations strong as Holy Writ' of the truth of his Eminence's charitable invectives."

"I was somewhat disappointed to find that not even one solitary nook was reserved in this precious document for the condemnation of the holy proceedings of the 'pious and patriotic priesthood' at the late Longford, Tipperary, Sligo, and Drogheda elections. Alas! sir, it is come to this, that

"Every woe a tear can claim
Save an erring brother's shame."

THE FREEMASONS' LIFE BOAT.—The committee of the above fund met at Bro. Foster's, Railway Tavern, London-street, E.C., on Thursday, May 5th. Bro. T. Mortlock, P.M. 186, in the chair. There were also present Bros. S. Davis, 141, Treasurer; E. Gottheil, P.M. 141, Hon. Sec.; N. Gluckstein, 141, P.M. 51, P.P.G.S.W.; Mann, P.M. and P.Z., 186; Wm. Carter, P.M. and Treas. 141; Colham, P.M. 145, etc. Several resolutions tending to promote the interest of the movement were proposed and carried. The Hon. Sec. then announced the following additional subscriptions: Acknowledged in THE FREEMASON April 16th, 1870, £72 19s. Lodges—St. Matthew's, 856, £1; Virtue and Honour, 494, £1 1s.; Angelsea, 1113, £1 1s.; Wilton, 1077, £2 2s.; Freedom, 77, £5; Royal, 643, £1 1s.; Harmony, 156, £1 1s.; Portland, 1037, £5; St. Luke's, 144, £5 5s.; St. David's, 393, £1 1s.; Faith, 141, £5 5s. Bros. Mann, P.M. 186, £1 1s.; G. Kelly, P.M. 63, 2/6; G. Henley, 186, 2/6; H. Carpenter, 186, 2/6; G. F. Berry, P.M. 144, 2/6; Morton Edwards, 144, 2/6; W. Nott, 141, 5/0; Rev. Brechly Kingsford, 10/6; C. J. Parsons, 10/0; Thomas Seabon, 10/0; T. Mortlock, P.M. 186, £1 1s.; per S. Davis, 141, £1 1s.; total, £107 7s. A vote of thanks to the chairman terminated the proceedings.—It is requested that those brethren who have taken charge of receipt books, will forward them and cash received, at the next meeting of the committee, which will take place on Thursday, the 2nd of June, 1870, at 8 p.m.

PROVINCIAL GRAND LODGE OF MIDDLESEX.

A meeting of this Provincial Grand Lodge was held at the Northumberland Arms Hotel, Isleworth, on Saturday, the 7th inst., under the auspices of the Villiers Lodge, No. 1194.

About half-past four o'clock, the Provincial Grand Officers entered the lodge room in the following order:—Bros. A. J. Codner, J. Taylor, G. Kenning, T. Cubitt, A. Avery and Major H. W. Palmer (Acting), P.G. Stewards; J. G. Marsh, Asst. G. Purst; W. Smeed, G. Purst; J. J. Wilson, J.G.D.; R. Wentworth Little, G. Sec.; G. Cordwell, G. Reg.; H. G. Buss, G. Treas.; Rev. D. Shaboe, (Acting) G. Chaplain; J. M. Stedwell, J.G.W.; John Hervey (G. Sec., Eng.), as D.P.G.M.; Colonel F. Burdett, P.G. Master, and the acting D.C.

The P.G.M. then assumed the chair, which had previously been filled by Bro. E. Clark, P.G. Supt. of Works, P.M. 1194, and the Provincial Grand Lodge was opened in due form.

The minutes of the inaugural meeting were then read by the P.G. Secretary and unanimously confirmed, and the by-laws can, therefore, now be issued; after which Col. Burdett proposed that addresses of condolence be forwarded to the M.W. Grand Master, the Earl De Grey and Ripon, K.G., and also to the Earl of Carnarvon, Deputy Grand Master-Nominate, expressing at once, the deep regret felt by every member of the Provincial Grand Lodge for the recent tragic occurrences in Greece, and their sympathy with both the noble brothers under the afflicting circumstances of the barbarous murders of Bro. Herbert, and Mr. Vyner.

Bro. CORDWELL, G.R., acting as S.G.W., seconded the resolution, which was unanimously carried.

The P.G.M. then invested Bro. the Rev. D. Shaboe as P.G. Chaplain.

The next business was the promulgation of a scheme for the establishment of an annual Masonic Calendar for the Province, which was submitted by Bro. LITTLE, P.G. Sec., who briefly enumerated the advantages likely to result from such a publication, intimating that the calendar would be based upon the plan of that now produced for Oxfordshire, by Bro. R. J. Spiers, D.P.G.M., Oxon.

Bro. CORDWELL, Acting S.G.W., seconded the proposition, and it was carried without a dissentient voice.

There being no further business the P.G. Lodge was closed, and the brethren adjourned to banquet, under the chairmanship of the Provincial Grand Master, who after the cloth was cleared, gave the following toasts:—"The Queen and the Craft," "The M.W. Grand Master, the Earl De Grey and Ripon, K.G.," "The M.W. Past Grand Masters, the Earl of Zetland, K.T., H.R.H. the Prince of Wales, K.G., and the rest of the Grand Officers Past and Present."

Bro. HERVEY, G. Secretary, responded, and spoke in feeling terms of the private benevolence Lord Zetland had ever exhibited, in addition to his liberal support of the charities; no well-founded application for relief had ever been made to his lordship in vain, and his heart and hand were ever open when the distressed or bereaved preferred their sorrowful suit. (This testimony to Lord Zetland's virtues was received with prolonged manifestations of approval.) Bro. Hervey then proposed in most eulogistic language, "The health of Col. Burdett, P.G.M.,—(great cheering,)—observing that in him Middlesex possessed a man who was an honour to the Craft at large, and one, who by his diligence in the performance of his duties, and the zeal he possessed for Freemasonry, was eminently calculated to adorn the high position to which he had been nominated.

The toast was enthusiastically received, and the P.G.M. expressed his acknowledgments in a speech of such remarkable felicity and power as to elicit the frequent applause of the brethren.

The next toast was "The Provincial Grand Officers," associated with the name of Bro. Stedwell, J.G. Warden, the senior present, and to which that worthy brother responded very appropriately.

Bro. E. CLARK, P.G. Supt. of Works, P.M. and Treas. 1194, then proposed "The health of the Initiate" of the Villiers Lodge, No. 1194, Bro. T. P. Yeowell, who had received the Light of Freemasonry that day. The toast was well received, and,

Bro. YEOWELL in returning thanks, said that his most ardent desire was to become a good and true Mason. (Cheers.)

"The healths of the W.M., Officers and Brethren of Villiers Lodge" were given from the chair; and a hearty fire having been accorded thereto,

Bro. CLARK, in reply, expressed his great regret that the W.M. Bro. J. Trickett, was unable to be present to do honour to the occasion, his public duties as Chief Inspector of Machinery at Keyham Dockyard, to which he had been recently transferred from Woolwich, entirely preventing his attendance.

The P.G.M. then announced the next toast, "Success to the other lodges in the province, coupled with the names of Bros. A. J. Codner, Steward for the oldest '382,' Uxbridge, and J. Coutts, W.M. of the youngest '1310,' Harrow," which had only been consecrated by the P.G. Sec. the day before.

Both brethren having responded very ably on behalf of their respective lodges, and assured the P.G.M. that he might rely upon their support, the R.W. Chairman left the chair escorted by the Stewards, and the proceedings terminated.

It is but fair to state that the banquet and wines were all that could be desired, and reflected great credit upon Bro. Jones, the proprietor.

Besides the P.G. Officers we noticed the following brethren present, but had not time to obtain a complete list:—Bros. C. Horsley (P.M. 382), G. King, jun. (W.M.

1238), E. S. Barber (S.W. 1238), J. Coutts (W.M. 1310), W. Dodd (S.W. 1194), G. Fehrenbach (P.M. 382), H. Allman (J.W. 1194), E. T. Osbaldeston (S.D. 1194), F. J. Lancaster (J.D. 1194), T. Smale (I.G. 1194), J. Smith (P.M. 946), F. Walters (W.M. 1309), R. A. Steel, (D.C. 1194), W. Harvey (W.S. 1194), J. Jones, E. H. Dalby, B. Glover, L. Ackworth, C. Tomlin, T. L. Green, W. V. Bedolfe, M.D., G. L. Ridge, T. A. Woodbridge, R. G. Green, T. Verity, T. P. Yeowell 1194, &c.

CONSECRATION OF ACACIA LODGE No. 1309.

On Wednesday, May 4th, at the Sebright Arms Tavern, Alston-road, West Barnet, this, the first lodge which has been formed since Middlesex was made into a province, was consecrated. Punctually at four o'clock Bro. R. W. Little, P.G. Sec. of Middlesex, after the procession had been formed, entered the lodge room, opened the lodge, and appointed his officers, *pro tem.*—Bros. H. A. Collington, P.M., 140 and 371, as S.W.; G. Pym, W.M. 749, as J.W.; J. Terry, P.M. 228, as D.C.; J. Lightfoot, P.M. 147, as I.G.

The lodge was duly consecrated in an admirable manner by the presiding officer, who was assisted by Bro. J. Terry, who gave the oration.

This all-important ceremony was rendered in an impressive, earnest and painstaking style, which was fully appreciated by all who were present. Bro. R. W. Little then installed Bro. Frederick Walters as the W.M., who appointed his officers as follows, viz., Bros. R. W. Little, as I.P.M.; G. J. Loe, S.W.; J. H. Batten, J.W.; E. Sillifant, P.M., Treas.; G. Cattell, P.M., Sec.; Richardson, S.D.; J. Clemens, J.D.; Hart, I.G.; T. D. Barnard, D.C.; J. Bavin, P.M., Tyler.

Bro. J. Terry concluded the ceremony by giving the addresses, which were well received. Bros. R. W. Little and J. Terry were unanimously elected Honorary Members, and votes of thanks for services rendered were given to both, and the same were ordered to be entered in the lodge minute book.

Bro. G. J. Loe, S.W., was unanimously elected as the Steward to represent the lodge at the Girls' School, May 11th; Bros. T. D. Barnard, D.C., as Steward for Aged Freemasons in January 1871; and J. H. Batten, J.W., as the Steward to represent the "Boys" in 1871.

The lodge was closed. Present, besides those named, Bros. Cavell (P.M. 147), J. Smith (157), J. W. Barrett (P.M. and Treas., 169), G. Kenning (S.W. 192), and many other brethren.

A banquet then followed.

[The furniture, jewels, &c., were manufactured by Bro. G. Kenning, of Little Britain.]

DISTRICT GRAND LODGE OF MALTA.

A Quarterly Communication was held at the Freemasons' Hall, Valletta, on the 16th day of March last. Present: W. Bro. Conolly, P.M. 515, D.S.G.W., as D.G.M., on the throne; W. Bro. Haldane, P.M. 340, as D.S.G.W.; W. Bro. Gorham, W.M. 515, D.S.G.W.; W. Bro. Rosenbusch, P.M. 407, D.G. Sec.; Bros. Segond, D.G. Treas.; Stuart, acting D.S.G.D.; Kirkness, acting D.J.G.D.; Seeberras, P.M. 515, D.G. Dir. Cer.; Hinchcliffe, W.M. 407, D.G.S.B.; Alston, acting D.G. Purs.; the District Grand Stewards, Masters, &c.

W. Bro. Conolly (as District Grand Master) read the patent from the Most Worshipful Grand Master appointing the Right Worshipful Bro. William Kingston, District Grand Master for Malta.

The District Grand Sword Bearer and two of the Stewards waited upon the District Grand Master designate and escorted him to the foot of the throne, when he took the obligation, and was placed upon the throne of the District, and proclaimed by the W. Bro. Conolly.

The R.W. District Grand Master then appointed and invested the following brethren as officers of the District Grand Lodge:—

W. Bro. J. Conolly, P.M. 515	...	...	D.D.G.M.
W. Bro. Haldane, P.M. 340	...	...	D.S.G.W.
W. Bro. Gorham, P.M. 515	...	...	D.J.G.W.
V. W. Bro. Odell	...	...	D.G. Chap.
W. Bro. Rosenbusch, P.M. 407	...	...	D.G. Sec.
Bros. Segond, 407	...	...	D.G. Treas.
" Doherty, 407	...	...	D.S.G.D.
" Rotherham, 407	...	...	D.J.G.D.
" Kirkness, 349	...	...	D.G.D. Cer.
" Stuart, 349	...	...	D.G.S.B.

The R.W. District Grand Master said he regretted his inability to express the deep sense he felt of the honour which had been conferred on him by the M.W.G.M., and of his gratification in possessing the confidence of the brethren; he sincerely wished that his abilities were more adequate to the charge to which he had been elected. He, however, would say that no one could boast a heart more devoted to the Order, or more solicitous for the reputation of the lodges in Malta; and that whilst expressing the pleasure he felt at the honour which had been done him, he could not forget to thank the brethren for the kind consideration and support they had given him during the time he had acted in the more subordinate capacity of Deputy, a continuance of which he ventured to hope would be extended to him in his present position, a position he should always exert himself to hold with benefit to the district. He (the D.G.M.) said that it would always be his endeavour to maintain in their purity the genuine tenets and principles of the Order, and to enforce as far as lay in his power the ancient laws and regulations of the Craft. He expressed a hope that in the appointment of the officers of District Grand Lodge he had given general satisfaction, and that the end of another year might find them all working together with that harmony and fraternal good feeling which had hitherto characterised their meeting.

The District Grand Lodge was closed in due form.

ROYAL MASONIC INSTITUTION FOR GIRLS.

On Wednesday evening the festival of this institution, which is annually held to increase the funds and afford an opportunity to the supporters of the institution of learning what progress has been made by the pupils, took place at the Freemasons' Tavern, Bro. W.W. B. Beach, Prov. G.M. for Hampshire and the Isle of Wight, in the chair.

The attendance of the brethren at the banquet was not uncomfortably numerous, only 150 brethren sitting down with the President of the day. But it was on this account far more agreeable than if the room had been crowded, and the dinner, which was an excellent one, was the more thoroughly enjoyed. The ladies, however, were in force, and outnumbered the brethren.

Among the latter we noticed—

Bros. Stephen Blair, Rev. J. Huyshe, John Hervey, Major Creation, Geo. Cox, G. W. K. Potter, S. Tomkins, Rev. C. J. Martyn, T. Fenn, Lorenzo P. Metham, Ed. Cox, Jas. Brett, W. Paas, W. Firman, W. Young, Rev. C. Woodward, Peter Matthews, Joshua Nunn, F. Binckes, Dr. Jabez Hogg, W. Farnfield, H. Browse, J. R. Sheen, Rev. Sir J. Warren Hayes, R. J. Spiers, Dr. Brette, F. S. Barringer, A. Bridge, Raynham W. Stewart, Capt. Cope, S. C. Hadley, J. R. Foulger, E. Clark, Philbrick, John Coutts, W. Edersheim, Geo. Kenning, S. Rosenthal, A. D. Loewenstark, La Mert, Pickford, Geo. Myers, Roebuck, P.G.S.B., Surrey; John Baptist Wolpert, W.M., 720; Richard Eve, P.M., 395 and 651, P.G.P., South Wales; J. Le Feuvre, P.G. Sec., Hants; G. M. Pocock, S.W., 130, Hants; F. H. Ebsworth, R. Boncey, P.M. 69; H. G. Buss, Capt. J. W. C. Whitbread, J. Poole, R. Wentworth Little, E. Friend, G. Claridge, S. Furrian, A. A. Pendlebury, R. P. Atkins, W. Dodd, E. T. Inskip, C. A. Cottebrune, F. Walters and H. Massey.

The CHAIRMAN: I rise to propose to you the first toast. Loyalty to the Sovereign of our native land is one of the first duties of Englishmen, but it is a duty still more incumbent upon us as Freemasons, unless we are unmindful of some of the first lessons which we learned on our entrance into the Craft. I give you, "The health of Her Majesty the Queen."

The CHAIRMAN: Brethren, the next toast I have the honour to propose to you is "The health of the Prince and Princess of Wales and the rest of the Royal Family." It must be a matter of the greatest gratification to us, as Freemasons, that the Prince of Wales on becoming a member of our Order is keenly alive to the responsibilities and the duties which attach to him in the capacity of a Mason, that he has declared himself anxious and willing to discharge those duties; but he has done more, he has given a proof by taking the chair at one of our Masonic festivals, that of the Boys' School. (Cheers.) Let us hope that the support which he gave on a recent occasion to that institution, may before long be extended to the kindred institutions. (Hear, hear.) I give you "The Prince and Princess of Wales, and the rest of the Royal Family."

The CHAIRMAN: Brethren, we have drunk the health of the Sovereign and the heir to the British Crown. I now ask you to do justice to, and to receive with enthusiasm the health of the head of our Order, "The Earl De Grey and Ripon." Although he is not actually installed at the present time, he is yet Grand Master of our Order. We must all regret those deplorable occurrences which have delayed that festival. I am sure when the news arrived it sent a thrill of horror through the length and breadth of this country, and we must still more regret it, when we know that so near a relative of our Grand Master has fallen a victim to the barbarities which were practised, and to the ill-judged, and ill-timed action of the Greek Government. (Hear, hear.) I am quite certain that from the skill the Earl De Grey and Ripon has already shown in Freemasonry, we may anticipate for him a long and prosperous career as our Grand Master. I ask you to drink his health with every demonstration of enthusiasm.

The CHAIRMAN: The next toast I have the pleasure of proposing to you, is one which I am sure you will receive with equal pleasure; it is, "The health of our late Grand Master, the Earl of Zetland." (Cheers.) For more than a quarter of a century he has ruled over our Craft, and during that period Freemasonry has flourished most signally. Let us wish him health in his retirement, and we know that he will ever take an active interest in the prosperity and the progress of the Craft, which he has ever loved so well. I give you "The health of the Earl of Zetland, our late Grand Master."

The toast having been drunk,

The CHAIRMAN again rose and said: Brethren, the next toast I have the honour to propose to you is, "The health of the Deputy Grand Master-Nominate, the Earl of Carnarvon." It must be a matter of deep regret to us, that the same deplorable occurrence which befel the family of the Grand Master, has also occurred in that of the Deputy Grand Master. It is truly extraordinary that they should have singled out the families of those two noblemen as victims on this sad occasion. I am quite certain that from the interest which the Earl of Carnarvon has always taken in the welfare of the Craft—(hear, hear)—and the desire he has ever evinced to promote its interests, he will discharge his duty in the most faithful and able manner; and I trust that in the capacity of Deputy Grand Master he will only find his sphere of usefulness increased, and will be able to lend himself still more earnestly to the support of the Craft than he has hitherto been able to achieve. I give you "The health of our Deputy Grand Master-Nominate, the

Earl of Carnarvon." (The toast was drunk with the utmost cordiality.)

Bro. S. TOMKINS: Right Worshipful Sir and Brethren, I beg on behalf of the Deputy Grand Master, and the Past and Present Grand Officers, to return your cordial thanks for the way in which this last toast has been proposed and received. Every Grand Officer feels the deepest interest in the progress of the Masonic Charities. They are pleased to see every festival so well attended as this to-day, and they heartily thank you for the kind compliment which you have paid them. (Cheers.)

After a song from Madame Thaddeus Wells,

The Rev. J. HUYSHE rose and said: Brethren, I little thought that I should have the honour of addressing you to-night when I entered the room; still less did I think that so high an honour would be conferred upon me as to propose the health of our Masonic Sovereign of to-night. You have drunk the health of the Sovereign of this realm as the Chief and Sovereign of us all; you have also drunk the health of the Earl de Grey and Ripon, as the Chief of our Order; you have also paid your duty to our highly respected and honoured late Grand Master, the Earl of Zetland; now I ask you to do honour to him who presides over us, for the admirable way in which he has performed his office as Chairman this evening. I call upon you to drink "The Health of the Right Worshipful Brother our Chairman." As a Provincial Grand Master, brethren, he stands most highly in the estimation of all in his province, and I need only appeal to the numbers of those who have come up from Hampshire to show you and to prove to you the honour in which he is held. I need not say more than that; but I do, and will do, him that honour which, as Englishmen and Masons, we always confer upon those who strive to perform that, which as Englishmen and Freemasons they are expected to perform—their duty. (Cheers.) (The toast was warmly responded to.)

The CHAIRMAN: Bro. Huyshe and brethren, I beg to thank Bro. Huyshe for the very kind manner in which he has proposed this toast, and I beg you all to accept my warmest thanks for the manner in which it has been received by you. I assure you if the charity's interests were not suffering in my hands I should say that I was truly gratified at having the honour of presiding over you this evening. I must, however, thank you most sincerely for coming forward to support the interests of the charity upon this occasion; and I am peculiarly grateful to so many members of my own province for coming up to London and supporting me in connection with it now. (Hear, hear.) Brethren, many years have elapsed since I first served as a Steward of the Masonic Charities; but during that time I have never ceased to regard with fond recollection the interests of those excellent societies; and I feel certain that every Mason who visits them and makes himself acquainted with their internal organisation and welfare, will lend them his hearty and warm support. Brethren, I have been appointed recently to a high office in the Craft, and I can only hope that in that capacity I shall be able to discharge my duties faithfully, and do my best for the prosperity of the Order, which I have ever, and shall ever, regard with the utmost affection. I beg to thank you most sincerely for the honour you have done me. (Cheers.)

Another song from Miss Lucy Franklein followed this response; after which,

Bro. S. TOMKINS said: Right Worshipful Sir and Brethren, I beg to propose to you a toast which I am sure will command your cordial acceptance and approbation. There is no brother in Masonry but must feel the greatest pleasure in witnessing the great prosperity which now attends our Craft. We are prosperous as to numbers, and we are prosperous in a far more important thing than numbers—we are prosperous in our charities. The great Masonic body, I am happy to say, nobly fulfils the obligation first taught them—to perform deeds of charity. This great prosperity of the Craft is mainly owing to the interest felt in Masonry in the Provincial Grand Lodges. The Provincial Grand Masters and the Officers of the Provincial Grand Lodges are entitled to the affectionate respect and thanks of every Mason. We beg on this occasion cordially to tender them our affectionate thankfulness and regard, and while we attribute so much of our prosperity to their exertions, we are sure they will not diminish their efforts, but will greatly increase them, to the benefit of our charity subscriptions. I will not detain you longer, but will simply propose to you "The Provincial Grand Officers," and couple with it the name of Bro. Huyshe. (Cheers.)

The toast having been drunk,

Bro. HUYSHE said: Brethren, in consequence of my brother the Provincial Grand Master, Bro. Blair, laboring under indisposition, it falls upon me now to return thanks for the honor you have conferred upon us. You may believe me when I say—and I am sure our brother will bear me out—it is no easy task to bear the office of Provincial Grand Master; and a man who can wield that power for so many years, as our brother Blair has done, and for the manifest benefit of all those over whom he has been called to preside, has proved himself to be an honorable and highly respected Mason. Now, the number of years that have passed over me and my friend, Bro. Blair, render it a difficult task for us sometimes to perform our duties. We both of us live at more than 100 miles from this great metropolis, I think nearly 200 miles; but I hope you will think that in coming here, we have come with the intention of showing you the interest we feel in the charities, and of striving to uphold them as far as in us lies. I hope you will find that in my province, the province of Devonshire, we have not been behind our brethren; and I am sure you will find the same in the province of Bro. Blair. He gave, on a recent occasion, a munificent sum to one of our charities, for which he deserves, and for which he has received your approbation, and the approbation of his own heart. That is the approbation to which a Mason looks forward. And I hope all the Prov. Grand Masters and Officers, with me, will be able to say, when we have closed our

career, we have done that which it was our duty to do. I thank you heartily for the honor you have done us. (Applause.)

The CHAIRMAN: Brethren, I have now the pleasure to propose to you what may justly be called the important toast of the evening; it is that of "Success to the Royal Masonic Institution for Girls." (Cheers.) I am sure no Freemason exists but regards this Institution with pride and pleasure. (Hear, hear.) It has existed in England since the year 1788, and during that time it has been the means of educating 918 girls. In the year 1851 a new building was erected, the former one having been found entirely unfitted for the purposes for which it was devised. The present building is erected on a most healthy site, so much so, that when I had the pleasure of visiting the Institution last week, I may say that not one single child was in the infirmary. (Hear, hear.) A considerable expense has been incurred in erecting some new buildings in connection with it—an infirmary, new dormitories, and other buildings in connection. But that expense has imposed some debt upon the Institution, which happily, by the kindness of the brethren, is in the act of being paid off; but still it requires increased contributions to set it entirely free. (Hear.) Brethren, I having had the pleasure of personally inspecting the building, can testify to the excellence of the Institution. I never was more pleased than when I saw the manner in which everything connected with it was conducted; whether it was the manner in which the children were instructed by their excellent governess, Miss Davis—(hear, hear)—or the manner in which their health and comfort were attended to by their matron, Miss Jarwood. (Cheers.) I can assure you it is in the most prosperous state, and must afford the utmost gratification to any one who will go over it and inspect it. Brethren, it having existed now for a long time, it has been productive of much good. During that time the number of girls who have been educated there and who have been sent forth into life have been many; but what we may record with pride is, that every girl who has gone into the world has reflected credit upon the Institution in which she was educated. (Hear.) The education they receive is excellent indeed. It enhances education of a homely kind. It does not neglect the instruction in domestic duties; but, at the same time, it gives an opportunity to girls to acquire a higher education, if their talents will admit of it. (Hear.) That is evinced by the manner in which some of the girls have acquitted themselves in the Cambridge local examinations, a result of which we may well be proud. (Hear, hear.) Brethren, this is an Institution we have met to benefit. This Institution I commend to your sympathy, and to the liberality which that sympathy must of necessity evoke. In truth it is a noble cause for which I plead. We have in the school the daughters of Masons who were born if not to affluence, at least to comfort; but many of them were left forlorn, unprotected, and certainly having no means of acquiring education; and on the parents of others those unfortunate circumstances which will fall to the best and wisest of us in life have alighted, and the children have been left without their parents having the means of providing that education which every parent should try and give to his child. (Hear.) Under these circumstances the Masonic Girls' Institution comes forward and affords them a gift that education which no other means could afford them; and that education sends them into life and gives them the power of obtaining situations in which they have to rely upon their own exertions. Those exertions, however, having been in other cases successful, let us hope that the children of our brethren who are educated in the Masonic Girls' School at present will earn for themselves the same position in life as those who have gone before them have earned, if not to attain to greater success. (Hear, hear.) Brethren it is to your liberality I leave this cause, feeling perfectly confident that it will not suffer in your hands. I give you "Success to the Royal Masonic Institution for Girls," and I couple with that toast "The Health of the Treasurer, Bro. Tomkins, and also Bro. Benj. Bond Cabbell, the late Treasurer for thirty years."

The brethren accorded the same hearty reception to this toast as to all the former ones.

Bro. S. TOMKINS: Right Worshipful Sir and Brethren, I thank you heartily for the honour you have done me in coupling my name with this toast; but, brethren, after the eloquent address you have heard from your chairman, I will only say one word. I am deeply pleased to be your Treasurer, and I am sure I may say for Bro. Cabbell, who, your chairman tells you, held that office many years, that he felt equal gratification. After the address you have heard, I think I shall act most as a Mason, by asking you for your sympathies, and exercising that liberality which you are accustomed to show.

Bro. E. H. PATTEN, then read a list of subscriptions, which amounted in the whole to £4,050. (Applause.)

The CHAIRMAN: Brethren, you have just listened to the enumeration of the liberal contributions that have been bestowed on this charity. I now ask you to drink the health of those brethren to whom we are very much indebted for the prosperity of the institution, brethren who have given up their time and attention to promote its welfare and success. These are, the Vice-Presidents, the Trustees, those who serve on the various Committees, and also the Medical Officers. To them we are greatly indebted, and I am sure you will show your respect to them for their services. I cannot forget, that while we congratulate Bro. Patten upon the success which has attended him in his exertions, and hope that he may long serve with benefit to this institution, I should be doing wrong if I were not to allude to one fact, namely, that we have lately lost that brother whom all those interested in the institution in days gone by will remember most readily, Bro. Crew. (Hear, hear.) I am sure that his kind demeanour, and the interest he took in the institution, will never be forgotten by us. I ask you to drink "The health of the Vice-Presidents, and the other Officers connected with this charity." Drank with applause.

Bro. G. W. K. POTTER: Brother Chairman and Brethren, I do not know why I have been called upon to reply to this toast, unless it be that I am not performing my duty with respect to being a Vice-President, and not attending to the very arduous duties which the Trustees and Committee have performed in the entertainment of the day; but as a Vice-President, I pride myself on being one who has the greatest interest possible in the Masonic Charities, and having that at heart, I can assure you, I feel a great obligation to all parties who have been instrumental in benefiting the Masonic Charities. I thank you on their behalf for the very kind manner in which you have responded to the toast given me. (Cheers.)

The CHAIRMAN: I now ask you to drink "The health of the other Masonic Charities." I am glad to say that no jealousy exists between the various Masonic Institutions. We are all anxious to assist each other. We take interest in the success which each obtains, and do not grudge it. I therefore ask you to receive with every demonstration of affection the other societies, namely, the Boys' School, and the Royal Masonic Benevolent Institution.

Bro. BINCKES: Bro. Chairman and Brethren, I am exceedingly obliged to you for the very great kindness exhibited when in the success of one institution the success of the other is not forgotten. We have had our festivals; that of the Royal Benevolent Institution, which Bro. Farnfield will speak of by-and-bye, and that of the Boys' School, have already been celebrated, I believe, most successfully, at least, I can say so with respect to the school with which I am associated. I look with great pride and gratitude upon it; while last year at our festival we realised £12,200, and at our festival last March over £10,600, I have no reason to be otherwise than grateful to those very kind friends who rallied round the Boys' School. But do not let me forget on this occasion to offer, whatever it may be worth, my poor mite for the success which attended the exertions of those who were the means of achieving its success. We all, as you, sir, have said, when one institution is successful never forget the success of the others with whom our interests are bound up, and for which we are always anxious and always careful. I am charged, I dare say too often justly, with making too strong appeals on behalf of the institution with which I am associated—the Boys' School. Well, brethren, I do care for that school, and so do you, every one of you. You have borne with me for eight years. We have celebrated some most successful festivals; but I tell you this, I am not satisfied yet. (Oh.) I am charged that I never shall be satisfied. Well, I do not believe I ever shall, because I have "a banner with a strange device," the motto on which is one word—"Excelsior;" and I always will "go on from strength to strength," at least endeavouring to exceed every previous effort; and, if I fail, come as near success as I possibly can. Now, I am told that next year the boys' festival will be a very great failure. I do not believe it for a moment; and I ask every one here—and I think I could also every one who is not here, and there will come an opportunity when I shall be able to do so—that you shall each and all of you feel it your deepest, your greatest, your most sincere, your most holy obligation to make the festival of the Royal Masonic Institution for Boys of 1871 a greater success than any previous festival has been—(hear, hear)—and I beg to generally charge this to every friend who says he has discharged the holiest duties of Freemasonry. I have been twitted with obtaining the Prince of Wales as Chairman of our last festival, and I have been asked, "Bro. Binckes, what is your plot for next year?" At this early day I am not exactly prepared to say; but I purpose it to be a sensational one—and this is a sensational age—and you may all be prepared for something sensational in March, 1871. I am told that as the Boys' School is doing its duty faithfully and well, and has achieved a position in your estimation which it will never lose, you will do all you can to support that institution, and to render it what it is—the proud institution in connection with a class, of many of which this country can boast. I am bowed down—positively oppressed—under the sense of the gratitude I owe to the large number of friends who have rallied round this glorious institution; but I shall be entirely extinguished if I find we have seen the apex of prosperity. We have gone on, and must go on, increasing in prosperity, and doing all we can to make that school that which we wish it to be—the nursery of Masons yet to come. Bro. Farnfield will respond on behalf of the Royal Masonic Benevolent Institution; but, brethren, wearying you as I often do, and addressing you as I do here on many occasions, you must excuse me for my warmth. The Boys' School is not clear from debt, and, if Providence will spare my life, I will never cease my exertions to induce you to clear off that debt, and to put us in the position we once were in before we erected that building. For your kindness, Bro. Chairman and brethren, present and elsewhere, allow me, on behalf of the Boys' School, to tender you my warmest thanks, and to assure you of our sanguine anticipations of what you will do in the future.

Bro. FARNFIELD: It would almost be a folly in me if I were to follow our Bro. Binckes in his eloquent speech, but I am happy to say, that the Royal Benevolent Institution is not in that unhappy state in which the Boys' School is. We are, as many of the brethren will say, in a prosperous state. I do not consider that we are so prosperous as we ought to be. At the time that we have on the list so many candidates, I think I am in duty bound to call upon the brethren to use their exertions that we might have a clear list, and that we might say that not one of our poor brethren, or widows of our deceased brethren may be in want. I take this opportunity of thanking the brethren for their kindness at the last festival, and beg them to increase the number of male annuitants; and if the brethren will continue to support that institution as they have done at the last festival, next year we shall be enabled no doubt

to have a great many more pensioners. I thank you most heartily for your kindness.

The CHAIRMAN: We should be very ungrateful if we were to neglect drinking the next toast, and that is, the health of those brethren to whom we are greatly indebted for the success of the festival to-day, and for the amount of contributions which have been announced. It is the body of Stewards that I allude to. They have kindly accepted the office of Stewards; they have so exerted themselves in that capacity that this festival has been successful, and the contributions have been extremely liberal. We are very much indebted to them. I myself must express my warmest thanks to them for their exertions, and I am sure you will join me in drinking their very good health, and expressing cordial thanks to them.

Bro. S. C. HADLEY: Right Worshipful Chairman and Brethren, we have met to-day to celebrate, and I think we have enjoyed, a most successful event. Since we have been here this evening, we have listened to most eloquent discourses from your most worthy and esteemed chairman, as also from many others of the brethren. I am now, on behalf of the Stewards, called upon to reply to the thanks you have given for the exertions we have made. With all the eloquence that you have heard, I think the eloquence of our Bro. Patten has been the one great charm of eloquence of the evening, and that in the list in which he has announced to you the results of the Stewards' exertions for the festival. I can assure you, as Stewards one and all, we have but one desire, as Masons we are warmly imbued with the feelings taught us in the early days of our Masonry, that is charity. We wish to see the whole of our charitable institutions whether it is that whose cause has been so ably advocated by Bro. Binckes, or whether it is the charity of the girls, or whether it is the Royal Masonic Benevolent Institution, for which our Bro. Farnfield has so ably responded—one and all we must wish to see prosperity, vitality and life among them. And as we are taught in Masonry to look upon charity as the one great principle and guiding star of our life, so throughout our life we look to that one true and holy principle. Our Bro. Binckes remarked to-night that he hoped we should see next year the Boys' School more successful even than it has yet been; and with the one grand holy principle imbued in Freemasons, as far as that school is concerned, I have no doubt it will, and that for the Charities of our Order, so long as it exists in this world, the means will never be wanting and will be always forthcoming; for the charities I am sure will always be a pride, a pleasure, and an ornament to the Craft. I thank you. (Cheers.)

Bro. the Rev. C. J. MARTYN: The Right Worshipful Grand Master for Hampshire has deputed me to propose the last toast; but, though it is the last, it is by no means the least; and I am sure it will find no less favor in your eyes for coming late. I beg to give you, with all the honors, the toast of "The Ladies." Were it not for the ladies, where should any of us be? Whom should we have to cheer us? Whether it is as an old married man of some years' standing; or whether as a clergyman, and used to joining ladies and gentlemen in the holy bond of wedlock, I am called upon to propose this toast I do not know; but I am asked to propose the toast of "The Ladies." If anything could inspire me with courage in my task, it is the sight we always witness on these occasions, that of ladies joining Masons in assisting the charities. I remember many years ago, when a testimonial was presented to our worthy chairman, when he was in full work in Oxford, at that large banquet when he got up to return thanks, he said, addressing the ladies, that he was going to give them a few words of information about a subject of which they had heard so much and yet knew so little, charity; and he told them what our charities were, and what could be done by the united action of a body of Masons. I beg to give you, with all cordial and good feeling, "The Ladies."

Bro. RAYNHAM W. STEWART: Bro. Chairman and Bro. Grand Chaplain, on behalf of the ladies let me return my most sincere thanks for the honour you have done them; and I cannot for my life consider why our Bro. should have hesitated when asked to propose that toast, considering that nobody knows better than he that his profession brings so many of our brothers and sisters together. But let me say it was a very pleasing fact to find to-night that we had more ladies in the gallery than we had gentlemen in the hall, which only shows to my mind the great interest they take in what we do. I am quite certain if they come forward as they have to-night we shall never lack support. Although I belong to the Boys' Committee I also belong to the Girls' Committee, and also to the old men and women, and I think it would be a very sorrowful day when we did not take care of the whole of the institutions. I will not detain you longer. I thank you very much, and I hope the day will be far distant when our festivals are not graced with the presence of the ladies.

Bro. POCOCK: I also rise to return thanks for the ladies, and I do so particularly on this occasion when we celebrate the festival of the charity which takes care of the young of their own sex. It is also an additional pleasure to me, as I know it is to you, Worshipful Sir, and the brethren around me, on account of the interest the ladies take in our charities. I thank you very sincerely on their behalf for the expression of goodwill towards them, and I can only say it is with the greatest pleasure they attend this meeting, and no meeting they could attend would give them so great pleasure.

The Chairman and visitors then left the hall, and adjourned to the Temple, where the ladies were assembled, and a vocal and instrumental concert was given. The selection of music was performed under the direction of Bro. Wilhelm Ganz, by Mdlle. Mathilda Enequist, Madame Thaddeus Wells, and Miss Lucy Franklin; Bros. Frank Elmore, Deck, and Frederick Penna. The instrumentalists were Mdlle. Heerman, on the harp, and Herr Heerman on the violin.

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The Freemason,

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A COUNCIL OF RITES.

IN No. 52 we gave expression to the opinion that the time had arrived, when with advantage to themselves, and benefit to the Masonic Order in general, the various rites and degrees now practised in England, and which are technically known as the "higher degrees," but with more propriety as the "unrecognised" grades of Freemasonry, should mutually come to such an understanding respecting their several powers and privileges as would place each and all upon a proper footing in relation to the Masonic body. We further stated that the subject should receive our earnest attention at a future period, and we now redeem that promise in the full conviction that no better opportunity can occur than the present moment, when the Grand Lodge itself is about to receive a new ruler, whose deputy will be a nobleman who is well acquainted with many of those degrees which are worked outside the pale of the Craft.

At the same time we deem it most desirable to state plainly and unequivocally, that the measure thus advocated refers only to a unity of action between the unrecognised Masonic jurisdictions, and is intended in no wise to interfere with the supremacy of the Grand Lodge, or with the sublime doctrines of Masonic Universality. It would be strange, indeed, if we who have ever supported the pre-eminent importance of symbolic Masonry, should now be found amongst those who would narrow its illimitable boundaries to any sect or creed; it would be strange, indeed, if we, who glory in the spread of Masonic Light and Knowledge, should now prove traitors to truth, and foes to freedom and fraternity. Yet such is absolutely the charge brought against us by one of our American contemporaries, who seems to fancy that by the words "A Council of Rites for England," we indicate the "monstrous" union of the "French, the Italian, the German, the Memphis, the Mazarin and all the rites!" From our English readers such remarks will only provoke a smile, as our sentiments respecting deviations from the primitive path of Freemasonry have been uttered with no uncertain sound, and we have ever been ready to denounce the attempts of those Continental infidels, who would fain erase from the volume of Masonic law the eternal name of God. With such men we have no community of feeling, with their political intrigues we are in no sense concerned, and we do not hesitate to add, that in this respect—and we trust in many others—we are but the faithful reflex of the entire English Craft.

It is equally our duty, however, to do justice to those brethren, who without the faintest desire to circumscribe the limits of our ancient system, are yet so far Christian in their ideas as to seek a closer communion with brethren of their creed, under the ægis of the Masonic Order. We will not now discuss the antiquity, or the relative claims of those degrees which are known as Orders of Knighthood; as besides being foreign to the point, such a discussion could scarcely be compressed within the space at our disposal. It is only necessary to state, that various developments of catholic Freemasonry, remarkable alike for their beauty and significance in a Christian sense, are cherished by many members of the Craft in every quarter of the globe. It is the perversion of this sentiment of sectarianism that is to be deplored, not its expression within the area of the chivalric degrees, and it is doubtless the fact of its predominance in some countries that causes a general fear lest it should subvert the ancient landmarks of Freemasonry. So far as England is concerned, there is little dread of such a result; the principles of universal brotherhood have permeated so widely and so deeply the Masonic heart of the land, that it would need a cataclysm, scarcely to be conceived, before those principles, which are the basis of the Order, could be forgotten by the mass of English Masons.

Our advocacy of a Council of Rites simply means this: we have several Masonic Jurisdictions in England besides the United Grand Lodge and Supreme Grand Chapter, and it is patent to all that there is no harmony between them, no brotherly dependence one upon the other. A man may rise to the 33° in this country and yet not be a Royal Arch Mason, although the latter is a recognised degree, while a Templar may be neither a Red Cross Knight, a Rose Croix, or even a Mark Master Mason. Again, there is at present no guarantee against the establishment of other degrees, *ad libitum*; a brother may go to Scotland, take the so-called "Royal Order," and come back with a "charter" to work it in London; another may hasten to America, receive the "Most Excellent Master's" degree, and forthwith transplant it to English soil; a third may make a rapid descent into some obscure Memphisian "Valley," and return crowned with the light and odour of some transcendental degree; while a fourth, still more adventurous, may rush off on a pilgrimage to Mount Ararat, return with the *debris* of the Ark, and thenceforward and for ever adopt the cognomen of the patriarch Noah.

Now, all these things are possibly very pretty, but we do not desire to see them multiplied indefinitely, and we are sure that the interests of the Craft itself would be better served if the other four established Masonic Powers in England, namely, the Grand Lodge of Mark Masters, the Imperial Council of the Red Cross of Rome and Constantine, the Grand Conclave of Knights Templar, and the Supreme Grand Council 33° were to concert measures amongst themselves with a view to mutual support and mutual recognition. Each of these bodies we believe, can boast amongst its friends, men of high social position, and brethren who are held in the greatest estimation by the fraternity at large. All have respectable claims to a connection with the Craft extending far back into the 18th century, and all, as we can personally vouch, are unobjectionable in their precepts and edifying in their ceremonies. The details of the scheme may safely be left to the united wisdom of their leaders, but we may suggest that the proposed "Council of Rites" should consist of representatives from each body, and that all questions affecting their conjoint interests should be submitted to the Council. The independence of each degree would thus be maintained intact, while a communion of spirit would in reality unite the whole.

It would also be peculiarly the province of such an assembly to repress irregularities, and to resist encroachments upon the privileges of their several constituencies, and we need hardly point the moral that in this respect alone they could render great service to Freemasonry by enforcing the rights of duly constituted authority, as well as increase the utility, and promote the welfare of the Rites and Orders which they more immediately represent.

Multum in Parbo, or Masonic Notes and Queries.

I find the following in an old Dictionary, printed in London 1694.

"Hecatomb, a Greek word that signifies a sacrifice of a hundred oxen, customary among the *Lacedaemonians*, who having a hundred towns, did yearly sacrifice as many oxen to their gods. But in time got better husbands, and to save charges, reduced them to 23; at last they turned their sacrifice of oxen (as being too expensive,) to goats and lambs. And Pythagoras, who believed the *Metempsychosis*, contented himself to offer a Hecatomb of Paste.—*Spon. Recherche d'Antiquite*.

W. G. D.

"Five Points" (page 176) quotes a speech delivered in 1846, by Sir Charles Lemon, to the P.G. Lodge, Cornwall, in which the following occurs: "They had their signs and symbols; and St. Chrysostom, who lived in the 5th century, alluded to our mysteries, which, he says, 'The initiated will know what I mean.'" We would require a longer quotation from St. Chrysostom to show us who he meant by the initiated. That he was a learned prelate and philosopher, we have no doubt; but question his initiation into our mysteries.

"Five Points" has a valuable "Imperial History," printed in 1623. But the three (*) five-pointed stars, under the heading of "Cladius, the first of that name," &c., and others, have no reference to Masonry. In other works of that period they are used, and sometimes explained in the preface or otherwise to signify that the subject or paragraph is not a mere translation, but original. *Death Heads*, Sand Glasses, &c., and curious devices were also often used for tail-pieces; I therefore cannot think with "Five Points" that there is any proof in them, or that it is "probable the printer was one of the Craft," and far less so for the existence of "Freemasonry 600 years before the Christian era."

W. G. DORIC.

JOTTINGS FROM MASONIC JOURNALS (page 195).

I am afraid that the Editor of the *Evergreen* has to draw largely upon his imagination when mapping out "the stately march of the institution" in *pre-Christian* times! unless indeed he, which is probably the case, draws largely upon the dreams of Anderson, Preston and Oliver, *et sui generis*. However, if any of these American bulls cross his path, "Leo" intends to eat them up. Bro. E. A. Guilbert should accept the challenge thrown down on page 188, and come forward. LEO.

A TEMPERANCE LODGE.

A lodge in which no refreshment is ever to appear has been long talked over in Edinburgh, and so far did they go, that a few met and settled the name. I will give more news regarding it afterwards. CHALMERS I. PATON.

STILL FURTHER INNOVATIONS ON FREEMASONRY BY THE GOOD TEMPLARS IN SCOTLAND.

Some time ago I wrote to THE FREEMASON regarding the innovation of Good Templars in Scotland, it has now reached a summit, inasmuch that they have now formed a Grand Lodge, and call it "The Grand Lodge of Scotland." Is this not my words coming true? If any strange body of men can form themselves into a Grand Lodge of Scotland, what is to hinder any other body of men who have a knowledge of Freemasonry, come by it how they may, to form themselves into a Grand Lodge, and style it The Grand Lodge of Scotland. Should some of the legal fraternity who boast and pretend to take such a great interest in the Grand Lodge of Scotland, not use the proper means to have this illegal body put down? This spurious body met in Grand Lodge assembled, at Paisley, on the 18th April, 1870. CHALMERS I. PATON.

TOULMIN SMITH'S ENGLISH GILDS.

A few days ago, viz., on the 19th ult., I received this very interesting and valuable work,

and so far as I have yet seen, it seems to me to coincide with and support the views I have been trying to enunciate and uphold. It goes to prove that Masonic customs previous to last century were, as I have already said, merely similar to the customs of other co-existing Crafts. Further, it seems to me, that Desaguliers and Anderson got themselves posted up in the history of a number of these gilds and their customs, after which they picked out, altered and adopted, and so manufactured things to suit themselves, and to make up the system they were forming. In these old non-Masonic gilds, just as with the Masons, we read of a Master and Wardens, marching in livery, installations, four meetings in the year, or "Quarterly Communications" as we may call them, secrets to be kept, kindness to be cherished, oaths to be taken, (which are written in books), jewels to be worn, gentlemen admitted as members, three candles used, box with three locks. "The opened box was the sign that the meeting had begun, just as with the Craft gilds. While, therefore, the box was open, all present had to remain with uncovered heads, and during such time all disrespectful conduct, as well as improper clothing, cursing and swearing—in short all that showed want of respect—was severely punished." Pointed weapons were also forbidden, &c., &c. In short, while we see where Desaguliers and Co. have copied or adopted their ideas from, we also see the marks of their manipulation in our present system, and can now the better judge of what they did. The Carpenters' Guild of Worcester is very interesting, the courtesy also of the Town Clerk and Corporation of Worcester are in striking contrast to the paltry spirit of those at Bristol; the latter seeming to have taken for their motto, "ignorance is bliss." However, Mr. Smith does not miss them at page 283 of his work. The book is ably edited by his daughter, while Lujo Brentano's essay is most valuable. W. P. B.

"RECIPROCITY" AND ENGLISH LODGES

Bro. —, signing himself "Reciprocity," must wait until he is personally acquainted with some members of lodges in London before he can expect to be received as a *member*. When he is known, to, say two or three members of a lodge who can vouch for his respectability and Masonic character, I am sure that our brother will not find that his being initiated in a sister Grand Lodge, (viz., Scotland,) will be any bar to his admission and election as a *joining member*. Meanwhile, he can visit as many lodges as he pleases in our great city, if he is a subscribing member under the Grand Lodge of Scotland and can give the proper "*vouchers*" of having been initiated in a regular lodge, &c., &c. I am a *Scotch* as well as an *English* Mason, but in visiting lodges in either country, I have never found anything but the most thorough reciprocity of Masonic feeling from the members of both Constitutions. It is absurd for a stranger in a strange town to expect *affiliation* until he is personally known to the members, or at least to some whose word would be a guarantee of his position Masonically and socially being such as to render him worthy of being accepted as a joining member. Care should be taken in the admission of joining members, as well as in balloting for *candidates* for initiation. It is always well for strangers to produce letters of introduction to members of the lodge which they desire to join, from members of the Order, who may be well-known, and who by their recommending the visiting brother, may by virtue of such, secure his election as a joining member.

W. J. HUGHAN.

THE "ARK MARINER" DEGREE.

Would it be considered too much in me to ask that a copy of the "Gill" warrant be inserted in THE FREEMASON for the benefit of old Ark Mariners, and also for the information of the Craft generally. I have an idea that more than this degree is mentioned, and that the warrant if made known would prove of general Masonic interest. I would much like to correspond privately with any brother that can give positive

information about the "Link" of the "*Ark, Mark and Link*."

Whilst believing the "Mark" to be the older of these three degrees (was the Link a separate *degree*?), undoubtedly the others were worked during the last century, and are even now known to several Masons, especially the "Mark" and "Ark Mariner." My esteemed friend Bro. Captain Irwin, of Bristol, is the best authority I know of with respect to the "Ark," and would no doubt enlighten the readers of this valuable and extensively circulated paper, if able, in reference to the "Link."

The little I know of the degrees is confined to the two first. The "Mark" certainly possesses much utility and beauty, Masonically, and deserves more general support than is accorded to it. It is a mistake to suppose that it has only been during this century that Mark Lodges have been instituted, and that formerly the degree was given *gratis* to Fellow Crafts. I know of no record that mentions the degree of *Mark Master* (not Mark Mason) being given to any but Master Masons, and I have a *Roll of Mark Lodges* by me of the last century wherein the degree was conferred only on Master Masons.

W. J. HUGHAN.

BROS. "W. G. D.," PYTHAGORAS," AND THE "FIFTY-ONE GRAND MASTERS PRIOR TO 1717."

Bro. "W. G. D." says (p. 199), "it would be interesting to have a list of the names of the 51 Grand Masters prior to 1717. I readily supply this:—

- | | |
|-------|---|
| A. D. | |
| 597. | Austin, the Monk. |
| 680. | Rennet, Abbot of Wirral. |
| 856. | St. Swithun. |
| 872. | King Alfred. |
| 900. | Athered, Prince of Mercia. |
| 928. | Athelstane. |
| 957. | Dunstan, Archbishop of Canterbury. |
| 1041. | Edward the Confessor. |
| 1066. | Gundulph, Bishop of Rochester. |
| 1100. | Henry I. |
| 1135. | Gilbert de Clare, Marquis of Pembroke. |
| 1155. | The Grand Master of The Templars. |
| 1199. | Peter de Colechurch. |
| 1216. | Peter de Rupibus, Bishop of Winchester. |
| 1272. | Walter Giffard, Archbishop of York. |
| 1307. | Walter Stapleton, Bishop of Exeter. |
| 1327. | Edward III. |
| 1357. | William à Wykeham, Bishop of Winchester. |
| 1375. | Simon Langham, Abbot of Westminster. |
| 1377. | William à Wykeham, again. |
| 1400. | Thomas Fitz Allen, Earl of Surrey. |
| 1413. | Henry Chicheley, Archbishop of Canterbury. |
| 1443. | William Waynflete, Bishop of Winchester. |
| 1471. | Richard Beauchamp, Bishop of Salisbury. |
| 1500. | The Grand Master of the Order of St. John, Henry VII. Patron. |
| 1502. | Henry VII. |
| 1515. | Cardinal Wolsey. |
| 1530. | Thomas Cromwell, Earl of Essex. |
| 1543. | John Touchett, Lord Audley. |
| 1549. | Edward Seymour, Duke of Somerset. |
| 1552. | John Poynt, Bishop of Winchester. |
| 1560. | Sir Thomas Sackville. |
| 1567. | Sir Thomas Gresham, in the South. |
| 1567. | Francis Russell, Earl of Bedford, in the North. |
| 1580. | Charles Howard, Earl of Effingham. |
| 1588. | George Hastings, Earl of Huntingdon. |
| 1603. | King James I., Patron. |
| — | Inigo Jones, Grand Master. |
| 1618. | William Herbert, Earl of Pembroke. |
| 1625. | King Charles I. |
| 1630. | Henry Danvers, Earl of Derby. |
| 1633. | Thomas Howard, Earl of Arundel. |
| 1635. | Francis Russell, Earl of Bedford. |
| 1636. | Inigo Jones, again. |
| 1643. | Henry Jermyn, Earl of St. Albans. |
| 1666. | Thomas Savage, Earl of Rivers. |
| 1674. | George Villiers, Duke of Buckingham. |
| 1674. | Henry Bennett, Earl of Arlington. |
| 1685. | Sir Christopher Wren. |
| 1698. | Charles Lennox, Duke of Richmond. |
| — | Sir Christopher Wren, again. |
| 1717. | Anthony Sayer, Esq. |

In the hope that this may be useful to the Craft that the 1717 theory is absurd.

PYTHAGORAS.

WE have the pleasure to announce, for the benefit of our readers, that the articles by Bro. S. H. Hertzfeld, relating to the discovery of the letters of Bro. Manningham, Deputy Grand Master of England, dated A.D. 1756 and 1757, with notes by Bro. W. J. Hughan, will shortly be published in THE FREEMASON, as special arrangements have been made with these brethren to have translations of Bro. Hertzfeld's pamphlets, *with notes of importance*, for the benefit of the Craft Universal

Original Correspondence.

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

A STEP IN THE RIGHT DIRECTION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read Bro. Norton's long letter in your last week's paper founded upon your leader under the above heading of February 19th, and ask you to insert a few lines thereon. Bro. Norton appears to draw a wrong conclusion when he says the article was meant to justify the introduction of an allusion to Christian saints and Christian doctrines into the lodge—it spoke only of the Masonic Orders of Chivalry; but I think if Bro. Norton will refer to the Calendar of English Lodges he will find about 150 named after Christian saints, and in the Irish and Scotch lodges the proportion is much larger. He must know many allusions to Christian doctrine in the ritual of the Craft and R. A., and under the Irish Constitution the prayers are all offered up through the meditation of our Saviour, except when a Jew is the candidate, when the name of Christ is left out, and he is obligated on the Old Testament. These and many other proofs could be deduced to show that the present system of Freemasonry was Christian, and was originated in England; and if it had remained in its primitive state, without being tampered with to suit the views of certain brethren, we should not hear at the present day of the 1,000 odd different degrees said to exist in Bro. Norton's country—which are inventions of as many cliques, and certainly do not add to the grandeur or promote the practical objects of our institution. May I ask Bro. Norton to read up a few of the works published in his country on the connection between the Operative Masonry of the Ancients and our present speculative system, and he will not ask what Operative Masons had to do with Christianity; and if he will reflect what the Operative Masons were, he will not think of his *bread and butter* theory any more, but will give them credit for their faith in Christianity, which faith, combined with a love of art and extraordinary skill in their craft, prompted them to journey all over Christendom, leaving behind them monuments of their love, which remain to this day the admiration of all succeeding generations; and as to their being protected and encouraged by Roman Catholic priests, no doubt they thought it an honour to be associated among such noble men, and to be enrolled as patrons of their Order. As the Roman Catholic Faith was the only form of Christianity at the time Operative Masonry was in existence, it is evident Masonry could only be fostered by that church.

I am dear Sir and Brother,

Yours fraternally,

AN ENGLISH M.M.

HIS HIGHNESS HALIM PACHA, D.G.M.
FOR EGYPT.

(To the Editor of The Freemason.)

SIR,—I am prompted to address you the present from having seen an important paragraph in THE FREEMASON of the 25th March, headed "Turkey," and announcing that the Khedive of Egypt has become reconciled to his uncle, Halim Pacha, D.G.M. for Egypt.

It is not for me to take the liberty of discussing this announcement with any political feelings or in a public view; there may be rights and wrongs on both sides. I wish to speak of it as a brother Mason, and as a brother Mason to the back-bone.

When all differences are settled, everybody works with that peace and harmony which is our duty. The news which you have published is important. Our D.G.M. being restored to his flock in Egypt, thanks to the spirit of justice of the sovereign of that country, this noble act must be acknowledged and hailed with joy by every one of our wide-spread brotherhood.

I would beg to make a modest suggestion to the several high functionaries of our order, and this is it: That, as Emperors, Kings and Governments recognize and appreciate the services rendered to them and humanity by their neighbouring reigning cousins, and show their appreciation by pinning some decoration to the breast of the benefactor of mankind, and that as our fraternity cannot and does not follow exactly the same course, as far as orders and decorations are concerned, as a mark of approbation, I propose that an address of thanks be handed to the Khedive of Egypt, on behalf of every English Freemason, either in one general address from the Grand Lodge of England or from the respective masters of the different English lodges; for our esteemed brother the Prince Halim Pacha is District Grand Master for Egypt under the English Constitution, and any suffering as well as any pleasure undergone by him ought to be, and doubtless is, shared by every one of us.

"Charity," like her sister "Mercy," blesteth him who receiveth as much as him who giveth; there-

fore, whilst congratulating our brother Halim Pacha, who receives this mark of favor, let us not forget to show our gratitude and approbation to him who giveth it, viz.: to His Highness the Khedive of Egypt, who is so well and so favourably known in this country.

I remain, Sir, yours faithfully and fraternally,

A BROTHER MASON TO THE
BACKBONE.

HIRAM ABIF.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with much interest and pleasure the well-conducted controversy in your columns about Hiram Abif. Being curious to learn what was the opinion of Benson—who wrote an excellent commentary on the Bible, but who, I presume, was not a member of our Order—on the subject in dispute, I referred to his comments on 2 Chron. chaps. ii. and iv. On chap. ii., verse 13, he makes no annotation, but on chap. iv., verse 16, he writes as follows:—

"Hiram his father. He is so-called because Solomon, it seems, usually called him by that name, out of that great respect which he bore to him for his excellent art, and the service which he did for him; it being usual to call great artists and inventors of things by this name—See Genes. iv., 20-22."

This opinion of a judicious commentator, I think, fully coincides with the views expressed by your able correspondent, Bro. Wm. Carpenter.

Yours faithfully and fraternally,

A. McK. M.

PRINCE CHARLES EDWARD AND THE
SCOTTISH TEMPLARS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—At page 125 of "Notes and Queries," for January 29th 1870, I find reference made to Prince Charlie as having signed a warrant for a Masonic Lodge at Derby, in 1745. I consider this a mere dream, and as to signing said imaginary warrant as "Grand Master" of the Freemasons, that idea I consider to be preposterous. However I do not intend to go into that subject here, I desire to refer more particularly to another remark made a little further down by the same writer, viz., "That Prince Charles Edward was made Grand Master of the Order of the Temple, at Holyrood, in 1745, is an undoubted fact, testified in a work not written by a Freemason, and from which I took it when editing the department of 'Masonic Notes and Queries,' in *The Freemason's Magazine* for the years 1858 to 1867; but unfortunately I cannot give the reference now, not having a file of that publication at hand." Now, I can give the reference alluded to; it is at page 256 of said magazine for September 27th 1862, and it says, "The passage in the memoirs alluded to above ('Memoirs of Sir Robert Strange, Knt., &c.,' by James Dennistown, of Dennistown), is as follows under the date 1746:—A word as to the Shadowy Court which once again brightened the long-neglected saloons of the Abbey. On the 30th September, the Duke of Perth wrote to Lord Ogilvie, 'It is truly a proud thing, to see our Prince in the palace of his fathers, with all the best blood of Scotland around him. He is much beloved of all sorts, and we cannot fail to make that pestilent England smoke for it. Upon Monday last, there was a great ball at the palace; and on Tuesday, by appointment, there was a solemn Chapter of the Ancient Chivalry of the Temple of Jerusalem, held in the audience room. . . . Our noble prince looked most gallantly in the white robe of the Order, took his profession like a worthy knight; and after receiving congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lion.'"

The foregoing, of course, although wonderful, is all right, if true? Only I am rather suspicious about its genuineness, and wonder if it was written after the publication of Sir Walter Scott's "Ivanhoe." Then again this whole paragraph which I have quoted, looks to me somewhat like an after-thought, or an interpolation; as printed at page 81 of Mr. Dennistown's work, it seems to me to break the connection between the foregoing and following passages, as I proceed to show. I shall mark the position of the paragraph in question by three asterisks, and begin a few lines from the end of foregoing paragraph: "Smacks of that charm which his presence imparted to the gay assemblage in Holyrood, during the few evenings when the old palace was lit up by loyal smiles from lovely eyes, and anxious forebodings were for a time suspended by music or the merry strathspey. . . . It is generally supposed that the drama of royalty thus enacted was not less acceptable to its hero than to the minor performers, at all events that his gallantry was quite as formidable to the Hanoverian dynasty as his king-craft."

We here perceive "the drama of royalty," alluded to was *not* the pretended Knights Templar business,

but the "gay assemblages" where is "gallantry" had scope. Now as this pretended letter of the Duke of Perth is inserted without any explanation, or *anything to back it up*, I am quite prepared to believe that the Duke of Perth never wrote a word of it, and how it comes into this "Memoirs of Sir Robert Strange" I do not as yet know. I may observe, however, that Mr. Dennistown was, I understand, on his death-bed while "the last sheets of the work" were passing through the press, and I believe he died in 1855, which is the date on the title-page, so that he had no opportunity to give any explanations afterwards, so far as I am yet aware. It would *require very strong proof* in my opinion to establish this letter as genuine, for I know of no society or "Order" of Templars existing in Scotland in 1745 for Prince Charles to join, far less do I think he would have demeaned himself to join any pretended "Templar Order." More, he is in the "Scots Magazine" of the day, designated as "the Popish Pretender," consequently had it been a Masonic Society of Templars, the 1738 Pope's Bull would have prevented him joining it, and as for the "ancient chivalry of the Temple of Jerusalem" where did any exist after the fourteenth century? I know of none. Again, the date of this "Tuesday" is the 24th September, only three days after the Battle of Preston-pans, and Prince Charlie who returned to Edinburgh on the 22nd, had something else to think about than being made a "Knight Templar," an Order which was under ban and curse of the Catholic Church. And as to the nobles who were with him, they were fighting for their lives and had something else to think about and do than getting up such tom-foolery, more especially as such a thing might have alienated many of their Catholic supporters.

Another remark—I see no mention of "Grand Master" in the Duke's pretended letter. Altogether, therefore, I consider that Mr. Dennistown has been imposed upon by this pretended letter, just as Drs. Cleland, Strang, and other Glasgow historians to whom I have spoken, were taken in and imposed upon by the pretended Malcolm Canmore Charter, and as I have Mr. Dennistown's work beside me, I may say, that in my examination of it, as yet I can find nothing to support this pretended connection of Prince Charlie with either Templarism or Masonry in 1745 or thereabouts, but quite the opposite. We have many interesting remarks as to how Mr. Lumisden, "private secretary to the Stuart Princes," spent his time after the disastrous battle of Culloden, in April 1746, forced them all to retire to the Continent, but I have come across nothing in the Templar or Masonic way as yet.

I am, yours fraternally,

W. P. BUCHAN.

AFFILIATION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—"Reciprocity" ought not to be surprised at any little difficulty he meets with in getting affiliated to a lodge in town. True, once a Mason, wherever initiated, he is a brother, but the proper place for every candidate to submit his name to the ballot is in a lodge in the town where he resides, and where he may at any rate reasonably be presumed to be known, and any departure from this custom necessarily throws a doubt on the fitness of the candidate. On a recent occasion, within my knowledge, when a candidate living in a town nearly forty miles distant was proposed in the lodge I am a member of, several of the P.M.'s asked, and naturally too, the questions: Why has he come here? There is a lodge in the town where he resides, why was he not made there? Do they know too much of him to admit him? And in consequence, the candidate never presented himself for initiation. Knowledge of a candidate's character and fitness is the proper test to judge by, and not as is too often the case, the want of knowledge either for or against him. "Reciprocity" has fairly laid himself open to suspicion. If he really wishes to subscribe to an English lodge, let him prove himself a Mason, attend one or more lodges as a visitor frequently, and then, as he becomes known, should his general behaviour warrant it, he will find no difficulty in getting a proposer and seconder, and of being affiliated. I rather suspect, from the words he uses in the 8th line of his letter, he knows precious little about Masonry, and probably labours under the difficulty of being unable to work himself into a lodge.

Yours fraternally,

Sunderland, May 2, 1870.

J. H. C.

LABOUR AND REFRESHMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I will slightly alter the heading adopted by Bro. "Leo," as refreshment is not necessarily antagonistic to labour, but rather a pleasing interlude giving variety to the proceedings of our lodges. Bro. "Leo" makes out such a strong case against refreshment, that I cannot but hope in charity there is much exaggeration in

the extreme cases that he is evidently referring to. I do not know what may be the custom beyond the Tweed, but our lodges in the North of England are not open to these sweeping charges, and the confusion that is occasionally noticed when at refreshment, occurs in those lodges that have in some degree departed from ancient custom, and postpone refreshment until after the closing of the lodge. In the lodges where the brethren are called, as of old at the proper time from labour to refreshment by the J.W., and in which they are afterwards called from refreshment to labour, no excesses occur, and everything is conducted with decorum. I have sometimes seen a little confusion where the lodge is closed first, and the brethren move into another room to take refreshment.

In these cases we may occasionally see through a cloud of smoke the W.M. hurrying through the toasts at racehorse speed, with untidy door, and the brethren moving in and out regardless of the interruption and noise they are causing, but even then we never see "General Whisky" assuming command, and the irregularities that do occur are mainly caused by the less control that anyone, even the most energetic and determined W.M., can have over his brethren when the lodge is first closed and refreshment then taken loosely, and without any apparent connection with the night's proceedings, in an adjoining room. Our Masonic ceremonies, it is true, are sacred and very solemn, but there is nothing in them incompatible with the brethren partaking of the cup that cheers, and at the same time enjoying a half-hour's conviviality and harmony. There are too many jealous spirits outside the pale watching and ever ready to loudly proclaim anything that tends to throw discredit on Masonry to permit Bro. Leo's sweeping charges to pass unnoticed.

Sunderland, May 2, 1870.

J. H. C.

ORDERS OF CHIVALRY.

K.H.S.

The anniversary assembly of the K.H.S. was held at the Freemasons' Tavern, Great Queen-street, on Tuesday the 3rd inst. (Invent. Crucis), when the Mount Carmel Sanctuary was opened by the presiding Prelate and M.E.C., Bro. Knt. R. Wentworth Little, Reg. Gen., who was supported in the East by M.E. Bro. Knights W. E. Gumbleton, J.P., G. Capt. of the Guards; J. Hervey, Chan. Gen.; Rev. W. B. Church, M.A., G. Sub-Prior; W. H. Hubbard, Treas. Gen.; H. C. Levander, M.A., G.V.; J. G. Marsh, G.S.B.; Patriarchal Councillors; and faced by Bro. Knt. W. R. Woodman, M.D., in the West as G.S.V.; while amongst the knights on guard we noticed C. H. Rogers-Harrison, M.D., Chan.; J. Read, F. Walters, T. Cubitt, J. R. Foulger, J. W. Barrett, M. Edwards, S. G. Fokall, 1st Lieut.; G. Kenning, H., and R. W. Stewart.

The following candidates were then received into the sanctuary. V. Ill. Knight Colonel F. Burdett, G.S.G. Red +; E. Sir Knights George Lambert, Thomas W. Board, and J. T. Moss. The third point of the Order was then held, and the above-named brother knights were admitted into full communion with the Brotherhood of St. John; Bro. Church acting most efficiently as Prior in delivering the Julian oration, the symbols being explained by the M.E.C. The knights having repaired to their several stations, it was unanimously resolved that the 99 members of which the Order is composed be subdivided into three sanctuaries, comprising 33 in each, to be named respectively the "Mount Carmel," the "Mount of Olives," and the "Mount Calvary" sanctuaries.

The work of organisation was entrusted to a committee, consisting of Bro. Knights Hervey, Levander, Woodman, Harrison, and Walters, with the Registrar-General.

The commandery was then closed with the accustomed ormalities, and the knights afterwards dined together, under the presidency of the M.E.C.

CHOICE JEWELS.—A collection of costly jewels was lately dispersed under the hammer of Messrs. Debenham, Storr & Sons, at their Great Metropolitan Auction Mart, King-street, Covent Garden. The following were the more important articles, and the sums at which they were sold:—Lot 165, a large single-stone brilliant ring, 63 guineas. 174, a diamond suite of bracelet, brooch and ear-rings, 82 guineas. 178, a superb brilliant tiara, designed in five stars, composed of a profusion of stones, 170 guineas. 184, a magnificent brilliant, of choice quality and shape, of the unusual weight of above 8 carats, 580 guineas. 186, a costly emerald and enamelled gold suite, of bracelet, brooch, ear-rings, and necklet, 37 guineas. 227, a brilliant collet necklace with pendant (forming brooch), and pair of ear-rings, en suite, 280 guineas. 740, a choice ruby and brilliant ring, 40 guineas. 744, a lustrous five-stone half-ruby and brilliant ring, 128 guineas. 752, a pair of diamond pendant ear-rings, the stones of the finest water and lustre, 90 guineas. 754, a diamond tiara, of five graduated stars, composed of a profusion of stones, 250 guineas. 755, a superb emerald, of large size and very rich deep colour, surrounded by diamonds, mounted as a bracelet, 170 guineas. 756, a diamond scroll bracelet, 250 guineas. 757, a diamond Maltese cross, 122 guineas. 758, a choice Holbein brilliant ornament, enriched with rose diamonds and enamel, 140 guineas. 760, a lustrous diamond wreath, cross and loop, 47½ guineas. 762, a large rose diamond and ruby brooch, 52 guineas. 763, a costly diamond suite, comprising a bracelet, brooch and pair of ear-rings, 360 guineas. 767, a beautiful emerald and brilliant ring, 66 guineas.—[Advt.]

Notings from Masonic Journals.

OUR contemporary, the "*Chaine D'Union*," of Paris, speaks with approval of our recent article entitled "An Olive Branch," and, lest we should be thought to exaggerate its exact expressions, we reproduce the original, a knowledge of French being now so widely diffused:—"Nous croyons devoir signaler l'opinion du *Free Mason*, de Londres, au sujet du conflit entre le G. Orient de France et les Grandes Loges Américaines; parce que ce Journal est, sans conteste, le plus important et le plus répandu de tous les journaux Maçonniques du monde entier. Ce journal rend justice aux nobles sentiments des Maçons français, qui désiraient voir les hommes de couleur admis dans les LL. Américaines, Mais, dit ce journal, *ce n'est point là le point en litige*. Le G.O. de France était lié d'amitié avec la G.L. de Louisiane, commenta-t-il pu reconnaître un Corps Maçonnique irrégulier, qui, sans droit, sans élection, prétend administrer les trois 1ers Grades? Si un fait analogue pouvait se produire en Angleterre, avec quel sentiment d'indignation ne serait-il pas accueilli par les Mac. Angl. Les G.G. LL. Americ. ont admis en principe l'init. des hommes de couleur, il fallait donc, au lendemain seulement de l'abolition de l'esclavage, ne pas se hâter de reconnaître de Corps Maç. irréguliers qui, en créant des LL. d'hommes de couleur, se servaient naturellement de ce prétexte pour essayer de se faire légitimer par d'importantes Autorités Maçonniques régulières."

THE *Chaine d'Union* also regrets that the Royal Arch degree is unknown in France, inasmuch as it is so important a grade in England, America, India and Australia, and quotes the recent meeting of the Chapter of Prudent Brethren as an example of the high estimation in which it is held in England. We thank our brother, Dr. Montreuil—whose acquaintance we hope to make personally some day—for the opinion he enunciates, to the effect that by admitting infidels, our French brethren are gradually separating themselves from the Craft Universal, without themselves deriving any specific advantage from such a gross violation of the ancient landmarks.

WE learn, from Pomeroy's *New York Democrat*, that the corner-stone of the New York Masonic Hall will be laid, on the 8th June, by M.W. Bro. James Gibson, Grand Master of the State. "The procession will be composed of Master Masons only, who will wear dark clothing, high black hats, white linen aprons, and white gloves. Officers of lodges will wear their jewels attached to the coat lappel. No scarves, collars or banners will be allowed in the procession." A committee of 25 brethren, with M.W. Past Grand Master J. W. Simons at their head, will carry out the necessary arrangements.

THE *Kentucky Freemason* for April contains the continuation of a series of articles on the Ancient and Accepted Rite, which we hope to reproduce, when completed, for our readers' benefit.

AT a meeting of the Royal Alpha Lodge, No. 16, held at Willis's Rooms, St. James's, on the 2nd inst., his Royal Highness the Prince of Wales was elected a joining member.

A Grand Festival of the Craft will be held at Peterborough on May 19th, under the presidency of the Duke of Manchester. There will be a special afternoon service at the cathedral, with a sermon from the Bishop of Peterborough. It is expected that the Prince of Wales will be present.

THE foundation stone of a new church at Falinge, near Rochdale, was laid on Saturday by Bro. A. H. Roys, P.G.M. for Worcestershire, who has undertaken to defray the whole cost, estimated at not less than £10,000.

THE Grand Sovereign, Lord Kenlis, has granted the prayer of a petition, for a Conclave of the Knights of the Red Cross of Rome and Constantine to be held at Pontypool, and the first meeting will be held immediately on the receipt of the charter. We hear there are upwards of 20 candidates ready to take this degree. The principal promoter of this conclave in Monmouthshire is Bro. Wm. Williams, jun., of Abergavenny.

THE LATE BRO. FRANCIS CREW.—The funeral of this estimable brother—formerly, and for twenty years, Secretary of the Royal Freemasons' School for Female Children—took place on Saturday, the 7th inst., at Highgate Cemetery. In addition to the relatives of the deceased, several of his old friends attended to pay the last tribute of respect to departed worth; amongst whom we observed, Bros. Young, G. Biggs, Head, Patten, F. Binckes, Sheen, Farnfield, Moutrie, Palmer, Muggeridge, &c.

A SMALL bust of the Earl of Zetland, in Masonic costume, with the collar and various jewels worn by his lordship, when acting as Most Worshipful Grand Master, is in the Exhibition of the Royal Academy. This bust the M.W.G.M. gave Bro. Morton Edwards the necessary sittings for, and is the one we drew

the attention of our readers to a few months back. Bro. Morton Edwards has still his subscription list open—with some of the highest names in the Craft upon it; a limited number only will now be produced, and any brother who wishes for a most excellent likeness of the M.W.G.M., has only to send his name and guinea to Bro. Edwards, 18, Hollywood Road, Brompton, S.W.

THE Keystone M.M. Lodge, No. 109, Newport, will be opened and consecrated, and the W.M. installed, on the last Wednesday in this month.

BRO. GEORGE KENNING has now on view at his Masonic Show-rooms, 2, 3 and 4, Little Britain, the whole of the magnificent regalia just completed to order, for the Grand Officers of the Grand Lodge of Canada. Any brother can see the aprons, jewels, &c., on applying to the proprietor at the establishment.

WE publish the following notice for the information of our advertisers, and the public generally:

"186, Strand, London, W.C., May 3rd 1870.

"Newspaper Department,

"*Memorandum to the Clerk in Charge.*

"THE FREEMASON is now supplied from the Newspaper Department, and is returnable. You may therefore order a supply on the Friday Weekly List.

"W. H. SMITH & SON."

"Two years ago I had a fall which so wrenched my thigh that I could not be moved without great pain. My doctor could give me no relief, nor even encouragement that I should ever be able to walk again. After lying in much pain three weeks, I was persuaded to try your Pain Killer, which gave me almost instant relief, and I could in a few weeks walk without aid.—MARY RAPSEY, *Hackney, Nov. 10, 1868.*—To P. Davis & Son, London, W.C."

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 AND OINTMENT.—Palpitation of the Heart, Shortness of Breath.—These distressing affections frequently arise from indigestion or a relaxed state of the nervous system, and may be thoroughly overcome by a course of these corrective pills. When the throbbing of the heart and feeling of suffocation on making any slight exertion harass the patient, Holloway's Ointment should be well rubbed, twice a day, over the pit of the stomach and right side. It will soon bring out a rash, and on its appearance all anxiety and every unfavourable symptom will be mitigated. The use of the medicine should not be discontinued until the patient has been for some time free from palpitation and other attendant inconveniences.—[Advt.]

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.]

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.]

METROPOLITAN MASONIC MEETINGS

For the Week ending May 21, 1870.

MONDAY, MAY 16.

Lodge 1, Grand Masters', Freemasons' Hall.
 " 8, British, Freemasons' Hall.
 " 21, Emulation, Albion Tavern, Aldersgate-street.
 " 58, Felicity, London Tavern, Bishopsgate-street.
 " 185, Tranquility, Radley's, Blackfriars.
 " 720, Panmure, Balham Hotel, Balham.
 " 1201, Eclectic, Freemasons' Hall.
 Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.
 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 17.

Board of General Purposes, Freemasons' Hall, at 3.
 Lodge 73, Mount Lebanon, Bridge House Hotel, South-work.
 " 95, Eastern Star, Ship and Turtle, Leadenhall-st.
 " 165, Honour and Generosity, London Tavern, Bishopsgate-street.
 " 194, St Paul's, Terminus Hotel, Cannon-street.
 " 435, Salisbury, 71, Dean-street, Soho.
 " 704, Camden, York and Albany, Regent's-park.
 " 857, St. Mark's, Horns Tavern, Kennington.
 Chap. 19, Mount Sinai, Anderson's Hotel, Fleet-street.
 " 186, Industry, Freemasons' Hall.
 Metropolitan Chapter of Instruction, George Hotel, Aldermanbury, at 7; Comp. Brett, Preceptor.
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Cambervell, at 7.30.
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarlborough 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 18.

General Committee of Grand Lodge and Lodge of Benevolence, at 7.
 Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.
 " 619, Beadon, Greyhound, Dulwich.
 " 700, Nelson, Masonic Hall, Woolwich.
 " 969, Maybury, Freemasons' Hall.
 " 1159, Marquis of Dalhousie, Freemasons' Hall.
 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.
 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 Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. I. Terry, Preceptor.

THURSDAY, MAY 19.

House Committee Girls' School, at 4.
 Lodge 55, Constitutional, Terminus Hotel, Cannon-st.
 " 63, St. Mary's, Freemasons' Hall.
 " 169, Temperance, White Swan, Deptford.
 " 1278, Burdett Courts, Approach-road, Victoria-park.
 K.T. Encampment, Observance, 14, Bedford-row.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Easton-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 20.

Annual General Meeting of Royal Masonic Benevolent Institution, Freemasons' Hall, at 12.
 House Committee Boys' School.
 Lodge 6, Friendship, Willis's Rooms, St. James's.
 " 143, Middlesex, Albion Tavern, Aldersgate-street.
 " 197, Jerusalem, Freemasons' Hall.
 " 813, New Concord, Rosemary Branch Tavern, Hoxton.
 K.T. Encampment, Kemys Tynte, Masonic Hall, Woolwich.
 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, at 8; Comp. Cottebrune, 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, MAY 21.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
Advertisements.
GRAND LODGE
OF
MARK MASTER MASONS
OF
England and Wales and the Colonies and Dependencies of the British Crown.

Bro. Rev. G. R. PORTAL, M.A., M.W.G.M.M.M.
 Bro. Sir E. A. H. LECHMERE, Bart., R.W.D.G.M.M.M.

THE Summer Half-yearly COMMUNICATION
 of this Grand Lodge will be held at FREEMASONS' TAVERN, Great Queen-street, Lincoln's-inn-fields on TUESDAY, the 31st MAY inst., when and where all Grand Officers (past and present), W. Masters, Past Masters, Wardens, and Overseers of private Lodges are hereby summoned to attend, and at which, by permission, all regularly registered Mark Master Masons may be present.

The M.W. Bros. Lord Leigh, Lord Carnarvon, Lord Holmesdale, and W. W. Beach, Esq., have signified their intention of being present for the purpose of being invested with the jewel of Past Grand Master.

The ceremony of Advancement will be worked in a Lodge of Improvement, to meet at half-past Three o'clock, p.m.

Grand Lodge will be opened at Five o'clock p.m.

The Banquet will be provided at Seven o'clock. Tickets, Fifteen Shillings (inclusive of wine and dessert), if taken before the 28th instant; if after that date, Seventeen Shillings and Sixpence.

Brethren intending to be present are requested to send their names to the Grand Stewards, care of the Grand Secretary, as under.

By command,

FREDERICK HINCKES, Grand Secretary.

Office, 2, Red Lion Square, Holborn, London, W.C., 11th May, 1870.

THE TWENTY-SEVENTH

Anniversary Festival

OF THE

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WILL BE HELD AT THE

LONDON TAVERN,
BISHOPSGATE STREET,

On TUESDAY, May 24th, 1870.

Lieut.-Col. STEDALL,
TREASURER AND TRUSTEE, IN THE CHAIR.

Edmund Tonks, Esq.,
(Of Birmingham.)

VICE PRESIDENT, IN THE VICE CHAIR.

TICKETS, One Guinea each, to be had of the Secretary,
MR. HENRY HOOLE,
5, New Bridge street, E.C.

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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.

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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.

MASONS' HALL TAVERN,
MASONS' AVENUE, CITY,

THE above old-established Tavern is NOW OPEN, newly decorated, by Bro. CHARLES GOSDEN, late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark, and other Degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

"RADLEY'S,"

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BRO. JOHN HART begs to inform the Craft he has several open days in each month for MASONIC MEETINGS, and will be glad to submit his terms to Lodges about to move.
 N.B.—No charge for Lodge Rooms, except emergencies.

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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.

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.

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