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## Reviews.

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

(Concluded from page 241.)

We cannot better finish our review of this admirable work than by quoting Dr. Brentano's concluding remarks, with Mr. Furnivall's note annexed:—

"I shall be satisfied now if I have proved that the spread of disorder called forth at once in each single trade Gild-like organizations of those suffering by it, to maintain the old order, or to create a new one. I wish only further to point to the fact that the English, among whom the old Gilds probably originated, have in this new movement again preceded all other nations. As each new political era has begun in England—whether they were barons who wrung from King John the *Magna Charta Libertatum*, or the middle-classes who, in the seventeenth century, obtained here first the dominion in the State—so the era of the working-classes comes first to development on English soil. And as in the earlier Middle Ages from the days of Charlemagne the Frith-Gilds, and in the thirteenth and fourteenth centuries the Craft-Gilds, so now the Trade-Unions will be the great engines for obtaining the sway. Already since 1824 they have enjoyed a kind of recognition; and already they have fought contests quite as fierce as, if not fiercer than, those of the old craftsmen against the patricians. The history of their sufferings since the end of the eighteenth century, and of the privations endured for their independence, is a real record of heroism. It is only to be hoped that now, when they are free from all legal restrictions, they may use only—instead of the arms of violence, which belong to former times—the legal means which belong to our days, and which are thrown open to them by the franchise. May the English working-men, like the English barons and middle-classes in former times, be a bright example in the attainment of freedom to their brethren on the Continent!

"P.S. Attention may be called to the 'History of the Holy Trinity Guild at Sleaford [in Lincolnshire], with an account of its Miracle-Plays, Religious Mysteries,

and Shows, as practised in the Fifteenth Century,' &c., by the Rev. G. Oliver, D.D., Lincoln, 1837. 5s. The account of the Gild—a Social or Religious Gild—is provokingly meagre, and the amount of talk in the book very great; but it states, at p. 50, that an ancient MS. Compotus Book belonging to the Gild was then in the possession of Dr. Yerburgh, the Vicar; and that it ranges from A.D. 1477 to 1545, when the Gild was dissolved at the Reformation, though two later informal entries in 1585 and 1613 are made in it. I have sent inquiries after this book. Dr. Yerburgh's History of Sleaford may contain further information about this Gild. Dr. Oliver, at p. 52, note 20, states the income of the Sleaford Gild at £80, while that of the three principal Gilds at Boston was less, the Gild of Corpus Christi there being valued at £32, that of the Virgin at £24, and that of St. Peter and St. Paul at £10 3s.—F. J. F."

## 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 231.)

The Assassins continued for many years to exercise the power derived from the terror with which they were regarded by all men; but, at length, their great stronghold, Alamoot, was captured, and the leading chiefs put to the sword. During their horrible career the Assassins were several times brought in contact with the Knights Templar, of whom I shall have occasion to write when more at leisure, and it appears that the sect of Ismailites is even now in existence both in Syria and Persia. "But," to again quote "Secret Societies," "like that of the Anabaptists, it has lost its terrors, and the Ismailite doctrine is now merely one of the speculative heresies of Islam. The Syrian Ismailites dwell in eighteen villages around Massyat, and pay an annual sum of 16,500 piastres to the Governor of Hama, who nominates their sheik or emir. They are divided into two sects or parties, the So-weidane, so named from one of their former sheiks, and the Khisrewe, so called on account of their great reverence for Khiser, the guardian of the Well of Life. They are all externally rigid observers of the precepts of Islam, but they are said to believe in the divinity of Ali, in the uncreated light as the origin of all things, and in the sheik Rasheed ed-deen Sinan as the last representative of God upon earth.

"The Persian Ismailites dwell chiefly in Roodbar, but they are met all over the East, and even appear as traders on the banks of the Ganges. Their imam, whose pedigree they trace up to Ismail, the son of Jaaffer-es-Sadik, resides, under the protection of the Shah of Persia, at the village of Khekh, in the district of Koom. As, according to their doctrine, he is an incarnate ray of the Divinity, they hold him in the utmost veneration, and make pilgrimages from the most distant places to obtain his blessing.

"We have thus traced the origin, the growth, and the decline of this formidable society, only to be paralleled by that of the Jesuits in extent of power and unity of plan and purpose. Unlike this last, however, its object was purely evil, and its career was one of blood; it has therefore left no deeds to which its apologists might appeal in its defence. Its history, notwithstanding, will always form a curious and instructive chapter in that of the human race."

I reserve for future papers various notes which I have collected respecting the Templars, the Fehm-gerichte, the Rosicrucians, the Inquisitors, the Jesuits, Carbonari, and other mysterious associations down to the present day, and may explain that, as what I have written under this head was originally only intended for the "Rosi-

crucian," a quarterly magazine, I have found it impossible to spare time for a regular weekly contribution.

The second part of my remarks under the head of "Ancient and Modern Mysteries" will therefore take the shape of occasional notes to be supplied as the various demands on my time will best admit.

## NOTHING TO BE GAINED.

[From the "American Masonic Mirror" for May.]

A few modern writers upon Masonry are engaged in the profitless task of labouring to prove that Masonry, as an Order, dates back only to the year 1717. That its ancient traditions are mythical. That its hoary aspect is all assumed. That millions of Masons, including the most wise and learned men the earth has ever produced, have lived and died believing firmly in a hallucination, which these modern wisecracks seek to explore.

We do not intend to enter into an unprofitable controversy upon this subject; our traditions require no defence. If deceived, we are happy in our ignorance; and do not propose to change our views upon this subject upon the presentation of other conjectures advanced in controversy of the history of Masonry, which, according to their own admissions, has been held as correct by the wise and learned for one hundred and fifty years, at least.

But supposing these men should succeed in convincing themselves, and their readers, and that we have been for one hundred and fifty years the victims of deception, and that Masonry is not that ancient institution we have firmly believed it to be, but of comparatively modern date—what has been gained by this partially successful attempt to rob the institution of its hoary character and ancient traditions? Suppose it could be satisfactorily proven that the Order had its birth in the year 1717, and it came forth full fledged at that date—who or what could receive the least benefit from any such demonstration? Is it not rather akin to the insane attempts that have been made from time to time to bring the Great Light of Masonry, the Holy Bible, into disrepute by futile attempts to discredit its authenticity? Supposing that poor frail man should succeed, to the satisfaction of his puny judgment, in proving that the Bible was not what is claimed for it—that instead of its being the Word of God, it is only a modern book of man! What has the world gained? What has poor man gained thereby? What rather has he not lost—and what has not the world lost? Take away this Great Light, the only light that penetrates "beyond the veil," and what is there left for man? Take from man the hope of a future life, and this world would be a dreary existence indeed. What would the few fleeting years of disappointment, misery, suffering, and pain, mixed with a small portion of earthly happiness, doled out in sparing quantities, amount to? Take away all hope of the future life, and hope itself would be blotted out, and the world become a carnival of crime, and mankind one great, mad suicide. The Bible is the world's sheet anchor. On it the world's hopes are based. It is a book containing the best and most holy precepts. It teaches of the life to come. It is the only source of food for a craving soul. It is a book of the most perfect laws, the most sublime poetry, and most ancient history. It meets the wants of our spiritual natures, and to it let us cling, as the best we have in this world; the only compass on the sea of life; our only chart of the haven to which we are all hastening; our moral and Masonic trestle board. Yes, better cling to it though we know it to be of human origin! Why will man insanely attempt to put out this great Light, in whose wake follow civilisation, refinement, education, morality, and our bright hopes of a better life, when nothing is to be gained thereby, but everything to be lost?

There is a class of men whose unsatisfied natures are never at ease; who deem it their province to be for ever pulling down instead of

building up. They never assist in the erection of a moral superstructure, but, instead, are ever digging about the foundation, of those already erected, hunting for flaws in corner-stone or base. Restless spirits, ever depreciating the good and showing up the worst side of the bad. Morbid minds, that feed upon failings of humanity, always scenting out the wrong instead of the right. Negative minds, ever hunting for evidence to disprove rather than prove a moral proposition. Unsafe minds, that would cut the world adrift upon the sea of experiment, without compass or rudder, and no means of returning to the safe harbour.

There are many things in this life that mankind must take for granted. To prove or disprove many propositions generally accepted as truths, is beyond finite powers, as it is beyond the powers of the human mind to comprehend space. So, in the lack of all demonstration we have but one resort; and that is to faith. When the mind fails to grasp or fathom, faith steps in to our assistance, and bridges the chasm.

And now, closing this article, we come back to our first propositions, the fallacy of attempting to discredit the ancient traditions of Masonry. Whatever has yet been written, and whatever may yet be written, discrediting the history of our ancient Order, can never disturb our traditions, allegorical though they be, like most of the traditions of the East, evidence itself of authenticity, which takes us back to the first Temple. Worse than useless, then, are all such attempts to pull down or destroy the harmony and beauty of a system that has defied the lapse of time, and come down to us unimpaired along the ages.

### MASONRY IN BUENOS AYRES.

BY FINLAY M. KING.

Recent difficulties in the jurisdiction of Peru, as well as those with which our brethren of Buenos Ayres have had to contend, lead me to remark that the Fraternity of the United States should be very charitable in the opinions they may form of Masonry in those distant climes. Masonic fidelity has often imperilled the lives of our brethren in both the countries referred to. It is the subject of rejoicing that a change is taking place. The highest ranks of society, and very many of the Government officers in Peru, Brazil, Buenos Ayres, and even in Uruguay, are contributing to the fraternal band and joining their names and efforts to its progress and prosperity.

It was not long since that I fell in company with an enterprising merchant from Buenos Ayres, who had long been a member of our Fraternity, and he gave me many interesting facts in connection with Masonry in that region. It appears there are 13 different lodges in the jurisdiction of Buenos Ayres, having in all about 3000 members. They are under the supreme control of the Grand Orient of Uruguay, practising the Scottish Rite.

A few years since, the Roman Catholic Bishop of that country fulminated a bull against all Masons within his bishopric, and he went the length of declaring the marriage contract dissolved, and absolving the wife *a vinculo matrimonii*, in all cases where the husband refused to renounce Masonry. Some parties, as high in temporal authority as the Bishop was in spiritual, appealed from his decree to his Holiness Pius IX. at Rome. After waiting a long time for a reply or decision upon the appeal, and receiving none, an inquiry was instituted as to the cause of the delay, when it was found, to the great satisfaction of the Roman Catholics of the La Plata who were unwilling to bow to the behests of the Bishop, that during a sojourn at Montevideo, in 1816, the venerable prelate at Rome, then a young man, received the degrees and took upon himself the obligations of Masonry! The successor of St. Peter could, by no means, violate the vows he had thus taken in his early years. The result was that the bull of the Buenos Ayrean bishop fell harmless to the ground, and the Grand Orient of Uruguay is in as successful operation as ever. Masonry has taken a new start in the Argentine Confederacy, and its republican tendencies have not only relaxed the grasp and tyranny of the priesthood, but have exercised a powerful influence in ameliorating the condition and elevating the standard of society. Such is ever the influence of Masonry when allowed to work out its own mission unfettered by the chains of political and ecclesiastical despotism.

Port Byron, N.Y., July, 1860.

The above communication, contributed to the *Masonic Mirror and Keystone* was published in the

issue of July 4, 1860, pp. 322 and 323, and also in the *World's Masonic Register*, 1860, p. 528. The distinguished brother who wrote the above has since passed away to the higher life, progressing onwards in the fulfilment of his mission throughout an endless eternity. He made his mark in Masonry before his departure. His Masonic attainments were of the highest order. As a Masonic writer he will not be surpassed in this generation. He attained the highest position in the Grand Lodge of New York and discharged the duties of the Orient with signal ability. His reports on correspondence were not only polished compositions but manifested a research and industry rarely equalled. We owe it to our departed brother to say what is written. He was a free contributor to our columns many years, and we never found him to err in any statements he made.

Phila., April 7, 1870.

LEON HYNEMAN.

### PLEAD BEFORE THY FATHER'S THRONE

(A MASON'S THOUGHTS ON PRAYER.)

In the hour when Hope's high mission  
Points thy soul to realms of joy—  
In the hour when shades of sorrow  
Scenes of happiness alloy,  
When by earthly friends forsaken  
Desolate thou seem'st alone,  
Sinking 'neath thy tribulation—  
Plead before thy Father's throne.

Plead in meek yet sweet reliance  
On His all-enduring love,  
And for others too be wafted  
Prayers unto His home above.  
Plead for those who need forgiving,  
That they may their guilt atone;  
And for sorrow's suffering children  
Plead before thy Father's throne.

Oh! be thankful God permits you  
To commune with Him in prayer—  
Blessed solace, kindly given,  
Soothing every mourner's care.  
All our griefs and tribulations,  
All our trials, to Him are known;  
In each hour of joy or sorrow  
Plead before thy Father's throne.

A. C. SWAIN.

THE ACACIA LODGE, No. 1314, to meet at the Bell Hotel, Bromley, Kent, will be consecrated on Wednesday next, the 15th inst., by W. Br. R. Wentworth Little, P.M. and P.Z. 975, Prov. Grand Sec. for Middlesex, by authority of the R.W. Brother Viscount Holmesdale, M.P., Prov. Grand Master for Kent, who, with his esteemed Deputy, Br. V.W. W. F. Dobson, has signified his intention to be present. Brother Alfred Avery, P.M. 619, is the W.M.-designate.

A CUP OF COFFEE.—Such is the heading of a paragraph we read lately in the columns of the illustrated *Graphic*. Our limited space, unfortunately, will not allow us to give it *in extenso*, but we think it due to our numerous readers to let them have the benefit of its shortened contents. It speaks of the wide difference that exists in the preparation of coffee in this country and France, and great praise is accorded to a new concern—viz., the French Coffee Company, at London Bridge Railway Terminus for their splendid produce. If we are to believe the text of the paragraph, we have at last the facility and means of procuring coffee in this country which leaves absolutely nothing to wish for. In strength and aroma it stands equal to the best produced in France, and in price it is even lower, being 1s. 8d. per lb. Amateurs of good coffee will thank us for this information.

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.]

### LAYING of the FOUNDATION STONES of ST. PAUL'S and ST. MARK'S at LEICESTER.

Wednesday, the 18th ult. was a day long to be remembered in Leicester. The death of Earl Howe cast a shadow upon the proceedings, but the wide-spread sorrow for the loss which the county has sustained was in no way inconsistent with the performance of the religious ceremonies which accompanied the laying of the foundation-stones of the two new churches.

The brethren assembled at the Freemasons' Hall, Halford-street, where the Provincial Grand Lodge, which was numerously attended, was opened at a quarter to ten o'clock. After the usual duties in lodge had been performed, the brethren, in due Masonic costume, dressed in black, with white ties and gloves, and wearing the jewels of office and emblems or rosettes on the aprons, covered with crape, in memory of their lamented deceased brother, Earl Howe, proceeded in the following order along Horsefair-street, Friar-lane, and Castle-street, where they joined the procession of the Right Reverend Brother the Lord Bishop of the Diocese, who, along with the clergy in surplices and the children of Alderman Newton's school, moved along the Bow Bridge-street and King Richard's-road to the site of St. Paul's Church, where they arrived about eleven o'clock. The Freemasons observed the following order of procession:—

Tyler with a drawn sword.  
Visiting Brethren, two and two, according to the seniority of their lodges, the Officers wearing their collars and jewels.  
The brethren of the Vale of Catmos Lodge, No. 1265, Oakham, not in office, two and two.  
The Officers, according to their rank, wearing the collars and jewels of their respective offices, and the deacons carrying their pillars.  
The lodge banner.  
The Worshipful Master Bro. George Brown, P.P.G.J.W. The Rough Ashlar (borne by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of the Rutland Lodge, No. 1130, Melton Mowbray, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. Henry Douglas, P.G.J.D. The Perfect Ashlar (borne by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of the Howe and Charnwood Lodge, No. 1007, Loughborough, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. John Wilson, P.G.D. of C. The Key Stone (carried by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. Edward F. Mammatt, P.G.J.W. The Doric Column (carried by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of the John of Gaunt Lodge, No. 523, Leicester, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. Geo. Toller, Jun., P.G. Secretary. The Ionic Column (carried by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of St. John Lodge, No. 279, Leicester, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. W. E. S. Stanley P.P.G.J.D. The Corinthian Column (carried by the son of a Master Mason).  
The Brethren, Officers, and Past Masters of the Knights of Malta Lodge, No. 59, Hinckley, in the same order.  
The lodge banner.  
The Worshipful Master, Bro. the Rev. W. Langley, M.A., P.P.G.S.W. The Provincial Grand Lodge.  
(The Past Grand Officers immediately preceding the Actual Officers, according to their respective rank, viz.:)  
The Assistant Grand Pursuivant, Bro. Markham, with a Sword.  
The Provincial Grand Pursuivant, Bro. J. H. Garner, bearing the banner of the late Sir F. G. Fowke, Bart., Past Prov. G. Master.  
Visiting brethren, being Grand Officers of other Provinces.  
Provincial Grand Organist, Bro. E. J. Crow.  
Provincial Assistant Grand Director of Ceremonies, Bro. T. H. Buzzard.  
Provincial Grand Director of Ceremonies, Bro. J. Wilson.  
Provincial Grand Superintendent of Works, Bro. Jas. Stannard.  
Provincial Grand Secretary, Bro. Geo. Toller, jun., bearing the Book of Constitutions.  
Provincial Grand Registrar, Bro. Fred. Fern Newcombe, P.P.G.S.W.  
Provincial Grand Treasurer, Bro. W. Beaumont Smith, P.P.G.J.W.

The Cornucopia  
(with ears of corn, borne by the son of a Master Mason).  
The Ewer of Oil, and the Chalice of Wine  
(carried by two sons of Master Masons).  
The Salver of Salt  
(borne by the son of a Master Mason).  
The Volume of the Sacred Law on a Cushion  
(carried by the son of a Master Mason).  
The Provincial Grand Chaplain,  
Bro. the Rev. John Spittal, M.A., P.P.G.S.W.  
P. G. Steward. P. G. Steward.  
The Provincial Grand Junior Warden, Bro. Edward F.  
Mammatt, with the Plumb Rule.  
The Provincial Grand Senior Warden, Bro. Leonard A.  
Clarke, with the Level.  
The Acting Deputy Provincial Grand Master, Bro. F.  
Goodyer, P.P.G.S.W., with the Square.  
Visiting brethren of distinction.  
W. Bro. Inns, D.P.G.M., Northamptonshire and Hunts.  
The Architect, bearing the Mallet.  
The Provincial Grand Sword Bearer,  
Bro. Captain Dobell.  
The Right Worshipful Provincial Grand Master,  
Bro. William Kelly.  
The Provincial Grand Standard Bearer,  
Brother Captain Bailey, bearing the  
Banner of the late Provincial Grand Master,  
Bro. the Right Hon. Earl Howe, G.C.H.  
P.G. Steward. P.G. Steward.  
Two Provincial Grand Stewards.  
Provincial Grand Tyler, with a sword.

The following was the order of the procession  
from St. Mary's schools:—

Police.  
Alderman Newton's Boys.  
General Clergy.  
Clergy of St. Mary's.  
The Right Rev. the Lord Bishop of Peterborough, with  
the Ven. the Archdeacon, and the very Rev. the  
Dean of Chester.  
Sir F. T. Fowke, Bart., W. Perry Herrick, Esq., and  
the Committee and Members of the Church Extension  
Association, and their friends.  
Police.

The Grand Master and officers of the Ma-  
sonic Fraternity and the Committee and friends of  
the Church Extension Association then took up  
their positions, and on the procession arriving at  
the entrance to the enclosure, the clergy and bre-  
thren took the left gallery, the Lord Bishop, and  
those more immediately concerned in the ceremony,  
taking their proper positions near the stone. Among  
those who took part in the laying of the stone were  
Sir F. T. Fowke, Bart., upon whom devolved the  
office of laying the stone; the Provincial Grand  
Master (Bro. W. Kelly), preceded by Bro. Captain  
Bailey, Standard Bearer, bearing the banner of the  
late Provincial Grand Master, Bro. the Right Hon.  
Earl Howe, G.C.H.; and the Provincial Grand  
Officers and Master Masons' sons, bearing the  
elements of consecration.

At the conclusion of the ceremony, Sir F. T.  
Fowke addressed the assemblage, and the Lord  
Bishop then delivered the following address:—  
It is my charge, my friends and brethren, to say a  
few words on the conclusion of these proceedings—  
a few words of welcome and congratulation. But a  
few days ago this task would have been very easy  
and a very simple one, for my words would have  
been words only of welcome and congratulation.  
I should have had only to congratulate you on a  
good and great work happily begun, and upon the  
good prospect that we have of its equally happy  
conclusion. That would have been all that I  
should have had to say or speak to you about.  
But you know that to-day my task is not so simple,  
my words must not be words merely of congratulation  
nor yet of hope. You have been already  
reminded how in the midst of cheerfulness and joy  
of this season there are at present thoughts not only  
of hope, and glad some hope for the future, but of  
saddening memory for the past. The Church to-day  
counts her gains as she sees the beginning of a new  
house of prayer commenced in Leicester, and sees  
gathering here a rejoicing and congratulating multi-  
tude, many of whom, we trust, are yet to be wor-  
shippers in the place that is about to arise where  
we are now standing. But the Church to-day has  
to count her losses. She has to remember she has  
sustained the loss of one of the most true-hearted  
and devoted of her sons in this diocese. And our  
thoughts, and the thoughts of many here to-day,  
travel away from the scene of this rejoicing pro-  
cession to the thought of another procession, where  
in the quiet country churchyard, where, not with music  
and with mirth, and songs of gladness, but silently,  
sadly, and solemnly, a band of mourners follow a  
good man to his rest, and make great lamentation  
over him. How shall I join together these two  
thoughts that are in our minds, and give a united  
expression to them—the thought of what you have  
lost, and the thought of what you hoped to have  
gained to-day? The business of to-day suggests to  
us one thought that may join both together. What  
is it we are doing to-day? Beginning an edifice.  
And what will they be doing who shall bear that  
honoured individual to his last resting-place on  
earth? They will be crowning an edifice. The

last finishing stone to the life of a good man is  
placed when he enters into the rest prepared for  
those who love and serve their Master as he did.  
Stone after stone, according to the skilful plan of  
the architect, will rise upon the foundation we have  
placed here, until at last the edifice, in its com-  
pleted beauty and finished excellence, shall testify to  
the skill of the master builder, whose plan shall be  
revealed in all its beauty. Stone after stone, as  
good deed after deed, as faithful and loving  
service after service, as prayer after prayer, as deed  
of self-denial after deed of self-denial, was added  
to the foundation stone that none can lay only save  
even Christ himself, slowly rose the edifice of the  
good and holy life; and the building in its com-  
pleteness, as yet to be seen, a finished work of the  
Lord. Such is the life of the Christian, planned as  
an edifice—every stone fitting into its appointed  
place, made to be an eternal habitation for the Lord.  
As, then, we lay this day this foundation stone here,  
the beginning of a work for God, let us take home  
with us this other lesson which that loving and  
pious soul, if he had lived to see this day, would  
have desired we should of all things bear away  
from such a scene as this. Remember that your  
life is to be a building consecrated for the service of  
the Lord, and see that you lay it deep upon the  
true foundation stone. See that stone after stone  
of brave effort, of self-denying deed, of loving hope,  
of kindly brotherhood, of faithful, true service of  
God and man, be added to the foundation. See  
that no sin, no carelessness, no infirmity of yours  
mar the beauty of the original design; but that by  
God's grace it may be appointed for each of us  
that, at the last, they may in very deed be recog-  
nised by all men who cherish their memory as  
accomplished and finished buildings, temples of the  
Lord, to be indwelt by His spirit for ever and ever.  
So may it be. So will it be if we but believe in His  
might and the presence of Him whose presence we  
have invoked this day. So may it be for those who  
are to be gathered as a congregation in this house  
of prayer. So may every wise master builder, by  
the wisdom that cometh from above, build upon  
the true foundation, and upon that only, not hay,  
wood, stubble, but precious stones tried and tested,  
that may bear whatever deeds may be founded upon  
them, so that he with them, his workmanship, may  
rejoice in the name of the Lord. So may it be for  
Christ's sake, Amen.

A psalm, "How pleasant is Thy dwelling-place,"  
was sung, after which his Lordship pronounced the  
Benediction, and the ceremony was completed.

Among those on the present occasion were the  
Ven. Archdeacon Fearon, Rev. Canon Fry, Revs.  
J. N. Bennie, G. E. Bruxner, H. J. Hoskyns, J.  
Davies, D. J. Vaughan, T. H. Jones, J. R. Red-  
head, E. H. Bullivant, A. Hill, S. G. Bellairs, J. W.  
Fletcher, M. Osborn, C. F. Thornehill, J. B. Dixon,  
J. Denton, J. Spittal, W. T. Fry, Sutton, Packe,  
J. Halford, Tower, Colyer, Berry, Scott, Moore,  
Gallwey, Pertwee, Waddell, Freer, Waller, Bunting,  
Wood, Sankey, Homer, Pilling, Tyers, Packer,  
Barber, Woodcock, Mason, Loyley, Osborne, Has-  
sell, Pownall, Fairbrother, Addison, &c.; Bros.  
Sir Henry St. John Halford, Bart., A. Pell, Esq.,  
M.P., and Major Knight; Lieutenant Whitby,  
Messrs. J. Y. Crofts, L. Turner, A. Ellis, J. T. Pil-  
grim, W. Richards, H. S. Jones, G. C. Bellairs, W.  
W. Stretton, S. Harris, W. Hunt, H. C. Woodcock,  
Lee, T. North, C. H. Hambley, T. Wilson, J. Buz-  
zard, &c., &c.

An elegant lunch was kindly provided by Mr. C.  
Stretton, in a tent on his grounds, for his brother  
Freemasons and others engaged in the ceremony,  
of which a large number of those present availed  
themselves, and, on the motion of F. Goodyer, Esq.,  
passed a cordial vote of thanks to Mr. Stretton for  
his hospitality. Luncheon was also provided by  
Mr. Luke Turner, W. Stretton, Esq., Joseph  
Harris, Esq., and other gentlemen in the neighbour-  
hood.

The procession proceeded to St. Margaret's  
Church, where a similar service to that of St. Paul's  
was gone through.

The procession, in returning, moved along Bel-  
grave-gate to the Haymarket, the Freemasons,  
quitting it at the clock-tower, returned to their hall,  
where the Provincial Grand Lodge was resumed.  
Bro. Kelly, P.G.M., after some remarks on the gra-  
tifying and highly successful proceedings of the day,  
gave a brief sketch of the Masonic career of the  
late beloved Provincial Grand Master, Earl Howe,  
whose loss is so universally deplored; and after a  
warm eulogium of his many virtues and allusions to  
the unvarying kindness and courtesy which he  
(Bro. Kelly) had ever received from him during his  
fourteen years of service as his Lordship's Deputy in  
the rule of the Province, moved the following reso-  
lution, which was seconded by the Acting D.P.G.M.  
(Bro. Goodyer, P.P.G.S.W.) and carried unani-  
mously, and copies were ordered to be transmitted  
to the Countess Howe and to Viscount Curzon (p. 1).  
Earl Howe:—

"That the members of this Provincial Grand Lodge

have received with the deepest feelings of unfeigned sor-  
row and regret the melancholy intelligence of the decease,  
full of years and honours, of their late beloved and revered  
Provincial Grand Master, the Right. Hon. the Earl Howe,  
G.C.H., &c., &c., &c.

"Initiated into Freemasonry at an early age, the de-  
ceased R.W. Brother, during nearly half a century, had  
closely identified himself with the fraternity in his native  
county, whilst for the past fourteen years, up to his resig-  
nation of office in December last, he had presided  
over the Province as its Grand Master, ever displaying  
the greatest interest in the prosperity, and zealously pro-  
moting the extension, of the Order.

"The removal by the hand of death of a nobleman so  
long connected with the Craft in Leicestershire, and  
holding so eminent a position in the order, must, under  
any circumstances, create a deep emotion in the breasts  
of those over whom he ruled; but his lordship was  
endeared to them by other and far stronger ties than those  
resulting from his exalted position and official duties, dis-  
charged with kindness and courtesy. With these were  
combined such truly noble qualities of heart and disposi-  
tion as endeared him throughout his long career, not only  
to his Masonic brethren, but to all classes of persons with  
whom he came in contact, and created towards him the  
warmest feelings of personal regard and reverence.

"Of the many virtues which adorned his character,  
none shone forth with greater brilliancy than that truly  
Masonic tie—charity; whilst his chief aim seemed to be  
that of doing good, of alleviating the sorrows and of in-  
creasing the happiness of all by whom he was surrounded.  
So that it might be truly said of him, that 'when the  
ear heard him then it blessed him, the blessing of him  
that was ready to perish came upon him, and he caused  
the widow's heart to sing for joy.'

"Whilst recording upon their minutes their sense of  
the irreparable loss which they and the fraternity at large  
have thus sustained by the decease of their late beloved  
Chief, whose honoured memory they will long cherish,  
the members of this Provincial Grand Lodge beg respect-  
fully to offer to the Countess Howe, to the Visct. Curzon  
(his lordship's successor), and the other members of the  
family, their heartfelt condolence and sympathy in their  
bereavement, and to add their earnest prayer that the  
Great Architect of the Universe will bless and protect them."

It was then directed by the Provincial Grand  
Master that, as a mark of respect to the memory of  
their late Chief, the brethren of the Province wear  
Masonic mourning for a period of six months.

The Provincial Grand Lodge, which had been  
attended by upwards of 100 brethren, including the  
D.G.P.M. and the P.G.J.W. of North and Hunts.  
(Sir Henry St. J. Halford, Bart., Albert Pell, Esq.,  
M.P., and a large number of clerical brethren, was  
then closed in due form and with solemn prayer.

#### FREEMASONRY IN THE ISLE OF MAN.

In reporting the following we are glad to find that  
Masonry, both Craft and Arch, is in such a flourishing  
and prosperous condition. It is not much over four years  
since the first lodge under the English Constitution was  
opened on the island, there being at that time only one  
small lodge in Castletown under the Irish Constitution,  
and at the present time there are two flourishing lodges in  
Douglas and one in Ramsey, the Athole Lodge, 1004, as  
also the Tynwald Lodge, 1242, applied for and had  
granted to them a warrant for a Royal Arch Chapter to  
be attached to their respective lodges, and on Monday,  
the 23rd ultimo, at the Douglas Hotel, Douglas, the  
Athole Chapter, 1004, was consecrated by Comp. W. T.  
May, P.Z., as M.E.Z.; Comp. James Hamer, P.Z., as  
H.; and Comp. C. Ludham, P.Z., as J.; who were  
specially invited from Liverpool for the purpose. After  
the consecration, which was conducted by Comp. J. Hamer  
in his usual effective manner, they proceeded to instal into  
their respective offices Comp. G. M. Lofthouse as M.E.Z.,  
Comp. H. P. Mayle as H., and Comp. R. Taton as J.,  
who were duly saluted as such by the companions present.  
After these proceedings no less than eight candidates were  
proposed for exaltation at the next meeting of the chapter.  
The business being over the companions dined together,  
the caterer being Comp. H. P. Mayle, the landlord of the  
hotel. The usual loyal and Masonic toasts were given, and  
special votes of thanks to the deputation and to the Chapter  
of Harmony (220 Garston), for their valuable assistance  
in obtaining the warrant for the chapter and sending three  
Past Principals to consecrate and instal. The companions  
adjourned at an early hour well satisfied with the day's  
proceedings.

On the following evening (Tuesday, the 24th), a special  
emergency meeting was held of the Athole Lodge, 1004,  
under the presidency of Bros. R. Taton as W.M.; S.  
Webb, S.W.; and W. Harris, J.W.; for the purpose of  
initiating Mr. J. J. Quinn and Mr. W. Cole, which cere-  
mony was respectively performed by the W.M. and Bro.  
G. M. Lofthouse, P.M., after which, at the request of the  
W.M., Bro. James Hamer, P.M. assisted by Bros. W. T.  
May, P.M., C. Ludham, P.M., and the officers of the  
Lodge, went through the whole of the seven sections of  
the first degree, to the great gratification of all  
present. The Lodge was then closed and the brethren  
adjourned to supper, separating in peace and harmony at  
an early hour.

On the next evening (Wednesday, the 25th) the regular  
meeting of the Tynwald Lodge, 1242, was held at their  
rooms in Athol-street, under the presidency of Bro.  
Harwood, W.M., who held the rank of J. at each of the  
previous meetings. The public subscription for the raising  
of the Athole Chapter, 1004, which ceremony was  
performed (at the request of the W.M.) by Mr. Lofthouse,  
P.M. 1004, in a most marked and admirable manner.



The lodge was then closed to the second degree, when Bro. James Hamer (who, with the remainder of the deputation from Liverpool, was present), delivered the beautiful lecture of that degree in a very excellent manner. The lodge was then closed to the first degree and then finally in brotherly love, peace, and harmony.

### PROVINCIAL GRAND LODGE OF BERKS AND BUCKS.

The annual Provincial Grand Lodge of this Province was held on Friday, last week, under the presidency of the R.W.P.G.M., Sir Daniel Gooch, Bart., E.P., in the Assembly Rooms, Friar-street. The Provincial Grand Lodge was opened in due form, and in addition to the usual business transacted on these occasions, the newly-framed Bye-laws were submitted, and after several alterations had been made, were adopted. The Provincial Grand Officers were appointed and invested as follows:—

Bro. H. D. Almaime (945) ...	Senior G. Warden
" J. Medley (840) ...	Junior G. Warden.
" Rev. D. Fidler (591) ...	Chaplain.
" Rev. T. Barton (574) ...	Assistant Chaplain.
" Caleb Holden (771) ...	Treasurer.
" H. H. Hodges (795) ...	Registrar.
" W. Biggs (1101) ...	Secretary.
" J. Weightman (1101) ...	Senior G. Deacon.
" Hounslow (414) ...	Junior G. Deacon.
" A. L. Taylor (591) ...	Supt. of Works.
" J. Strange (209) ...	Grand Dir. Cer.
" Dr. Holmes (771) ...	Asst. Dir. Cer.
" Cross ...	Grand S. Bearer.
" Mortimer (948) ...	Grand Organist.
" G. Bowyer (574) ...	Pursuivant.

Charity Jewels were presented to Bros. E. J. Trendell, R. Belcher, and W. Biggs, those brethren having served as Stewards at the festivals of the noble charities connected with the mystic Order.

The lodge business was followed by a banquet at the Town Hall. The balcony was occupied by ladies, who apparently listened with great interest to the speeches delivered after dessert had been introduced. The chair was occupied by the Provincial Grand Master (Sir D. Gooch, Bart.), and the company included:—Bros. W. B. Beach, M.P., P.G.M., Hampshire; the Rev. Sir John Hayes, D.P.G.M. Berks and Bucks; Spiers, D.P.G.M. Oxfordshire; Hervey, Grand Secretary of the Order; the Rev. R. G. Simpson, P.G. Chaplain; D. Fidler and H. Barton, Chaplains; Samuel Wittey, D.P.G.M. Wiltshire; Captain Wyndham, Salisbury; Binckes, London; W. Biggs, P.G. Sec.; and Bros. A. Sellar, R. Hurley, G. Botly, W. H. Cave, G. Boyer, C. Holden, W. W. King, R. Kavenor, Herbert, A. Judd, R. Johnston, W. H. Webster, Dowson, Hayes, Morland, J. Blandy-Jenkins, Weightman, Hodges, Kinnersley, H. D'Almaime, J. Trendell, J. W. Hounslow, J. S. Blowers, R. Bradley, Dorchester, W. Moxhay, J. Chesterton, J. T. Stranson, Ferguson, W. H. Strickland, Marriot, Gedge, Distin, Leaver, Whiteway, W. W. Ridley, J. Chandler, G. J. Cosburn, &c.

The musical arrangements were under the direction of Bro. Marriot. Prov. Grand Organist, assisted by Bros. Strickland, P.P.G.O., Gedge, and Distin, and it is needless to state that the performances of such accomplished vocalists afforded the company much pleasure.

The general arrangements for this annual festival devolved upon the Provincial Grand Secretary, (Bro. Biggs), by whom they were most efficiently carried out.

The toasts proposed and honoured, included the following:—"The Right Hon. the Earl De Grey and Ripon, the M.W.G.M., His Royal Highness the Prince of Wales, and the Right Hon. the Earl of Zetland, P.G. Masters of the Grand Lodge of England;" "The Right Hon. the Earl of Carnarvon, D.G.M., and the Grand Officers of Grand Lodge of England, Past and Present," acknowledged by Bro. Hervey, the Grand Sec. of England; "The R.W. the P.G.M. of the Province, Sir D. Gooch, Bart., M.P.," proposed by the Rev. Sir J. Hayes; and Sir Daniel ably responded. The remarks Sir Daniel made as to the manner in which he hoped to rule the province: was warmly received. The observations applied chiefly to the appointment of Provincial Grand Officers; "The V.W. the Rev. Sir J. W. Hayes, Bart., D.G.M., and Grand Officers of the Province, Past and Present," for whom Sir John returned thanks; "The Right Hon. the Lord Methuen, P.G.M.," Bros. Wittey, D.G.M. of Wiltshire; Spiers, of Oxford; Wittey and Spiers severally replied. Bro. the Rev. R. J. Simpson, (late Vicar of Slough) eloquently gave as the next toast "The Masonic Charities," which he truthfully termed the soul of Freemasonry, and mentioned that at the festival of the Boys' School last year, the large sum of £12,000 was handed in by the Stewards in behalf of that excellent charity. The rev. gentlemen coupled with the toast the names of Bros. Binckes and Biggs, each of whom responded; "The Visitors," for whom Bro. Capt. Wyndham responded; "The P.G. Treasurer and Secretary," acknowledged by Bros. Holden and Biggs; "The W.M., Officers and Brethren of the Berkshire Lodge of Hope, (Newbury), and other lodges in the Province," acknowledged by Bro. W. H. Cave, W.M., P.G. Registrar; "The P.G. Stewards," and "The Tyler's Toast."

"I have been afflicted nine years with rheumatism and gripping pains all over my body, so as to be unable to work, and had been confined to my bed for several weeks, when I heard of your Pain Killer, and got a bottle. I began using it at once, and within twelve hours was free from pain, and was able to walk.—GEORGE HEWSON Warrington, Aug. 15, 1867.—To Perry Davis & Son, London, W.C.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Star Lodge, No. 1275.*—The election meeting of this flourishing lodge was held at the Marquis of Granby Tavern, New Cross-road, on Friday, June 3rd. Bro. J. Smith, P.G.P., W.M., presided, and opened the lodge at four o'clock p.m. The minutes of the previous meeting were read and unanimously confirmed. Ballots, taken separately, were unanimously in favour of Messrs. Clare and Guest; also for Bros. E. Harper and W. B. Tustin as joining members. The work done at this meeting was initiating Mr. Clare, passing Bro. Beckett, and raising Bro. A. Stevens, and it was all rendered in a superior, excellent, and impressive manner. Bro. F. Walters, P.M. and Sec., proposed, and it was carried unanimously, that, instead of a P.M.'s jewel, a ten-guinea testimonial of any article (the choice to be left to the W.M.), be presented to the W.M. Bro. J. Smith, P.G.P., for his efficient services as the first W.M. of the lodge. The elections were unanimously in favour of Bro. W. Ough, P.G.P., S.W., as W.M.; J. Smith, P.G.P., W.M., as Treas.; J. Gilbert as Tyler (re-elected). The lodge was closed. Present besides those named: C. J. Hogg, P.G.S., P.M.; J.W.; H. Keeble, S.D.; T. Hobson as J.D.; H. Crabtree, T.G.; T. R. Darke, T. Whiteman, and others. Visitors: Bros. H. Potter, P.M. 11; J. Smith, W.M. 157; J. W. T. Barrett, S.W. 871, and others. Banquet followed.

##### MIDDLESEX.

*Acacia Lodge, No. 1309.*—On Saturday, June 4th, at the Sebright Arms Tavern, Alston-road, West Barnet, an emergency meeting of this lodge was held. Punctually at 3.0 p.m. the W.M., Bro. F. Walters, opened the lodge. The ballots (taken separately) were unanimous in favour of all the candidates for initiation. Mr. Gustav Packy was introduced and initiated. Then Mr. Stephen Corson was initiated. The ceremony was admirably rendered and most impressively given. The W.M. was complimented by all present for his excellent working. There were present: Bros. G. J. Loe, S.W.; R. Sinclair, as J.W.; Sillifant, P.M., Treas.; G. Cattel, P.M., Sec.; — Richardson, S.D.; H. Kirby as J.D.; — Hall, J.G.; T. R. Tustin, D.C., and others. Some visitors were also present. The lodge was closed. Refreshment followed labour.

##### PROVINCIAL

*HINCKLEY.—Knights of Malta Lodge, No. 50.*—The usual monthly meeting of this ancient lodge was held at the Town Hall, Hinckley, on Wednesday, the 25th ult., the W.M., Bro. Rev. W. Langley in the chair, when there was a large attendance, including many brethren from the Abbey Lodge, Nuneaton. Mr. H. Atkins, one of the principal manufacturers in the town, was ballotted for and initiated by Bro. Langley and the officers of the lodge. The P.G.M. was elected an Honorary Member by the lodge, the Rev. P. Phelps, at present in charge of the parish church was proposed as a candidate for initiation at the next next meeting, and a brother of the Abbey Lodge as a joining member. There seems to be every reason to expect that this, the Mother Lodge of the Province may regain its old position, as one of the largest and best worked lodges in it. The lodge was closed at 9 o'clock, and the brethren adjourned to refreshment at the George Hotel, and spent a few hours in social harmony.

*DARLINGTON.—Restoration Lodge, No. 111.*—The regular meeting of this lodge was held at the Masonic Hall, Northgate, on Thursday evening, the 26th ult., and in consequence of the W.M. being away from home, the chair of K.S. was occupied by Bro. Joseph Morrell, I.P.M., during the earlier part of the evening, and afterwards by Bro. W. Lear, P.M., Bro. Jackson acting as S.W. The minutes of the last regular lodge and of a Lodge of Emergency having been read and confirmed, Bros. S. Adamson and Wm. Smith were examined, and proving proficient, were entrusted and retired. The lodge was then opened in the second degree, and Bros. Adamson and Smith were passed to the degree of F.C., the charge being delivered by Bro. B. Boulton. The report the New Lodge Committee was then presented and read by Bro. Laidlaw, the Sec., and on being put to the lodge, was adopted. The Acting Senior Warden, Bro. C. Jackson, then gave notice that at the next regular lodge he would move, that the building now used as a Baptist Chapel in Archer-street, be purchased, and converted into a Masonic Hall, as recommended in the report of the New Lodge Committee. Bro. B. Boulton having suggested that new F.C. aprons be provided, the matter was referred to the standing committee, and the lodge having been impressively closed by Bro. Lear, P.M., the brethren adjourned to refreshment.

*LIVERPOOL.—Mariner's Lodge, No. 249.*—This old established and flourishing lodge which received its charter in 1783, held its regular monthly meeting at the Masonic Temple, Hope-street, on Thursday, the 2nd inst., under the efficient guidance of Bro. William Penning, W.M. Bro. Dr. Joseph Kellet Smith, P.M., occupying the S.W. chair, and Bro. William Crane, P.M., that of J.W., owing to the unavoidable absence of the regular officers of the lodge. There was a full muster of the members and an unusually large gathering of visitors, owing no doubt to the important business announced upon the circular, which included the election of W.M. for the ensuing year. The lodge being duly opened in the first degree, and the minutes of the last meeting read and confirmed, Mr. Michele Amoroso was ballotted for, approved of, and duly initiated. Several matters of great importance was

then disposed of, a sum of more than £20 being voted to applicants for the lodge's bounty, and ultimately the W.M. in an impressive speech, announced that it was then his pleasing duty to proceed to take the sense of the brethren as to their selection of the future occupant of the chair, and before doing so, he had two requests to make to the visitors, first, that they would kindly retire for a short space, and secondly, that they would each and every one of them, favour the lodge with their company at the evening's banquet, he, the W.M., stated he felt it a matter of necessity to make this appeal to them in consequence of the exceedingly crowded state of the room, and in order to facilitate the distribution and collection of the ballots. The visitors having rendered obedience to this request, the W.M. then proceeded to state, that the S.W. of the lodge having through the necessities of business retired from his chair, and the J.W. being then beyond the seas, none remained eligible for the office they were about to fill, but himself and the P.M.'s. He then gracefully informed the assembly, that he desired to relinquish the arduous duties attendant upon the position of W.M., and caused the Secretary, Bro. Edward Roberts, to read over the names of those brethren, who being members of the lodge, had already passed the chair. The immediate P.M., Bro. G. de la Perrelle, informed the brethren that he would rather not receive any nomination, and his example was at once followed by Bro. William Crane. P.M. Bro. Jones, P.M., then addressed the lodge. He urged the brethren to make a careful selection of their future chief officer, and in consideration of the peculiar circumstances in which that exceedingly large lodge was placed through the absence of the regular S. and J.W.'s, no doubt the brethren would feel some difficulty, for himself he begged to be excused from any nomination, having passed the chair, he knew too well the arduous attention, the incessant care and undeviating firmness that were requisite to govern a Masonic body of such magnitude, to desire another term of office, but he was anxious to impress upon the members, and especially the younger portion of them, the necessity of exercising the franchise with care and discrimination. He was about to add some further remarks, when the gavel of the W.M. called the lodge to order. Bro. Joseph Healing, P.M., then claimed the indulgence of the W.M. for a few moments, he stated he was a candidate for the sufferages of his brethren, and would, if elected, do all that within him lay to forward the prosperity of Masonry, and that his Mother Lodge. Here he was interrupted, and called to order by Bro. Edwin Hughes, S., who appealed to the chair, that such expressions were directly at variance with Masonic law as laid down in the Book of Constitutions, and begged Bro. Healing to remember that he was already not only a P.M. of that lodge, but the occupant of the chair of No. 1264. Reference having been made to Bro. Dr. Smith, the W.M., kindly accorded to him permission to address the lodge. He stated, that although P.M. of No. 1094, it was the height of his ambition to ascend the throne of that his mother lodge, and expressed his willingness to be placed in nomination. The W.M. then announced to the brethren that the candidates were, P.M.'s Bros. C. Leedham, Joseph Healing, and Dr. J. K. Smith, and the ballot box was at once passed around the lodge, the tickets having been gathered, the W.M. and Secretary assisted by the Treasurer, amidst breathless silence proceeded to call over the votes, and they were as follows:—Bros. Leedham, 3; Healing, 19; Smith, 38; and the W.M. declared Bro. Joseph Kellett Smith, P.M., 1094, M.E.Z. of the Temple Chapter duly elected W.M. for the ensuing year, and complimented the brethren upon securing the services of so eminent a Master of the Craft. After a lapse of a brief space, the W.M. elect arose, evidently much affected by the honour conferred upon him, and in a few feeling remarks given with much emotion, assured the brethren he would devote to the duties of the office to which they had elected him, his undivided attention, and cordially thanked them for their selection. Bro. G. de la Serrelle, P.M., was then unanimously elected Treas. for the ensuing year, Bro. Pearson having previously expressed a desire to retire from that office, and the other regular Masonic business being disposed of, the W.M. made the usual appeal to the lodge for the first time of asking, when Bro. Edwin Hughes arose and announced, that he had much pleasure in presenting to his brethren, a book containing a report of the proceedings of the M.W. Grand Lodge of Kansas for 1869, but just received by him from a very dear friend and brother residing in that state, and assured them that if they carefully perused its pages profit as well as pleasure would be the result, and he particularly called the attention of the Masonic sages of this lodge to the volume, as one that would gratify them exceedingly in exhibiting how admirably the Craft worked in that distant land. The W.M. having thanked Bro. Hughes for this gift, the lodge was closed in solemn form, and the members and visitors subsequently sat down to a sumptuous repast, during which all the usual Masonic toasts received full honour, and the brethren ultimately departed in peace and harmony.

*LEICESTER.—St. John's Lodge, No. 279.*—The brethren of this lodge held an emergency meeting at the Freemasons Hall, on Wednesday, the 1st inst., for the purpose of raising Bros. Kirby and Blankley to the third degree, which ceremony time did not permit to be performed at last regular meeting. After passing the requisite examination satisfactorily, those brethren were raised respectively to the sublime degree of M.M. The ceremony was performed by Bro. Kelly, P.G.M., who presided in the unavoidable absence of the W.M., owing to a professional engagement. Bro. Crow, J.W. and P.G.O. presided at the organ, and led the musical chants. About twenty-five brethren were present, among whom were, Bros. Toller, W.M., No. 523, (who filled the S.W.'s chair in the absence of Bro. Stretton,) Deane, Reading Lodge, White, of Ireland, and several brethren of No. 523.

**DARTFORD.**—*Kent Emulation Lodge, No. 299.*—This lodge held its installation meeting here on Tuesday, the 31st ult. at Bro. Bray's, the Bull Inn. The W.M., Bro. Mackney, having opened the lodge at 2 o'clock in due form and with solemn prayer by the Wor. P.G. Chaplain, Bro. Hill. The minutes of the preceding were read by Bro. P. Harvey, P.M., P.P.G.D., the Sec., and confirmed. Mr. Humphries, of Erith, was then introduced and initiated according to ancient usage, into the mysteries and privileges of Freemasonry by the W.M. Bro. Tinkler, the W.M.-elect, was then introduced by Bro. Bonner, and presented for installation, and was installed into the chair of K.S., which ceremony was performed in such an able and impressive manner by the retiring W.M., E. Mackney, as to enlist the warmest encomiums from all the brethren present. The W.M. then appointed his officers for the ensuing year, addressing each one on the duties of his office:—Bros. J. Miles, S.W.; C. Andrews, J.W.; N. Martin, Treas.; P. Hervey, Sec.; G. Tyler, S.D.; W. Russell, J.D.; W. Jabay, I.G.; R. Stone, D.C. Amongst the brethren present were the following:—Bros. F. Hobson, D.P.G.M.; A. Hills, P.G.C.; J. Nettlingham, P.S.G.W.; E. Wates, P.S. Sec.; W. Sheen, P.G.D.C.; F. White, P.P.G.D.C.; G. Snow, P.P.G.S.W.; Hicks, P.P.G.S.B.; Simmons, P.G.S.; R. B. Newsome, P.S.D.; J. Palmer, P.G.S.D.; J. Terry, P.G.S.B. Herts; T. C. Lancaster (145), A. Coulston (228), G. Neal (1208), F. Trott (S.D. 192), G. Abbott (J.D. 192), and several other brethren. On the lodge being closed the brethren adjourned to the banquet, which was served in Bro. Bray's best style, when the usual toasts were gone through, and a very enjoyable evening concluded with the Tyler's toast.

## ROYAL ARCH.

### PROVINCIAL.

**LIVERPOOL.**—*Chapter of Liverpool, No. 292.*—The regular convocation of this chapter was held at the Masonic Temple, 22, Hope-street, on the evening of Monday, the 6th inst., and despite the attractions and festivities attendant on the opening of Stanley Park and laying the foundation stone of the Stanley Hospital, a good muster of companions appeared in answer to the summons. The Principals and officers present were: Comps. Dr. J. Mercer Johnson, M.E.Z.; Laidlaw as H.; R. S. Williams, J.; Pelham, P. Soj.; and Austwick, S.E. Past Principals: Comps. Thos. Wylie, P.G.R. and Treas., and Hess. Visitors: Comps. H. S. Alpass, P.Z. and P.G. Scribe; E. Armstrong, P.Z. and P.G. Asst. Soj.; and Hon. Hy Holbrook, J.P., Dep. D.G.M. Vancouver's Island and British Columbia, who in 1849 was exalted, and in 1854 attained the rank of H. in this chapter. The chapter having been duly opened and the companions admitted, the minutes of the previous meeting were read and confirmed. A petition for pecuniary relief for the widow of a late well-known and highly-respected member was read, and a substantial donation awarded her. A communication was received from the Mariners' Lodge, 249, suggesting that a book be kept, common to all lodges and chapters, in which to record the particulars of relief granted by private lodges and chapters, and requesting the co-operation of the chapter to carry out the scheme. The companions, after discussing the matter in its various bearings, were of opinion that it was entirely contrary to the spirit of Masonic charity and brotherly love, and resolved to discountenance the proceeding. The chapter was shortly afterwards closed, and the companions adjourned to an excellent banquet at the Adelphi Hotel, the after proceedings being enlivened by some capital songs and recitations, and, after an evening spent in the harmony of fraternal intercourse, the companions separated at an early hour.

## INSTRUCTION.

### SCOTLAND

**ABERDEEN.**—*St. George's Lodge of Instruction, No. 190.*—The third general meeting of this lodge was held at the Masonic Hall, 41, Queen-street, on the evening of the 23rd ult., at 8 o'clock, Bro. G. Skakle, acting R.W.M.; A. Gunn, S.W.; A. Dakers, J.W. Among those present were, Bros. G. S. Forrest (Honorary President), R.W.M. St. George's Lodge, and Savage R.W.M. 93. Bro. Skakle having wrought the first degree, was highly complimented by Bros. Forrest and Savage for the very impressive manner in which he had gone through the ceremony of initiation. The lodge was then opened in the second, and afterwards in the third degree for instruction and practice. In the course of the evening a very elegant and complete box of working tools, with a suitable inscription, was presented by Bros. G. Walker, W. Milne, and G. Skakle. In presenting the box Bro. Skakle made a very appropriate speech, embracing the origin and benefits derived by members attending such a lodge. The Honorary President in receiving the gift, in the name of the lodge, said "he was very proud to know that there were so many brethren in the St. George's Lodge who took an active interest in Masonry, as to lay the foundation of such a useful institution in connection with their Mother Lodge." A vote of thanks was passed by the lodge to the brethren, for the very handsome gift they had bestowed. After which the lodge was closed in due form.

Bro. DA CUNTRA BELLEM, a surgeon attached to the Portuguese army, has published an abridged history of Masonry in Portugal. The new Grand Orient of Lusitania is, we learn, on very friendly terms with the French Masonic authorities.

## ORDERS OF CHIVALRY.

### RED CROSS OF ROME & CONSTANTINE.

#### Original or Premier Conclave of England.

The anniversary assembly of this Conclave was held at Freemasons' Tavern, Great Queen-street, on Monday, the 30th ult.

The Lord Kenlis, G. Sov., presided, and was supported by V.I. Knts. the Rev. T. Fitzarthur Ravenshaw, G.H. Prelate; J. Hervey, G.H.C.; W. H. Hubbard, G. Treas.; R. W. Little, G. Rec.; W. E. Gumbleton, G.C.; J. G. Marsh, G.A.; H. C. Levander, G.A. Treas.; Angelo J. Lewis, G.A.M.; R. W. Stewart, G.A.H.; T. Cubitt, G.H.; H. Parker, G.O.; G. Powell, G.S.B.; J. Trickett, Ins. Gen. Kent; G. Kenning, Prefect; A. B. Cook, S.B.; M. Edwards, J. W. Barrett, W. Boord, E. Sillifant, G. A. Taylor, W. H. Andrew, J. T. Moss, N. Lake, and others whose names we are unable to furnish. Visitors: E. Sir Kt. Dr. Partridge, M.P.S.-elect, No. 19, Birmingham; J. L. Kennedy, S.B. 19; R. J. W. Brinton, 19; F. Walters, P. Sov. 3; W. C. Lucey, M.D. Herald, 3; W. Roebuck, 15; J. Brett, P. Sov. 2; D. R. Still, M.P.S. 2.

The conclave having been duly opened, ballots were taken for a long list of candidates, of whom the following, being in attendance, were then installed as Knights of the Order: The Right Hon. the Lord Lindsay, 31<sup>st</sup>, Lodge 10; the Rev. C. J. Martyn, G. Chaplain of England; Charles H. Cox, 30<sup>th</sup>, Lodge 10; T. Burdett Yeoman, Lodge 715; C. J. Berners Plestow, 18, Lodge 176; R. M. Bowman, Richard Brett, Lodge 34; W. S. Haines.

A College of Viceroy's was then opened by the G. Rec., when Sir Kts. Kennedy, Brinton, Lord Lindsay, Bowman, Cox, Plestow, Martyn, Lucey, Yeoman, and Haines were admitted to the Priestly Order.

Sir Kts. Cook, Roebuck, and Partridge were elevated to the rank of Sovereigns, and Sir Kt. Trickett, the M.P.S.-elect, was duly inducted into the chair of Constantine, and Sir Kt. Lewis into that of V.E. The officers were then invested as follows: G. Kenning, S.G.; T. W. Boord, T.G.; W. H. Andrew, H.P.; T. Cubitt, P. Sov.; R. W. Little, P. Sov.; Recorder; J. G. Marsh, P. Sov., Asst. Recorder; J. T. Moss, Prefect; E. Sillifant, S.B.; A. B. Cook, Orator; H. Parker, Organist; G. A. Taylor, Herald; J. Gilbert, Sentinel.

The installation, joining, and banquet fees were, upon motion duly made, unanimously increased, as the conclave now numbers between sixty and seventy members, exclusive of honorary members. The conclave was then formally closed, and the chevaliers adjourned to the banquet-room, where a very pleasant evening was spent by all present. Great regret was felt that the retiring M.P.S., Sir Kt. Wescombe, was unable to attend through illness, and the unavoidable absence of Sir Frederick M. Williams, Bart, M.P., the G.V.E.; Colonel F. Burdett, G.H.C.; Robert Jones, G. Orator, and other Kts., who had sent apologies for non-attendance, was also lamented.

A pleasing incident in the evening's proceedings was the presentation of a very handsome silver snuff-box to the G. Recorder, which bore the following inscription:—"Presented by E. Sir Kt. Barrett to E. Sir Kt. R. Wentworth Little, 18<sup>th</sup>, G.R., as a mark of esteem for his courteous behaviour. May 30, 1870." This testimonial was presented amidst great applause, and was appropriately acknowledged by Sir Kt. Little. We must not omit to state that the G.O., Sir Kt. Parker, presided at the harmonium in the conclave, and the piano-forte at the banquet with his usual ability, and the Kts. had the pleasure of hearing the exquisite voice of Sir Kt. Kennedy in several pleasing songs.

## KNIGHTS TEMPLAR.

### INDIA.

On Saturday, the 30th April, 1870, the Royal Kent Encampment of Knights Templar held its regular quarterly meeting at the Masonic Hall, 55, Bentinck-street, Calcutta, when the following Sir Knights were present: V.E. Sir Knight Hugh David Sandeman, Provincial Grand Commander; E. Sir Knight W. C. Allender, E. Commander; E. Sir Knights J. L. Taylor, H. H. Locke, F. Powell, and G. H. Daly; and Sir Knights O. B. Andrews, G. M. Goodricke, A. M. Broadley, J. R. Alexander D'Cruz, C. J. Brown, C. K. Dove, Col. B. Ford, B. M. Hunt, D. McGregor, G. G. Nelson, W. F. Westfield, and D. J. Daniello. The encampment having been opened in due form at 6.30 p.m., the muster roll was called, and the minutes of last regular and emergency meetings were read and confirmed. A deputation consisting of E. Sir Knight J. L. Taylor, P.E. Commander; Sir Knights O. B. Andrews and G. M. Goodricke, 1st and 2nd Captains; and Sir Knight A. M. Broadley, Prelate of the Encampment, were passed out to receive and escort the V.E. Sir Knight H. D. Sandeman, Provincial Grand Commander of the Order in Bengal and the East Indies. On an alarm, E. Sir Knight W. C. Allender, the E. Commander of the Encampment, advanced, and, under the Arch of Steel, received the V.E. the Grand Commander and his escort. The sceptre having been handed to the V.E. the Grand Commander, Companions William Berry Farr, William Edward Jellicoe, William Smith, John Peter Hubbard, and Adolph Friedemann were introduced and installed as Knights Templar. At the conclusion of the ceremony, which was most ably performed by the V.E. the Grand Commander, assisted by E. Sir Knight Allender as Expert, the sceptre was handed back to the Commander of the Encampment, E. Sir Knight Allender. The following Office Bearers for the year were then appointed by the E. Commander:—

Sir Knight O. B. Andrews to be 1st Captain.  
Sir Knight G. M. Goodricke to be 2nd Captain.  
" J. R. Alex. D'Cruz, Registrar.

Sir Knight A. M. Broadley	„ Prelate.
E. „ „ J. L. Taylor	„ Treasurer.
„ „ „ C. J. Brown	„ Almoner.
„ „ „ D. McGregor	„ Expert.
„ „ „ T. McKelvey	„ 1st Herald.
„ „ „ W. E. Jellicoe	„ 2nd Herald.
„ „ „ W. F. Westfield	„ Capt. of the Lines.
„ „ „ G. D. Daniells	„ Equerry.

E. Sir Knight Allender then proposed that this encampment propose a vote of thanks to V.E. Sir Knight H. D. Sandeman, Provincial Grand Commander, for the honour of the visit, the readiness with which he had assented to conduct the ceremonial of installation, and the very impressive manner in which he had performed the same, seconded by E. Sir Knight J. L. Taylor, and carried unanimously. The V.E. the P.G. Commander responded, thanking the Sir Knights for their kindness, and stating that, as this was his first visit, he was very favourably impressed with the encampment, and trusted soon to hear of its further progress. The encampment having been closed with solemn prayer, the V.E. the Provincial Grand Commander retired with his escort under the Arch of Steel, and all Sir Knights adjourned to the Banquet Hall, where the V.E. the P.G. Commander joined them to partake of the bread of plenty and cup of cheerfulness. The usual loyal toasts were given and responded to, the Sir Knights being occupied in the intervals in animated and instructive conversation, and after spending a very pleasant evening, separated close upon the hour of high twelve.

Several Reviews, Report of Frederick Lodge of Unity, 452, and other communications stand over till our next.

THE name of Sir Edmund Lechmere, Bart., Past D.G.M., was accidentally omitted from the list of brethren present at the last meeting of the Grand Lodge of Mark Masters.

UPON the forfeiture of a charter, or the lapse of a lodge, all its property, real and personal, together with whatever sums of money may be due to it, revert at once to the Grand Lodge.

NEW Grand Lodge Delegates, from lodges 107, 108, and 109, Grand Registry of Missouri, but situated in New Mexico, met April 1, and decided upon forming a Grand Lodge for that Territory.

AT the dedication of the Congregational Church at Cloverdale, Cal., Rev. J. S. Barger offered the prayer of dedication, and Rev. W. C. Pond, of San Francisco, preached the sermon. Two-thirds of the sum necessary to erect the church was given by Freemasons, and the lodge presented a church cabinet organ valued at 150 dollars.

If Freemasonry were unknown before the 17th century, how did Queen Elizabeth, in 1566, send an armed force to break up the Grand Lodge and arrest its members? How was it in 1429 that lodges were holden under the patronage of the Archbishop of Canterbury, and the names of W.M.'s, Wardens, Fellow Crafts, and E.E.A.A. given by name? The actual minutes of the lodges may be seen by consulting the M.S. Register of the Prior of Canterbury for 1429.—*National Freemason.*

THE ROSICRUCIANS.—The Rosicrucian system teaches that there are three ascending hierarchies of beneficent angels (the purer portion of the first Fire or Light), divided into nine orders. These threefold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that, on the Dark Side, there are also three counterbalancing resultant divisions of operative intelligences, divided again into nine spheres, or inimical regions, populated with splendidly endowed adversed angels, who boast still the relics of their lost, or eclipsed, or changed, light. The clementary world or lowest world, in which man and his belongings, and the lower creatures, are produced, is the flux, subsidence, residuum, ashes, or deposit, of the Ethereal Fire. Man is the microcosm, or 'indescribably small copy,' of the whole great world. Dilation and compression, expansion and contraction, magnetic sympathy, gravitation, or flight from is the bond which holds all imaginable things together. It was also claimed that the Rosicrucians knew how to make gold, and how to prolong their lives, but certainly they very sparingly if ever, used either of their powers."

HOLLOWAY'S OINTMENT AND PILLS.—The recent changes of Temperature.—It is important that such changes as have recently taken place in the temperature of the atmosphere should not be treated with indifference. The public should be watchful of the effects which they have on the body. The skin and nervous system suffer severely, erysipelas, rheumatism, cold, sore throats, and many other complaints being frequently generated through the above cause. When symptoms of the above diseases show themselves, they should be promptly attended to. Holloway's Ointment and Pills are wonderful remedies, and eradicate the above attacks immediately they show themselves. The Ointment should be rubbed into the parts affected, and the Pills taken according to the printed directions.—[Advt.]

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## Births, Marriages, and Deaths.

## DEATHS.

LAMERT.—On June 2nd, suddenly, at his residence, Beaumont-street, Oxford, Bro. George Fead Lamert, B.A., W.M. of the Apollo University Lodge. The deceased Worshipful Brother was a member of Worcester College, and highly esteemed in University and Masonic circles.

WESCOMBE.—On Monday, the 6th inst., at Barton Cottage, Finchley, in the 54th year of his age, Bro. Thomas Wescombe, P.M. 995; P.Z. 382 and 657; Past Provincial Assistant Grand Secretary Kent; M.W. No. 1, Mark Masters; Im. P. Sov. Premier Conclave; Past G. Sword Bearer, Mark Grand Lodge; Grand Standard Bearer of the Red Cross Order; Torch Bearer, Council K.H.S.

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

## The Freemason,

SATURDAY, JUNE 11 1870.

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

## THE ANTIQUITY OF THE CRAFT.

THERE can be little doubt that the incredible legends and Munchausen myths, gravely put forth as Masonic narratives by certain writers have done more to arouse scepticism as to the real history of the Craft, than all the attacks of its wittiest enemies would have been able to achieve. Dermott, one of the shrewdest Masons of his time, did not hesitate to ridicule these pretended his-

tories, and his satire is so applicable even at the present day, that we offer no excuse for quoting from his "Ahiman Rezon," which was first published in 1756.

Ahiman, we should premise, is one of four brothers, the others being named Shallum, Akhab, and Talmon, who are supposed to have journeyed from the Holy City of Jerusalem, and in answer to the enquiries of Dermott, Ahiman gives his opinion as follows:—

"Certain it is that Freemasonry has been from the creation though not under that name; that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of Masonry; that there were but four Masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not master of the art; that Nimrod, nor any of his bricklayers, knew anything of the matter; and that there were but very few Masters of the art, even at Solomon's temple; whereby it plainly appears, that the whole mystery was communicated to very few at that time; that at Solomon's temple, and not before, it received the name of Freemasonry, because the Masons at Jerusalem and Tyre were the greatest chieftains then in the world; that the mystery has been, for the most part, practised amongst builders since Solomon's time; that there were some hundreds mentioned in histories of Masonry under the titles of Grand Masters, &c., for no other reason than that of giving orders for the building of a house, tower, castle, or some other edifice, or perhaps for suffering the Masons to erect such in their territories, &c., while the memories of as many thousands of the faithful Crafts are buried in oblivion: From whence he gave me to understand, that such histories were of no use to the society at present; and further added, that the manner of constituting lodges, the old and new regulations, &c., were the only and most useful things concerning Freemasonry."

The result of all this absurdity is, that doubt is thrown upon every statement which tends to elucidate the mediæval origin of the Fraternity, and we are coolly invited to believe that the present system of Speculative Freemasonry arose at once like a full-blown Minerva from the brains of the learned Frenchman, Desaguliers, in 1717. This theory is as baseless as the alleged derivation from Adam is foolish; because Dr. Plot's evidence alone proves that the Freemasons were an acknowledged secret society more than seventy years before the above-mentioned year, and that men of science and culture like Ashmole were admitted into their fellowship. It is true that other trades besides the Operative Masons professed to have "mysteries," but we rarely find that non-members of the particular trade or guild were received amongst them, while the references made in contemporary works clearly demonstrate that the "signs and tokens" of the Freemasons were known in the seventeenth century to gentlemen of high station who had been initiated as brothers of the Craft.

Who were the men that met at the Apple-tree Tavern in 1717? Were they not Speculative Masons, who desired to perpetuate the knowledge conveyed by ancient symbols, and to make known to all who were worthy the sublime truths veiled in the so-called "mysteries" of the Brotherhood. Unless it can be proved that Sayer, Desaguliers, Payne, Anderson, and the other worthies of the revival period were merely impostors, and that no such institution as Masonry existed before their time, we hold that the inference is clear that each and all of these brethren were Craftsmen in the

year named; and we maintain, moreover, that Anthony Sayer, and many others who took part in the proceedings, were Speculative Freemasons long before King George I. ascended to the throne of England. The proof being positive that the revivalists were not simply Operatives, and that the Speculative element had been infused into the Masonic Order long prior to 1717, it further follows that Speculative Masons were sufficiently numerous and influential in that year to take the management of the Craft into their own hands and to remodel it, according to their own ideas. This seems to be the only rational conclusion to arrive at, and without doubt had proper minutes been kept by the brethren in England during the seventeenth century, we should have been much wiser as to the true origin of the institution than we are at present. Again it is alleged that various old documents were destroyed in 1720 by scrupulous brethren, who feared that by their publication the arcana of the Craft would be exposed to the eyes of the profane. This will naturally account for the paucity of evidence adduced in favour of the real history of Freemasonry, and we believe it is a fact, that even the records of the Lodge of Antiquity, previous to the revival, perished in this act of Vandalism. The connection of Sir Christopher Wren with this lodge, (then called the St. Paul's Lodge,) is, however, unquestionable; and the actual mallet used by King Charles II. at the ceremony of laying the foundation-stone of the great architect's cathedral, is still preserved by the lodge as one of the most cherished relics of the past. The "guild" theory, we are of opinion, is a very safe one to follow; it gives us the germ of fellowship, of brotherhood and of charity, all of which have been so well and admirably developed in Modern Speculative Masonry. With this reasonable antiquity we are content, although we will not quarrel with the views of many esteemed brethren who delight in tracing points of resemblance between the ceremonies of Freemasonry, and the pagan rites practised in dim historic times by every nation under the sun. That Freemasons have a philosophy we grant, and that it embodies precepts taught in many creeds we readily acknowledge, but to hold that such accidental coincidences prove a common origin, is as logical as to assert that all animals are alike because they have heads and feet. Freemasonry, in its present form, is the result of many modifications, and the lesson of its progress can best be learned by a careful study of its own allegories and emblems. Like the stone, "rude and unpolished," which passes into the hands of the expert workman, and finally receives the polish of perfection from the master's skill, so our Order has been handed down to us; good in its origin as a friendly and brotherly association, but better in its expansion as a humanising principle and noble throughout the length and breadth of the earth. As we have said before, the true power of Freemasonry is to be found in its



principles, and however much we may venerate antiquity, we had rather admit that the Order was founded in 1717 than allow one jot, or tittle of those great principles to be obliterated or destroyed.

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

#### THE RED CROSS ORDER.

In common with many members of the above order, I have carefully perused the discussion of late, respecting the claims of the "Red Cross of Rome and Constantine," and have been both interested and instructed; *but more than all*, gratified to witness the excellent spirit in which the enquiry has been conducted by Bros. "Lupus" and "R.W.L." Surely they are Freemasons worthy of the name, and able to differ without quarrelling, as is too much the case in such discussions.

W. J. HUGHAN.

P.S.—As in a former communication by me, I endorse the communication arrived at, as my advocacy has been so from the first.

#### BRO. YARKER AND THE "HIGH GRADES."

Bro. Yarker still "harps" upon the Constitution of A.D. 1722, which he says contains a reference to the "hautes grades," which I deny. Let Bro. Yarker produce a copy of the work, or say *where* it is that it may be examined, and then it will be easily seen that no such references are to be found in the work he names. The brother who is said to have lent the work to Dr. Leeson emphatically denies having done so, and states positively it was a Masonic work, wholly *operative* of 1722, by Roberts. A great curiosity certainly, but not on the "hautes grades." The work he mentions now for the first time should be known to others.

W. J. HUGHAN.

#### BRO. "LEO" AND HIS CHALLENGE TO BRO. HUGHAN.

I shall have great pleasure in accepting Bro. Leo's challenge to prove that we, as Masons, "are descended from the Operative Masons." Having so much in hand just now he will please exercise a little patience, as I promise him, within the next three months, to give him and others the grounds on which I base such a conclusion, feeling sure at the same time that the enquiry is made with the best intentions, and also believing that no Mason has a right to make assertions in THE FREEMASON without being prepared and ready to defend them when called upon so to do in a Masonic manner. After my defence, Bro. "Leo," the champion of Masonic *facts*, and the opponent of Masonic *fiction* (two laudable duties, fit to engage an enthusiastic Mason), will then kindly, either admit an operative origin, or disperse my arguments.

W. J. HUGHAN.

#### THE OPERATIVE MASONS AND SPECULATIVE MASONRY.

The words used by Bro. W. J. Hughan, "The operative Masonic body, from which we are descended," are quite correct, there is plenty of proof in existence that the operative lodges in existence, prior to 1717, taught both operative and speculative Masonry; but as they have now ceased to train apprentices in the operative art, and confined themselves entirely to speculative Masonry, we have continued till the present time in their footsteps, leaving aside a portion, and improving in another, we are justly entitled to claim descent from them, from the fact that lodges are at present in existence which prove the fact.

CHALMERS I. PATON.

#### BRO. "LEO" ON LABOUR AND REFRESHMENT. (p. 273.)

A great number of the remarks by Bro. "Leo" I can personally vouch for to be the truth. On his remark, "The upper classes in Glasgow, e.g., holding entirely aloof from us," is too true. And it is a disgrace to say that Glasgow is ruled over

by a few individuals, who are neither scholars or gentlemen. Private, good, and moral character is not a thing necessary to be a Freemason in the eyes of the clique who rule and govern Freemasonry in Glasgow. Although there are many thousands of excellent Freemasons in Glasgow, I speak only of the clique power, whom I will give by name to any brother who may require it.

CHALMERS I. PATON.

#### ST. JOHN'S GATE.

I have been much interested lately in the perusal of a work by John Wilson, Ar. Milit. Ord. S. Johan. Hierosol., on the ancient house of chivalry, St. John's Gate, from which I extract the following notes, which may be new to your readers:—

"1125.—Cardinal John of Cremona held a council in London. The said John, who in the council had most especially condemned all priests who kept concubines, being detected himself in the same vice, excused the vice, because he said that he was not himself a priest, but a reprover of priests.

"1170.—This year the bones of a giant were discovered in England, the length of whose body was fifty feet.

"1185.—Eraclius, the patriarch of the Holy Resurrection, and Lord Roger, the master of the Hospitalars, came to the king at Reading, and when they had related the cause of their journey, they excited the king and all their hearers to tears, for the un-heard of desolation of the Holy Land. They also brought to the king many memorable tokens in confirmation of their position; namely, relics of the nativity and passion of Christ, and the keys of the tower of David and the holy sepulchre. The king having taken counsel, replied, "That for him to accept the kingdom of Jerusalem which they offered him, and to go thither to desert his kingdom of England, and expose it to its hostile neighbours, would not be acceptable to God, since this kingdom was as pleasing to God and as devout as the other. When Saladin heard this he ravaged in a merciless manner the territories of the Christians."

VIATOR.

### Obituary.

#### BRO. THOMAS WESCOMBE.

(P.M. 905; P.Z. 382 and 657; W.M. No. 1, Mark Masters; Im. P. Sov. Premier Conclave; Past G. Sword Bearer, Mark Grand Lodge; Grand Standard Bearer of the Red Cross Order; Torch Bearer, Council K.H.S.)

One of the kindest-hearted men that ever breathed has gone from amongst us. On Monday morning, the 6th inst., Thomas Wescombe departed this life, at his residence, Burton Cottage, Finchley, after an illness of some weeks' duration. Our late lamented brother was initiated in the Union Waterloo Lodge, No. 13, Woolwich, on the 12th April, 1848, and he continued a member of that lodge for many years. On the 22nd February, 1854, he joined the de Grey and Ripon Lodge, No. 905, Ilford, in which he duly served the office of W.M. On the 26th May, 1864, Bro. Wescombe was exalted in the Canonbury Chapter, No. 657, and became a P.Z., not only of that Chapter, but also of the Royal Union, No. 332, Uxbridge, which he joined on the 21st October, 1865. He was advanced in the Old Kent Lodge of Mark Masters, and was one of the revivers of the St. Mark's Lodge, now No. 1, in May, 1867, and held the office of W.M. for the present year. On the 30th May, 1866, Comp. Wescombe was installed a Knight of the Red Cross of Rome and Constantine, in the Premier Conclave, and ever after-

wards took the deepest interest in promoting the welfare of the Order. He was elected M.P.S. in 1869, and had only just resigned that position, his successor having been inducted on the 30th ult. He was created a K.H.S. in the Mount Carmel Sanctuary, with eight other knights, on the 3rd January, 1867, and held the post of Torch Bearer in the Patriarchal Council. On the 25th February, 1868, he was elected a member of the Red Cross Senate with the rank of Grand Herald, and was subsequently promoted to the office of G. Standard Bearer. He was also a Past Grand Sword Bearer of the Grand Lodge of Mark Masters, and a Past Prov. Grand Officer for Kent. Such, in brief, is an abstract of the Masonic career of the lamented deceased, but to this we must add that his hand and heart were ever open to the cry of distress, and that to every good work he lent willing and efficient aid. By those who enjoyed the privilege of social communion with Bro. Wescombe his loss will be deeply and sensibly felt—the well-known face, beaming with genial *bonhomie*, will no more delight our eyes, and the voice never heard in anger is now hushed for ever in the silence of the grave.

Bro. Wescombe had been for many years the London manager of the well-known firm of Ind & Coope, by whom he was greatly respected, so much so that on his retirement through ill-health, about six weeks ago, the firm awarded him an annuity of £500, which unhappily he did not live to enjoy.

The remains of the deceased were interred at Highgate Cemetery on Thursday, the 9th inst., the obsequies being strictly private; there were, however, several brethren present, amongst whom we observed Bros. States, Buss, Todd, Berri, S. May, Applebee, Wright, Terry, Hoare, Nix, Jacobs, and Warr.

#### BRO. JOHN HARVEY BOYS.

(P.D.G.M. Kent.)

We regret to announce the decease of Brother John Harvey Boys, of Margate, the P.D.G.M. for the Province of Kent, who was much esteemed by the brethren in the Province, to most of whom, and more especially the elder ones, he was intimately known, from his assiduous attendance to his Masonic duties for nearly a quarter of a century.

The deceased brother was initiated into Freemasonry in the Union Lodge, No. 127, Margate, in October, 1847, served the office of P.G. Steward in 1848, and was elected to the Master's chair in 1850, in which year he was also appointed Provincial Grand Senior Warden, and a vote of thanks was accorded to him in P.G. Lodge, on the 18th of August, 1851, on the motion of the then P.G. Master, Bro. L. C. Humphrey, Q.C., "For the efficient manner in which he had performed the duties of that office, and also for the care he had taken in preparing a new set of by-laws for the Province, which were then and there approved and adopted." In 1859 he was appointed D.P.G. Master, which office he held till the following year, when he was

succeeded by Bro. W. F. Dobson, the present D.P.G.M. He was also a Mark Master of the Bon Accord Royal Arch Chapter; P.Z. Thanet Chapter, 429, and also one of the founders of the Wellington Chapter, 784; and K.K.H. 30°.

The deceased, who had been out of health for some time, died suddenly at his residence in Margate on the 29th May last, and was interred in the family vault at Bettshanger near Easby, on the following Friday, his remains being followed to the grave by a large concourse of brethren from the adjoining lodges in the Province, who thus assembled to pay a last tribute of respect to one who had done so much for the Craft and had so well carried out the "*three great principles of the order*," instilled in our minds on our entrance into Freemasonry.

It may be mentioned that the deceased was sprung from one of the oldest families in Kent, and was a descendant of Sir John Boys, the first Recorder of Canterbury, and the founder of Jesus of Boys' Hospital in that city in 1612, and whose remains are interred in the Cathedral there; and also of the gallant Col. Sir John Boys, who defended Donington Castle, in Berkshire, against the rebels in 1646, and was knighted by Charles I. for his bravery.

#### CONSECRATION of a NEW LODGE at TOPSHAM.

A public demonstration, ceremonial, and banquet took place at Topsham on Tuesday, 31st ult., in connection with the consecration of the Brent Lodge, No. 1284, of which Col. Brent, of Woodbury, is the W. Master. The lodge stands on a plot of ground adjoining the Globe Hotel, and its position in connection with the adjacent buildings is such that no attempt has been made to give the structure an imposing appearance on the outside, but it has a tasteful, beautiful, and costly interior.

The ceremony was very numerously attended, the following Brethren having assembled at the lodge: Bros. the R.W. the Rev. J. Huyshe, J.Z.I., P.G.M.; V.W. L. P. Metham, D.P.G.M.; R. G. Brent, P.M., 650; P.G. Treasurer, W. R. Scott, P.G.G.D.; E. Davies, S.W., 1099; Geo. W. Burden, W.M., 303; Capt. Dick, P.M., 1181; C. Leigh, W.M., 1205 (Stonehouse); J. Dickinson, G.C., 1125; C. H. Law, P.M. 97, P.P.S.W. (Herts.); S. R. Force, P.P.G.D.C.; H. L. Brewster, W.M. 1254 P.P.G. Reg.; Henry W. Hooper, S.W. 1254; John Hutchings, 2nd Royal Regiment Lodge: Jethro Tucker, J.W. 1254; Henry Bale, P.M., P.P.W.; P. Silvester, 106; John Kenshole, 39; S. S. P. Blight, P.M. 39, P.P.G.O.; Thos. Oliver, S.W. 328; H. S. Gill, 1125; J. K. Pendray, 444; E. Middleton, 710; J. H. Elliott, 710; W. S. Carle, 1254; J. Gould, W.M. 444; John Gambell, P.M., P.P.G.A.D.C. 223; P. F. Luke, 144; C. Hooper, 144; E. Elford, 970; F. Colden, 710; A. B. Niner, J.W. 710; J. Lakeman, P.J.D. 156; G. P. Ward, P.M., P.G.P. 303; A. Baily, J.W. 444; W. Shephard, 39; R. W. Fulford, 129, P.P.G.R.; J. E. Shanks, S.W. 189 and 1025; J. I. Orchard, 164; W. H. Geachias, P.M. 39, P.P.G.S., P.G.D.; H. Bartlett, P.S.W. 710, P.P.G.D.C.; A. Soper Hexter, P.M. 112, P.P.G.O.; W. Godolphin, 710; G. Evans, G.W. 1181; G. Glandfield, W.M. 328, P.A.G.S.D.; J. Strapp, P.M. 33, P.G.S.; W. Easton, P.M. 39, P.G.S.; J. Clench, P.M. 444; W. L. Quick, P.G.W. 39; J. Stephens, jun., P.J.D. 710; James Northam, 710, S.W.; S. Blacking, 710; C. T. Force, P.M. 444; Thomas Chudleigh, 710; H. M. Bartlett, 304, P.M.; P. C. Gidley, S. D. 112; St. Leger Lousada, 164; W. Furze, 39; J. Crocker Tyler, 710; W. Pearne, 421, P.G.S.; E. Furze, 421, W.M.; T. Davey, S.G.W. Devonshire; E. Blight, 189; W. D. Moore, P.D.P.G.M. 112; H. B. Stark, P.P.G.O.; R. Redway, P.M.; S. V. Narrin, 109; W. T. Blake, 106; J. Spettigue, 106, P.M.; W. Sherwin, 106, J.D.; J. P. Heath, 29; J. Melhuish, 106; H. Scott, 372, S.W.; W. E. Gifford, 106; J. P. Melhuish, 106; L. C. Horne, 106; J. Foster, 106; C. Adams, S.D. 39; G. Bishop, 106; Shrimpton, 105; G. G. Mitchell, P.M. 20 and 1247, P.P.G.O.; J. Bristow, G.P.M. 446; G. Heath, P.M. 710; T. Gardner, P.M. 39; G. Tweed, S.W. 847; Frederick

Horspool, J.D. 1254; N. T. J. Haydon, S.W. 1138; A. L. Luke, 39; T. Higgs, 106; H. Hopkins, P.P.G.S.W.; J. W. J. Warwickshire, P.M. 43 and 958; C. Langdon, 1254; W. Knott, 373, J.D.; L. D. Westcott, W.M. 70; S. Hodder, Steward 1264; W. E. Williams, J.D. 1125; W. H. Stafford, S.D. 710; J. Stroud Short, 303; S. Williams, 302; E. Brice, 89; R. W. Head, W.M. 112; G. H. S. Yates, 1138, P.G.J.W.; H. Manllier, 53, Bath; J. Page, P.M. 372; R. C. J. Stocker, 122; R. L. Lloyd, 1138; Thos. B. Gibbs, 252; J. F. Martin, 611; Alfred Bodley, 39; Henry Willey, 112; Wm. Lambie, 1138; John Moass Lee, 39; James Stile, S.D. 1554; John Way, W.M. 39; J. Hawton, P.M. 1091, W.M. 954, P.G.D.C.; W. Dymond, 39; W. Can, P.G.T.

The lodge was opened in the first degree, and the P.G. Secretary announced to the P.G. Master (Rev. J. Huyshe) that it desired to be duly constituted and consecrated in ancient form. The warrant from the M.W. the Grand Master having been read, the brethren of the new lodge signified their assent to the officers named in that document. The P. G. Master then pledged the W.M. (Colonel Brent) and officers to obey the constitutions, &c., and then declared the Brent Lodge to be regularly and duly constituted. The P.G. Chaplain (Rev. W. L. Pope, D.D.) delivered the opening invocation, and afterwards read a portion of the Holy Scriptures. The P.G. Master next delivered an invocation, after which the lodge was uncovered, and the P.G. Master offered a prayer, during which the name was placed on the lodge by the P.G. Chaplain. The D.P.G. Master, Bro. L. P. Metham, P.G.D. of England, afterwards delivered the following oration on Masonry:—

Right Worshipful Sir and Brethren,—Could our ancient brethren, that small and happy band of brothers, who first taught and practised Freemasonry, look upon the noble and majestic tree which, in the lapse of ages, has grown from the little seed they sowed with so much confidence, and tended with so much care; could they drink again of the refreshing waters of that little rill they guided and protected until it has swollen into a mighty river, making the arid desert laugh, with varied plenty crowned, they would see with delight that their works had followed them. They would have felt that the unselfish and noble institution they founded had progressed and matured as only human institutions can progress and mature which have their foundations laid deeply and solidly in correct principles. Could they have accompanied us to-day into the House of Prayer, they would have seen, as they would have desired to see, that while the Brotherhood profess no more than that theirs is a peculiar system of morality veiled in allegory and illustrated by symbols, yet it is not that false morality which professes to be independent of all religious convictions, but rather that pure and simply morality which is the willing handmaid of the most exalted conceptions of the Deity. From that Book from which the preacher must draw his inspiration, and which is always open in our lodges, Masons learn a lesson of daily admonition, instruction, and also of encouragement. Nearly fifty generations of men passed away while the Bible was being written. Legislators, kings, priests, generals, judges, and shepherds were its authors. In poverty, in wealth, in conflict and in peace, in the palace or in exile, each in turn raised his voice as he was directed by holy inspiration: in words as varied as their rank and age they all bent their energies to compose that wondrous epic. They never faltered in their hoped or expectation, even in adversity, imprisonment, or the flames, or in the den of lions, that a new Jerusalem would be founded in which Jew and Gentile, Scythian and Barbarian, bond and free, should claim an equal heritage. No other writings can be shown which, composed through so many successive ages, points ever to one definite end and object. Without seeking for a moment to raise moral perception to the same level as spiritual inspiration, we may claim that our ancient brethren in like manner never faltered in a steadfast belief in the solemn integrity of their mission to create a common bond of Brotherhood which should banish division and strife, narrowness, and sectarianism, and teach men to live together in that "charity which is the bond of perfectness." Their motto, "Multæ terricolis lingue, macconis una." They looked down the long vista of coming ages for the time when, instead of man being arrayed against man in national and private strife, the words of our poet brother should be realised, and

Man to man the world o'er  
Shall brothers be, and a' that.

And none, I think, who look at the signs of the times; none who read history aright can fail to see that every hour adds to the conviction that humanity will some day throw off much its baser attributes, and approach nearer and nearer to its Divine model. And that time will advance more rapidly if Masons are true to themselves and to their Order. None could have witnessed the

magnificent spectacle displayed by Grand Lodge, but a few days ago, when the Grand Master and his Deputy were installed, without the conviction forcing itself on his mind that if the representatives who were there from every rank of life, from the Prince next the throne down to the artisan from the workshop, would themselves lead the lives of true Masons, and both by precept and example disseminate the godlike principles of our Order, there would be seen, perhaps even in our own generation, the lever which shall morally move the world. Worshipful Master and brethren of the Brent Lodge, I would exhort you, in the name of the Craft, so to demean yourselves both within and without the lodge, which has to-day been consecrated for your use, that you may add an impulse and a weight to this progress I pray you to remember, brethren of Lodge of Brent that Masonry suffers much less from the attacks of those without, whether Pope, Cardinal, or any other bigot, than from the lukewarmness and want of honourable feeling of far too many of those within our pale. Let the character and antecedents of every candidate for admission into your lodge be carefully sifted by every member, and let each feel that before he extends to anyone the hallowed name of brother, he should be satisfied that his daily life is honourable, just and true, so that he may reflect honour instead of discredit on your choice. No argument, no entreaty, no influence, no question of social position, should lead you to swerve a hair's breadth from this vital and fundamental rule. Better ten men only in a lodge who are good and true, than ten times ten, who seek to enter on light or self-seeking grounds. Nor in the selection of the Master of your lodge by yourselves, nor in the selection of the Officers by the Master, should this rule be relaxed. None but those who have shown integrity and honour in private life, as well as diligence and kindly feeling in the discharge of their respective duties, should be invested with office in any lodge. The influence of the Master should be felt beyond his lodge; he should rebuke the wrongdoer and exhort the waverer, reminding them of their Masonic obligations, and showing them that they hold in their hands the character and honour of their brethren as well as their own. And should all private expostulations and entreaty fail, and the life of an erring brother become a public scandal, no Master is worthy of his post who would hesitate to use the power provided by the Constitutions for cases so painful, but which are, I am happy to believe, so rare. Above all, brethren, remember that the great object to be achieved by Masonry is to make life more desirable for the whole mass of our fellow-creatures than it is at present. I do not mean merely an attempt to diminish the misery and poverty by which we are surrounded on every side, although that should be striven for by all as a most important element of our Masonic work. It means that whatever differences of position and material comfort may exist amongst us even permanently, a far higher range of the social sentiments, and of the principles needed for the expression and support of such sentiments, may and should be called into play among all classes than the world has yet seen. Masons should not only be sober, industrious, moral, truthful, and honest; but their hearts should be

Open as day to melting charity,

and they should feel and practise a deep and widespread sympathy with humanity in general, without narrowness or sectarian prejudice. While professing great privileges, their mission is to strive to convert the world which feels so keenly that

Man's inhumanity to man

Makes countless thousands mourn.

into a brighter and a better world in which

Man's humanity to man

Makes countless thousands blessed.

Let charity be your motto and your daily life, let it be engraven on your hearts as well as your walls, let its records be the choicest furniture of your lodge, and let successive masters and each individual member compete, one with the other, in an honest rivalry in doing what good each can in this generation, each striving to excel the other in what is good and great.

The usual ceremony was afterwards gone through, in which Mr. Hexter acted as organist, and the following as vocalists:—Messrs. Godolphin and Horspool (alto), Cross, Long, Furze (tenor), Rouse, Shears, and Ware. After which a procession was formed, which, headed by two bands of music, proceeded through the principal street of Topsham, and returned to the parish church, where Divine Service was held. There was a very large congregation, including many who did not belong to the Masonic order. The sermon was preached by Br. the Rev. J. Dickenson, of Tiverton, who selected for his discourse the latter part 37th verse, 10th chapter St. Luke—"Then said Jesus unto him, go and do thou likewise." The sermon was a very appropriate one, and at its conclusion, the usual collection was made and the procession returned to the lodge.



In the afternoon the brethren dined together in a large room on the premises of Messrs. Holman, shipbuilders. Upwards of 180 Masons were present.

### Notings from Masonic Journals.

GENERAL MELLINET has been re-elected Grand Master of the Grand Orient of France by a majority of one-third of the voters. Bro. Carnot's candidature was supported by 118 brethren. We congratulate Grand Master Mellinet upon the result.

THERE are 28 lodges in Switzerland under the Grand Lodge "Alpina."

A MASONIC monthly review called "La Fraternida" is now published at Seville.

THE lodge "Igualdad" (Equality) at Madrid has 72 members, including a number of advocates, physicians, and men of letters. Five new lodges "Razon," "Luz," "Constancia," "Justicia," and "Libertad," have recently been opened in the same city.

THE lodge "La Verdadera Iniciacion" at Barcelona, originally established by Bro. José Victory in 1855, has just been revived by its founder in that city. Bros. Anguera, Cardona, Morera, Molins, and Percy are the leading officers of the lodge, which at present works in the French or modern rite.

A MOVEMENT has been initiated under the auspices of the lodge "L'Etoile Polaire" at Battignolles, Paris, for the establishment of schools for the professional instruction of women.

FROM the *New York Despatch* we extract the following answer to a correspondent:—"READER.—To keep the head covered at all sacred performances is a custom of the Jews, brought over from the Orient. It is customary to do so, and an old custom becomes a matter of conscience with the multitude. Therefore a Jew would certainly object to taking the oath, pray, or read the Bible with his head uncovered. The oath is no less valid if the head be uncovered, still the strict Jew would prefer taking it with covered head. The priests and Levites in the tabernacle (as also in the temple) certainly had their heads covered, as is evident from the description of the *mitsnepheth*, "the cap," described in the law for the ministers of the tabernacle."

DISPENSATIONS have been granted to twenty lodges, six chapters, and one commandery in Missouri since the session of the Grand Lodge in October, 1869.

V. E. SIR JOHN D. VINCH, D.G.C., has been appointed by the Grand Commander of Kentucky the representative of that body near the Grand Commandery of Missouri. New York is represented by Sir George Frank Gouley.

THE *Macanick Weekblad*, of Amsterdam, notices the fact that a new lodge in London has been named after that truly-benevolent lady Miss Burdett Coutts.

THE *Rappel Maconique*, of Brussels, appears to be an organ of the free thinkers, and not of the free Masons, and most of its contributors sound the praises of democracy and materialism, instead of recording or illustrating the progress of the Craft. As political articles, these writings may be very well, but they are decidedly out of place in a professedly Masonic publication.

THE *Freemasons' Journal*, of Montreal, contains a long report of the Committee on Foreign Correspondence of the Grand Lodge of Maine, U.S.A., recommending the recognition of the Grand Lodge of Quebec—a course which has since been unanimously adopted by the Maine Grand Lodge. No other solution of the difficulty is practicable, or, indeed, desirable, as we intimated many weeks ago.

THE *Freemasons' Journal* also alludes to the illegal action taken by the Hon. William Bagley, formerly D.G.M. of Montreal, under England, in reference to the St. George's Lodge, No. 440 E.R., at Montreal. Bro. Bagley has no jurisdiction in the matter, having for some years ceased to act as District Grand Master. The *Journal* thus notices our labours:—"We have received THE FREEMASON (London) of April 23rd. It contains a leading editorial (nearly three columns) of great ability, in favour of the M. W. Grand Lodge of Quebec."

OUR old friend the *Voice of Masonry* of Chicago, U.S.A., is as well edited as ever. The May number is embellished with a fine portrait of Ill. Bro. Josiah H. Drummond, 33°, the talented Chief of the Supreme Grand Council at Charleston, whose Masonic memoirs is also given. The selections and original articles in the *Voice* are always excellent.

THE *Craftsman*, of Hamilton, Ontario, contains a portrait and memoir of Col. W. M. Wilson, the first

Grand Master of Canada. It is also, as might have been expected, full of the Masonic "schism" in the Dominion. A handsome Past Principal's jewel, set with rubies and diamonds, has been presented to Bro. T. Bird Harris, G. Secretary, by St. John's Lodge, No. 40, Hamilton, Ontario. The death of Bro. Charles McCue, the "oldest Mason in the world," is noted. Bro. McCue was born in county Antrim, Ireland, on the 14th June, 1757, was initiated in Lodge No. 404, Ireland, in 1775, and died 5th May, 1869, at Ingersoll, Canada, aged 112 years, 10 months, and 25 days. Verily, a true patriarch!

The following is a statement of the numerical strength of the Masonic Fraternity in the United States and British Provinces, from latest Grand Lodge returns:—

Alabama,	10,729	Mississippi,	11,300
Arkansas,	8,187	Missouri,	16,390
B. Columbia,	142	Montana,	545
California,	8,853	Nebraska,	748
Canada,	8,787	Nevada,	799
Colorado,	768	New Brunswick,	1,419
Connecticut,	12,784	New Hampshire,	6,431
Delaware,	930	New Jersey,	7,729
Diss. Columbia,	2,407	New York,	70,079
Florida,	1,902	No. Carolina,	10,715
Georgia,	16,469	Nova Scotia,†	2,000
Idaho,	279	Ohio,	23,762
Illinois,	33,996	Oregon,	1,343
Indiana,	21,205	Pennsylvania,	31,308
Iowa,	11,463	Rhode Island,	3,013
Kansas,*	2,645	So. Carolina,	14,000
Kentucky,	19,484	Tennessee,	18,471
Louisiana,	7,131	Texas,	10,506
Maine,	14,121	Vermont,	7,012
Maryland,	4,913	Virginia,	7,867
Massachusetts,	19,581	Washington,	359
Michigan,	20,346	West Virginia,	1,845
Minnesota,	3,650	Wisconsin,	8,551
Total,			491,190

\* For 1868.

† Estimated.

These figures do not include those Masons who are not members of any lodge. They are the returns of the year ending in 1869, and show upon an average the number existing May 1, 1869. Add to these figures those who are not members of a lodge, those who have joined since the returns were made, and those who have not yet taken the third degree, and the total approximates 600,000.

### FREEMASONRY IN EGYPT.

A few observations upon this subject from one who has just returned to England after a lengthened stay in Egypt, may not be uninteresting to the numerous brethren who are subscribers to your valuable journal. Although Freemasonry was not actually originated in Egypt, yet it is well-known that the Egyptian nation was of the first that sought to be initiated into its mysteries and privileges, and so universally was it diffused over the country that even to this day many of the ordinary modes of salutation by the people may be clearly traced back to ancient Freemasonry for they are manifestly imperfect copies of some of our signs. With these facts before us it does appear strange that we do not find any old lodges in the country, but since the days of Pythagoras and other ancient philosophers, who were real working Masons, and whose delight it was to scatter far and near the principles of Freemasonry, many centuries have elapsed during the latter part of which time the old ardent spirit of our brethren forefathers appears to have almost died out. It was therefore extremely gratifying to me to find that a revival of our institutions had been progressing in Alexandria ever since the first modern lodge "Pyramid" was instituted about eight or nine years ago under the Grand Orient of France, then followed the St. John's No. 199, under the Constitution of the Grand Lodge of England and the lodge Ecossais, No. 166, which all continue in a flourishing condition. Of Italian lodges three have been established and kept up—viz.: the Nuova Pompaja, Meris, and Abraham Lincoln.

The majority of the brethren in Egypt de-

cidedly prefer the mode of working used in lodge to be that sanctioned by the Grand Lodge of England, hence from the St. John's has sprung the Zetland; and the Italians are most anxious to open a lodge of their own under the English Constitution, similarly. Several have been established at Cairo, and among the most flourishing may be mentioned the Bulmer (worked in English), La Grecia (in Greek), and Concordia (in Italian). The Sphynx Lodge (German) is also doing well.

It will be remembered that about three years ago the Grand Lodge of England appointed H.H. Prince Halim Pasha, Grand Master for Egypt, much to the satisfaction of the Craft in general. Unfortunately a disagreement sprung up between him and the Viceroy, of so serious a nature that for the last two years the Prince has been exiled. A reconciliation between these great men is, however, looked forward to, as the Khedive is desirous that his son should become a Freemason, and our Egyptian brethren are confident that the young Prince will not plead the cause of his illustrious Grand Master, with his father in vain; should this happy result follow, which can scarcely be doubted, it will add one more proof of the value of Freemasonry to humanity, and one more jewel to the thousands which shine with undiminished lustre in its glorious crown.

We see in Egypt what is never to be found in this country, or perhaps in any other: Lodges composed of half-dozen or more different creeds and nationalities; there you may see in one lodge Arabs, Turks, English, French, Germans, Italians, Greeks, and others, all working harmoniously together—another instance of the universality and benign influence of Freemasonry upon mankind.

Our Egyptian brethren, however, do more than live peacefully in their lodges, for during the fearful visitation of cholera, which occurred in 1865, when the deaths daily were numbered by thousands, the members of the Lodge Pyramid lost no time in forming a committee, with the members of the other Alexandrian lodges, for the relief of the sufferers, without distinction of creed, sect, or nation; night and day were the brethren seen visiting the sick, and gratuitously dispensing medicines to the poor creatures, who would otherwise have died from neglect, and helping those who were too poor and too prostrate to help themselves. Years upon years will pass o'er the acts of our brethren in Alexandria, in the year 1865, shall have been forgotten. They are not however content to rest upon their past generous deeds, and are now making great efforts to establish a Masonic Dispensary, to be supported by donations and subscriptions; its object is to supply medicines gratuitously to the really deserving poor, of which there are multitudes in Alexandria. A more laudable undertaking could not have been devised, and I trust that our brethren in other distant lands will not be slow to copy the noble example of the brethren in Alexandria, and thus make the true influence of Freemasonry to be felt more sensibly throughout the world.

G. S. SNELGROVE, Lodge No. 12.

ECCLIASTICAL GLUTTONS.—The monks of St. Swithin, at Winchester, were bold enough to carry a protest to the feet of King Henry, eked out by many floods of tears, to the effect that their bishop, who was also their abbot, had taken away three of their dishes. The king inquired with great concern how many they had left, and, on hearing that they had ten, declared with a round oath that he was contented with three, and therefore kicked out his gluttonous subjects, with a promise that in future their courses would be reduced to the same number.—*Food Journal*.

## THE FREEMASONS' LIFE BOAT.

The Committee met at Bro. Foster's, Railway Tavern, London-street, E.C., on Thursday, the 2nd June. Bro. H. M. Levy was unanimously voted in the chair. There were also present: Bros. S. Davies, 141, Treasurer; Cothell, P.M., 141, Hon. Sec.; T. Mortlock, P.M. 186; W. M. Carter, P.M. and Treas. 141; N. Gluckstein 141, P.M. 51; C. C. Taylor, J.W. 141; T. Kennett, 141. Letters of apology were read from Bros. W. Maun, P.M. 186; H. J. Isaacs, 188; etc.

A proposition by Bro. LEVY, seconded by Bro. MORTLOCK, that Bro. Fred Walters, P.M. 73 and W.M. of the Acacia Lodge, be accepted as a member of the committee, was carried with applause.

The Hon. SECRETARY then announced the following subscriptions:—

	£	s.	d.
Acknowledged in THE FREEMASON of			
March 26th, 1870 ...	107	7	0
Lodge De Moulham, 1146 ...	1	1	0
" Fowey, 977 ...	1	5	0
" St. John, Wapping, 1306 ...	2	2	0
" New Concord, 813 ...	1	1	0
Bro. Partridge, 79 ...	5	0	0
" J. Nash ...	5	0	0
" Roberts ...	10	6	0
" Myatt ...	10	6	0
" Fowler ...	2	6	0
" Bond ...	2	6	0
" Bro. Campbell, 176 ...	2	6	0
" Shalters, 140 ...	10	0	0
" W. W. Smith, P.M. 890 ...	5	0	0
" Barrett, 871 ...	2	6	0
" Draper, 144 ...	2	6	0
" A. H. Price, 186 ...	2	6	0
" Pullen, W.M. 144 ...	2	6	0
" W. Beck, 1306 ...	10	6	0
" D. D. Beck ...	2	6	0
" Dawson ...	2	6	0
" Fountain ...	2	6	0
" Pearson ...	2	6	0
" Ruket ...	2	6	0
" Yeoman ...	2	6	0
" Hayward ...	10	0	0
" Mond ...	2	6	0
" Jackson ...	2	6	0
" M'Doughal ...	2	6	0
" Luckly ...	2	6	0
" Holt ...	2	6	0
A Scotch Brother ...	2	6	0
Per Bro. Astley, Coventry ...	1	7	0
Bro. H. Gab ...	1	1	0
" J. Bartlett, W.M. 813 ...	5	0	0
" King, 815 ...	5	0	0
" G. Chaster ...	5	0	0
" Chas. Lacey, P.M. 174 ...	1	1	0
" Dyke, 110 ...	1	1	0
Per S. Davis ...	1	1	0
Bro. Edinger, P.M. 95 ...	5	0	0
Per D. Davis, 141 ...	7	6	0
Bro. Pardo, 511 ...	3	0	0
" B. Fuller, New York ...	2	6	0
" Cobham, P.M. ...	10	0	0
" Champion, New York ...	10	0	0
Total ...	£126	16	6

A vote of thanks to the chairman terminated the meeting, which was adjourned to Thursday, the 7th July, 1870, at 8 p.m.

## Original Correspondence.

## A BELIEF IN GOD &amp; A FUTURE RESURRECTION IS A NECESSARY QUALIFICATION FOR ADMISSION AS A MEMBER OF THE MASONIC ORDER.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—When I made application to be admitted as a member of the Masonic Order, the party who proposed me enquired of me if I believed in God and a future resurrection. I replied in the affirmative, and on initiation learned that this qualification is founded on the unchangeable landmarks of the Order. But it would seem that this qualification is now not requisite in some Scottish lodges from the fact that a gentleman thinking of initiation declared that a leading Freemason in Glasgow—Brother James Wallace, Junior Grand Deacon in the Provincial Grand Lodge of Glasgow—said to him that he could get him initiated as a Freemason without any belief in a future state.

As a gross error may thus take deep root in the minds of many Freemasons who have not paid attention to this important qualification, I desire, through the columns of THE FREEMASON, for those who declare to be of the same opinion as I am myself—that a belief in God and a future resurrection is a necessary qualification—to give the lie to any opposite doctrine being promulgated by any one.

Should Bro. James Wallace, P.J.G.D. of Glasgow, have anything to say against this, perhaps he will kindly reply through THE FREEMASON. Should he be silent, then nothing is wanting to confirm the statement as declared by the gentleman thinking of joining the Order, but absolutely disqualified.

I remain, yours fraternally,  
A PAST MASTER OF THE SCOTTISH CONSTITUTION.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your readers are probably always glad to hear of Masonic liberality and zeal, more especially in places somewhat out of the usual track of visitors, and where but small praise can be expected.

On visiting the lodge here (Perseverance, 164), I was much struck with two magnificent chairs made of black oak, believed to be 200 years old. The W.M.'s chair (value £50) was designed and presented to the lodge by Bro. Dr. Hodge, P.M., and P.P.G.D. It is ornamented with carving and Masonic emblems.

Bro. Hodge is well-known in Devonshire as a distinguished Mason; he has served in the highest offices, not only in the Craft, but also in the R.A. and K.T. degrees. He was lately re-elected W.M. of his lodge for the *sixth* time, and on this occasion had presented to him by the members a very handsome P.M. jewel.

The other chair I have alluded to (the S.W.'s) was also designed by Bro. Hodge, and presented by Bro. Warner.

I am, yours faithfully and fraternally,

K. T.

## THE BENEVOLENT INSTITUTION FOR FREEMASONS AND WIDOWS, CROYDON.

(To the Editor of The Freemason.)

SIR,—On Whit-Sunday, I was at this institution. I was much surprised to find the Warden, Mr. Norris, had on the day before informed the inmates that the Committee of Management had made a new rule, that no grocer or tradesman should be allowed to go upstairs to the poor old inmates for orders, or to deliver goods when ordered. Now this is a great hardship, and I hope the committee will do away with that rule, and allow tradesmen to call for orders and deliver goods as they have done for many years.

Yours, &c.,

A SUBSCRIBER.

## A QUERY.

(To the Editor of The Freemason.)

SIR,—Will you kindly inform me in your next publication, whether or no the Prince of Wales was initiated in Sweden, and whether it was the King of Sweden or the Crown Prince, who held the office of Grand Master of the Freemasons in that country at the time, and oblige,

Sir, yours respectfully,

A CONSTANT READER.

Birmingham, June 6th, 1870.

[Answer next week.—Ed. F.]

## WHICH STEP IS IN THE RIGHT DIRECTION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—A humanitarian once chided an old woman for her cruelty of skinning live eels. "Why, my dear Sir," said the old dame, "it don't hurt them; I have been skinning live eels ever since I was a little girl, and by this time they must have become used to it." The reply by "English M.M.," in your paper of May 14th to my letter of the week previous, is on a par with the logic of the said dame. Because 150 lodges are named after Christian saints, and some lodges use sectarian prayers, it therefore proves, that "the present system of Freemasonry is Christian," hence, though solemn assurances are given at the initiation, that there is nothing conflicting in Masonry with any one's religion, yet the Jew ought to listen with equanimity to the preaching of doctrines, which does conflict with his religious opinions, because, I suppose, he ought to have become used to it.

There are some points raised by your correspondent, such as, my misunderstanding the aim of your article, "of 1,000 odd different lodges said to exist in Bro. Norton's country," &c. These points have really nothing to do with the question at issue. "English M.M." by calling chivalry, "Masonic Orders" seems to favour the multiplicity of degrees, and if I misunderstood the editor's views, there is certainly no mistake in the views of the "English M.M." Whether his theory or mine can best conduce to promote harmony and brotherly love among the heterogeneous elements composing the Masonic Fraternity, has already been sufficiently discussed in my letter of May 7th. Which of our theories harmonise best with Masonic professions, and with the solemn assurances given at initiations, our readers must judge for themselves. There is one point, however, raised by my English brother which I must reply to. He says, "I ask Bro. Norton to read up a few works published in his country on the connection of Operative Masonry of the ancients and our Speculative system, and he will not ask what Operative Masons had to do with Christianity," and "will not think of his *bread and butter* theory any more."

But, my dear Bro. "English M.M." I assure you I have not the least faith in the truthfulness and honesty of what you may regard as the great Masonic

writers of my country. Our American Masonic luminaries, merely mimicked the fallacies of the late Dr. Oliver—their works are based not on facts, but imagination. They cannot convince me that human nature had any way changed during the last 700 or 800 years. I believe that a parent during the middle ages, was impelled by the same motives to choose a trade or profession for his son, as a parent of to-day would, whose choice must naturally fall on that trade which commands the highest wages and the most constant employment. The motive of binding a son to learn the trade of a tailor, a shoemaker or a Mason was precisely the same, viz., "*bread and butter*." These trades during the middle ages were respectively united into fraternities or guilds, and if I am rightly informed, many, if not all the guilds were governed by constitutions similar to that of the Masonic guild. Members were required by the regulations of all the guilds, to assist each other, to find employment for one another, to be moral, to go to confession, to partake of the communion, and in other ways to obey the dictum of the Catholic Church. It is therefore just as reasonable to designate Operative tailoring or shoemaking as *Christian Tailoring*, and *Christian Shoemaking*, as to call Operative Masonry *Christian Masonry*. The fact cannot be disputed that the object of the then Masonic organisation was precisely the same as those of our present "trade unions." They united into fraternities, not for the purpose of promulgating Christianity, or worked at stone-cutting and building for the love of art, but the object of their union was to extort from their hard-fisted employers the *most pay* they could for their labour. If these stone-cutters could have found other employment which yielded higher wages, or employment less laborious than that of stone-cutting, yet paying the same wages, we have reason to believe from analogy, that they would cheerfully have exchanged the stone-cutting employment for that other one. Looking at the Operative Fraternity in that light, and divesting it of the romance imparted to it by Dr. Oliver and his imitators—believing that we, or at least a portion of our modern Fraternity, know more of Operative Masonry, than the ancient Operatives knew of our modern Speculative Masonry—the question now comes back, how can we best promote the *present object* of our organisation? or "which is the step in the right direction?"

If, as "English M.M." will have it, that Masonry is a Christian institution, then, it is his duty, to petition to Grand Lodge of England, to expunge from the ritual all allusions to *universality*, and openly adopt the Prussian and Swedish system, by excluding from initiation Jews and other unbelievers in Christianity. But on the other hand, if the Fraternity are sincere in their profession of uniting men of divers creeds into an harmonious brotherhood, it is certainly their duty, not to trifle with solemn assurances given at the initiation, relative to the exclusion of all dogmas inconsistent with the religious belief of candidates, and in the language of even the Christianising Dr. Oliver—the lodge should be a place, wherein, "a Jew, a Mahometan, or a Pagan may attend, without fear of hearing his peculiar doctrines or mode of faith called in question by comparison with others which are repugnant to his creed."

Fraternally and respectfully yours,

JACOB NORTON.

Boston, U.S., May 27th, 1870.

## THE ARK MARINER DEGREE AND GRAND MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Last week's FREEMASON in reporting the meeting of Grand Mark Lodge states: "As to the propriety of working the degrees of Ark, Link, and Wrestle, &c., a long discussion ensued." Will you permit me to say (being present on that occasion) I think that it should be known that in answer to a question by Bro. Joshua Nunn, P.G.D., the M.W.G. Master stated that he did not propose to interfere with the jurisdiction of the Royal Ark Mariners, and he has also said that there is no objection to anyone who likes taking the degree. I mention this as I believe some doubts have arisen in the minds of Mark brethren as to the propriety of joining this Ancient Fraternity. The degree of Royal Ark Mariner, I may further state, on the authority of Captain Irwin, Bro. Hyde Pullen, and several others, is not the same as Ark, Link or Chain, and Wrestle. The Ark Mariner has been worked from time immemorial, and is mentioned in print 118 years back. The Royal Ark Mariner stands in the same relation to the Mark as the Royal Arch does to the Craft, and all these degrees including the Mark lead up to it. Certain Ark lodges or vessels are working, and have been so for years in various parts of the country, and applications have been made to the Grand Royal Ark Lodge for information and leave to establish Ark vessels in six counties. A London vessel will be launched on the 21st June, at 6 o'clock, at Bro. Goslen's, Masons' Hall,

Masons'-avenue, Basinghall-street, E.C.; any brother wishing to join, or take the degree, can by previous application to me at that address, receive the necessary instructions

I am, dear Sir and Brother, yours fraternally,  
SCRIBE,

Royal Ark Mariners, and Registrar of  
Mark Lodge Thistle, No. 8.

#### GRAND OFFICERS.

(To the Editor of The Freemason.)

SIR,—With your permission, I will briefly reply to the two letters in your impression of the 4th inst. on this subject. "A Lover of Justice" has, from the beginning to the end of his letter, shewn utter misapprehension of all I said, and all I meant; and this being so, I will borrow his phrase and "excuse his remarks." Brother "J. Daniel Moore," if I may say so of him, sensibly, reasonably, and logically hits the nail on the head, and with the authority of a P.M. and P.Z., suggests the true remedy for a failure, which results solely from what no one can help or avoid, viz., excess of numbers in the London District. There are both in town and provinces scores of Masons "capable to impart instruction," and, as far as one may judge, in every way fitted to fill Grand Office; but from the very condition of things I have pointed out, the town Masons, with all their work and all their zeal, *must* needs go short of promotion. Brother Moore's suggestions, if practicable and ever carried out, would tend very much to remedy this, and would, as he implies, leave the M.W.G.M. even more free and unfettered than hitherto in making his annual appointments. In such case I shall not regret having written to you on the subject of "Grand Officers."

AMPHIBIOUS.

June 6, 1870.

#### THE LEGEND OF JOSHUA.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I cannot agree with Bro. D. Stolz when he says, "To every quotation I have always given the correct translation," for, as to 2 Samuel, i. 18, I consider he is wrong. The words "the use of" *mislead*, because they give the idea of teaching the children of Judah the use of the bow—that is, to shoot with the bow—whereas they were to be taught the "Song of the Bow," which song was written in the Book of Jasher. This "Book of Jasher" contained such songs, and it was no more the Book of Genesis than was the Book of Genesis the Book of Samuel. I say so, ancient Rabbis notwithstanding; we do not exactly follow ancient astronomers now-a-days, and I believe in the progress which the nineteenth century has made.

I have no reason to suppose that the children of Judah required to be taught the use of the bow, for we see Jonathan using it as a matter of course.

I require nothing more to show the probability of my idea that the 12, 13, and 14 verses of Joshua x., are an interpolation than the remarks of Bro. Stolz in the 22nd and following lines of his letter.

I am, yours fraternally,

W. P. BUCHAN.

#### THE LEGEND OF JUBAL.

"George Eliot's" new poem appears in *Macmillan's Magazine* for May; the subject being the "Legend of Jubal," the first patron saint of musicians. Among the more striking passages, after the opening lines,

When Cain was driven from Jehovah's land  
He wandered eastward, seeking some far strand  
Ruled by kind gods who asked no offerings  
Save pure field-fruits, as aromatic things  
To feed the subtler sense of frames divine  
That lived on fragrance for their food and wine;  
Wild joyous gods, who winked at faults and folly,  
And could be pitiful and melancholy.  
He never had a doubt that such gods were;  
He looked within and saw them mirrored there.  
Some think he came at last to Tartary,  
And some to Ind; but, howsoe'er it be,  
His staff he planted where sweet waters ran,  
And in that house of Cain the Arts began.

is that which describes, with singular force and vigour, the first discovery of death, hitherto unknown, save to Cain, whose fratricide had been concealed from his descendants:

In Cain's young city none had heard of Death  
Save him, the founder; and it was his faith  
That here, away from harsh Jehovah's law,  
Man was immortal, since no halt or flaw  
In Cain's own frame betrayed six hundred years,  
But dark as pines that autumn never seers  
His locks thronged backward as he ran, his frame  
Rose like the orb'd sun each morn the same,  
Lake-mirrored to his gaze; and that red brand,  
The scorching impress of Jehovah's hand,  
Was still clear-edged to his unwearied eye,  
Its secret firm in time-fraught memory.

He said, "My happy offspring shall not know  
That the red life from out a man may flow  
When smitten by his brother." True, his race  
Bore each one stamped upon his new-born face  
A copy of the brand no whit less clear;  
But every mother held that little copy dear.

Thus generation in glad idleness throve,  
Nor hunted prey, nor with each other strove;  
For clearest springs were plenteous in the land,  
And gourds for cups; the ripe fruits sought the hand,

Bending the laden boughs with fragrant gold;  
And for their roofs and garments wealth untold  
Lay everywhere in grasses and broad leaves;  
They laboured gently, as a maid who waves  
Her hair in mimic mats, and pauses oft  
And strokes across her hand the tresses soft,  
Then peeps to watch the poised butterfly,  
Or little burthened ants that homeward hie.  
Time was but pleasure to their lingering thought,  
There was no need for haste to finish ought;  
But sweet beginnings were repeated still  
Like infant babblings that no task fulfil;  
For love, that loved not change, constrained the simple will.

Till hurling stones in mere athletic joy  
Strong Lamech struck and killed his fairest boy,  
And tried to wake him with the tenderest cries,  
And fetched and held before the glazed eyes  
The things they had best loved to look upon;  
But never glance or smile or sigh he won.  
The generations stood around those twain,  
Helplessly gazing, till their father Cain  
Parted the press, and said, "He will not wake;  
This is the endless sleep, and we must make  
A bed deep down for him beneath the sod;  
For know, my sons, there is a Mighty God  
Angry with all man's race, but most with me.  
I fled from out His land in vain! 'Tis He  
Who came and slew the lad; for he has found  
This home of ours, and we shall all be bound  
By the harsh bands of His most cruel will.  
Which any moment may some dear one kill.  
Nay, though we live for countless moons, at last  
We and all ours shall die like summers past.  
This is Jehovah's will, and He is strong;  
I thought the way I travelled was too long  
For Him to follow me: my thought was vain!  
He walks unseen, but leaves a track of pain,  
Pale Death His footprint is, and He will come again."

And a new spirit from that hour came o'er  
The race of Cain: soft idleness was no more,  
But even the sunshine had a heart of care,  
Smiling with hidden dread—a mother fair  
Who folding to her breast a dying child  
Beams with feigned joy that but makes sadness mild.

The origin of music, suggested to Jubal by the ring of the hammer and anvil of Tubal Cain, the Masonic prototype of Vulcan, is thus pictured:—

Then with such blissful trouble and glad care  
For growth within unborn as mothers bear,  
To the far woods he wandered, listening,  
And heard the birds their little stories sing  
In notes whose rise and fall seem melted speech—  
Melted with tears, smiles, glances—that can reach  
More quickly through our frame's deep-winding  
night,  
And without thought raise thought's best fruit de-  
light.

Pondering, he sought his home again, and heard  
The first fluctuant changes of the spoken word:  
The deep remonstrance and the argued want  
Insistent first in close monotonous chant,  
Next leaping upward to defiant stand  
Or downward beating like the resolute hand;  
The mother's call, the children's answering cry,  
The laugh's light entranced tumbling from on high;  
The snave repetitions Jubal taught,  
The timid browsing cattle homeward brought;  
The clear-winged fuge of echoes vanishing;  
And through them all the hammer's rhythmic ring.

Jubal sat lonely all around was dim,  
Yet his face glowed with light revealed to him;  
For as the delicate stream of odour wakes  
The thought well-sentience and some image makes;  
From out the mingled fragments of the past,  
Finely coarsened in wholeness that will last,  
So streamed as from the body of each sound  
Subtle pulsations, swift as warmth which found  
All prisoned germ, and all their powers unbarred,  
Till thought self-luminous flamed from memory,  
And in creative vision wandered free.  
Then Jubal, standing, rapturous arms upraised,  
And on the dark with eager eyes he gazed,  
As had some manifested god been there:  
It was his thought he saw; the presence fair  
Of unachieved achievement, the high task,  
The mighty unborn spirit that deth ask  
With irresistible cry for blood and breath  
Till feeling its great life we sink in death.

Thus glorying as a god beneficent  
Forth from his solitary joy he went  
To bless mankind.

Travelling through the world to impart the know-  
ledge of his heart to mankind, he returns an old  
man, unrecognised by his kindred, who were, how-  
ever, chanting songs in honour of the ancestor of  
music—

The immortal name of Jubal filled the sky,  
While Jubal lonely laid him down to die.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending June 18, 1870.

##### MONDAY, JUNE 13.

Lodge 29, St. Alban's, Albion Tav., Aldersgate-street.  
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, JUNE 14.

Lodge 548, Wellington, White Swan, Deptford.  
" 834, Ranelagh, Windsor Castle, Hammersmith.  
" 1269, Stanhope, Thicket Hotel, Anerley.  
Metropolitan Chapter of Instruction, George Hotel, Alder-  
manbury, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-  
park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de  
Cologne, 60 and 61, Haymarket, at 8; Bro. T. A.  
Adams, Preceptor.  
Faith Lodge of Instruction, Metropolitan Railway, Victoria  
Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney,  
at 8; Bro. Isaac Saqui, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights  
of St. John's Tavern, St. John's-wood; Bro. F. G.  
Baker, Preceptor.  
Prestonian Club of Instruction (for M.M.'s only), Lyceum  
Tavern, Strand.

##### WEDNESDAY, JUNE 15.

Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.  
" 700, Nelson, Masonic Hall, Woolwich.  
" 1150, Buckingham and Chandos, Freemasons' Hall.  
" 1159, Marquis of Dalhousie, Freemasons' Hall.  
Chap. 10, Westminster and Keystone, Freemasons' Hall.  
Pythagorean Lodge of Instruction (79), Prince of Orange,  
Greenwich, at 8; J. Robt. Nash, Preceptor.  
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.  
Temperance in the East Lodge of Instruction, George the  
Fourth, Catherine-street, Poplar.  
Burdett Counts Lodge of Instruction (1278), Approach  
Tavern, Approach-road, Victoria-park, at 7.30; Bro.  
I. Terry, Preceptor.

##### THURSDAY, JUNE 16.

Mark Lodge Carnarvon, Mitre, Hampton Court.  
K.T. Encampment, Observance, 14, Belford-row.  
Fidelity Lodge of Instruction (3), Goat and Compasses,  
Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Club of Instruction, Jolly Anglers' Tavern, 42,  
Bath-street, City-road.  
United Mariners' Lodge of Instruction, Three Cranes,  
Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern,  
Royal Hill, Greenwich, at 8.

##### FRIDAY, JUNE 17.

Lodge 6, Friendship, Willis's Rooms, St. James's.  
" 1118, University, Freemasons' Hall.  
Chap. 92, Moira, London Tavern, Bishopsgate-street.  
" 176, Caveau, Radley's Hotel, Blackfriars.  
K.T. Encampment, St. George, 14, Belford-row.  
Rose Croix Conclave, Invicta, Freemasons' Hall, Wool-  
wich.  
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
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.  
Pythagorean Chapter of Instruction (No. 79), Prince of  
Orange, Greenwich-road, at 8; Comp. W. West  
Smith, Preceptor.  
Metropolitan Lodge of Instruction, George Hotel, Alder-  
manbury, 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.  
Charterhouse Club of Instruction, Hat and Feathers  
Tavern, 25, Goswell-road, at 8; Bro. J. Mather,  
P.M. 65, Preceptor.

##### SATURDAY, JUNE 18.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
Star Lodge of Instruction (1275), Marquis of Granby,  
New Cross-road, at 7.



We have great pleasure in publishing the following, which confirms our own views on the subject:—

*Universi Terrarum Orbis Architectonis Magni ad Gloriam.*  
UNIO. TOLERATIO. ROBUR.

Office of the M.P. Sov. Grand Commander Supreme Council, A.A.S. Rite, Northern Jurisdiction of the U.S., Grand East, Boston, Portland.

To the Brethren of the A.A. Rite in the Northern Jurisdiction of the United States:

In answer to frequent letters of inquiry, I inform you that no person claiming to have received the degrees of the Rite in Bodies of the so-called Rite of Memphis can be recognized; nor can he be healed; nor can he receive the degrees in any other manner than *any* profane; notwithstanding he may have taken the Memphis degrees with the fraudulent assurance that he was receiving the degrees of our Rite.

For your information, I append a copy of a letter in relation to the Rite of Memphis which I have lately received from the Grand Secretary of the Grand Orient of France.

Yours fraternally,  
JOSIAH H. DRUMMOND, 33°, Sov. Gr. Com.

[Translation of letter of Bro. Thévenot.]

T.T.G.O.T.G.A.O.T. UNIVERSE.

Grand Orient of France,  
O. of Paris, Feb. 24, 1870, (E.V.)

Very Honorable Brother,—Bro. Pouille desires me to reply to a letter which you have addressed to him for the purpose of knowing if Brother Marconis in the character of Grand Hierophant of the Rite of Memphis has the right to create Masons of that Rite in America, and to confer there the 33d degree of the Scottish Rite, &c.; and inquiring if he does this with the knowledge and consent of the Grand Orient of France. I hasten to reply *not so much* to these different questions as to all which can arise in relation to the subject.

Behold, then, all the truth in relation to the Rite of Memphis and Bro. Marconis. That brother, at a certain time, decreed himself chief of a new Rite—the Rite of Memphis—to which he gave 96 degrees! He travelled, propagated his Rite in different countries, and returned to France, where he made dupes in founding three lodges. The police shut up these three lodges. The members of these three lodges were considered to be honest and well-meaning men.

They addressed themselves to the Grand Orient which annexed to itself the Rite of Memphis without recognizing its series of grades; it regularized the Memphis Masons, in recognizing them as Masons of the grade of Master only. Bro. Marconis divested himself of all rights in relation to his Rite, and transferred his powers to the Grand Orient of France, happy apparently to see that the Rite which he had created, did not perish.

But we counted in vain upon his good faith and upon his oath. That brother continued clandestinely to give the high grades to isolated Masons, addressing himself especially to strangers, and saying that his renunciation had effect only for France. Indigence impelled him into that bad faith. The Grand Orient wished to come to his aid: he replied that he was not poor. The Grand Orient had the right to proceed against him: it had pity upon an old man; it contented itself with warning its lodges against his intrigues. The Bulletin of the Grand Orient, which you receive, contains many resolutions upon that subject. See year 1866, pages 123, 140; year 1867, page 332; year 1868, pages 444, 467, 593. Finally, Brother Marconis died in 1869: we hope that he will have no successor, and that the Rite of Memphis will trouble us no longer. Already it has *entirely disappeared* from France. It is not maintained in Europe, save in some localities of Roumania, where it also tends to disappear, thanks to our incessant efforts.

These explanations, clear as well as concise, will give you the proof that it is not permitted to anybody in America to invoke the name and authority of the Grand Orient of France in anything which concerns the Rite of Memphis. Nothing of what is done, or of any one who does it, in its name, concerning that Rite, is true. And I pronounce any one an impostor who pretends to act in the name of the Grand Orient in the affairs of that Rite.

I hope, very dear and very honorable Brother, that these explanations will be of some use to you. In that hope I pray you to accept the assurance of my most fraternal sentiments.

The Chief of the Secretariat,  
THEVENOT.

To the Hon. Bro. Drummond, Portland.

A NOBLE GIFT.—The sum of one thousand pounds was a few days since left at the Bank of Messrs. Ransom, Bouverie and Co., "for the British Hospital for Diseases of the Skin, 56, Great Marlborough-street, W., and 13A, Finsbury-square, E.C., from V. S. T."

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