

THE Freemason.

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"That GREAT, AWFUL, TREMENDOUS & INCOMPREHENSIBLE NAME."

By BRO. WILLIAM CARPENTER, P.M. & P.Z.

ARTICLE II.

In my former paper on this high subject, I confined myself to a consideration of the import and use of the sacred Name, suggesting that there is nothing in the circumstances attending the adoption and special use of it, as the covenant and intransferable appellation of T.G.A.O.T.U., which suggested that it was more awful or tremendous than any other name by which He had condescended to make Himself known; and that if we are under an obligation to utter that name with reverence and humility, we are under the same obligation also in the utterance of every other Divine name. It remains to say something about the name as "incomprehensible"—emphatically so; or, by way of eminence or distinction. I am not unmindful of the spirit in which we should enter upon any discussion of so high and holy a subject, but feel that we should approach it with that reverence which was symbolised by the taking of the shoes from off the feet, as Moses was commanded to do when in the presence of the Great I AM.

The two prominent names or appellations by which God is known in the Pentateuch are *Elohim* and *Jehovah* (or as abbreviated, *Jah.*), both frequently used, sometimes separately and sometimes conjoined; and in the use of them we can discover nothing to indicate that the one is more "incomprehensible" than the other. Let us take them separately, with a view to discover their meaning, for it is not to be supposed that God designated Himself by names without meaning, or names that were not intended to convey some idea of His being, attributes, operations, or relationship to them to whom He thus made himself known. A careful student of the Bible soon perceives that the names are used discriminatively or appropriately, and not arbitrarily, as though there was no idea of a distinctive character involved in them. I abstain from all nice or profound criticism, and treat the subject in as plain and popular language as I can.

The sacred name יְהוָה (whatever its correct pronunciation may be) which we translate *Jehovah*, is the regularly formed future, in *kal*, of the verb הָוָה, *to be*. Kalisch concludes that this holy name of God denotes His eternal Being.

—He who is immutable, subject to no change, through all generations; for, as he remarks, the future implies, frequently, the meaning of duration, or prolonged existence. Names are, in the Hebrew, not unfrequently derived from the future, as *Israel*, *Jacob*, &c. Let us take the word, then, as denoting He who is permanently, eternally—He who exists of and from Himself; who is subject to no change, through all generations—"without beginning of days or end of life." Maimonides interprets the name—He who exists by internal necessity. And this seems to be the primary meaning of the name; but, as I formerly suggested, it was adopted as the covenant and theocratic Name of God, and is especially or emphatically used in cases where the promise or idea of deliverance or redemption is involved or enunciated. The Jews assert that it is *nomen misericordie*, the name of compassion, which *Elohim* is not. The idea is a happy one, for compassion is necessarily involved in every voluntary act of deliverance. It was *Elohim* who heard the groanings of the Israelites under the oppression of the Egyptians, and remembered His covenant with their fathers (Exod. ii., 24), but when he signified to Moses that He was about to deliver them, the name of compassion (יְהוָה) takes the place of *Elohim*. "I (Jehovah) am come to deliver them out of the hands of the Egyptians," &c. (ch. iii., 8). But the deliverance of Israel from Egypt was typical of a much greater deliverance yet to come; and hence the Messiah is called, perhaps from Ps. cxviii., 26; or it may be from Numbers xxiv., 17: "There shall come a star out of Jacob and a sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion"—Ο ἐρχόμενος—*The Coming One*. Coming to do what? To bruise the serpent's head; to be man's "propitiation," "deliverer," "mediator," "wisdom, righteousness, sanctification, redemption," "Saviour," light, life; and to be what embraces all within its vast compass, man's *paraclete*—the one coming to man's aid, to do for him everything he needs for time and eternity. But take the name in its primary or simple meaning, as denoting God according to what He is in Himself, as Abarbanel puts it; or as Maimonides—the name which teaches of the substance of the Creator—He who is and will be; ever-during, everlasting, the Coming One, for ever and ever. What is there, then, incomprehensible in the name? Nothing. But there is in that which the name indicates. We can comprehend, clearly enough, that ever-existing in and from itself, signifies eternal—without beginning, or end, or change; but if we make an effort to comprehend the idea, we utterly fail. We may carry the imagination backward and forward to the utmost extent to which it is capable, but we fail to realise the idea. Pile countless ages upon ages, as to both eternity past and eternity to come, and we still fall infinitely short of comprehending the sublime and sacred mystery of the divine existence. We accept the name by which that incomprehensible mystery is indicated, and comprehend its meaning; but the existence itself—never.

Let us now consider the other divine Name, *ELOHIM*, that we may see whether the Being designated by it is more comprehensible than He is under the one we have been considering. If a word may be said to be incomprehensible in proportion as it is difficult to ascertain its radical meaning, then the word *Elohim* would rank, in that respect, before *Jehovah*. Its meaning has occasioned much controversy, but to advert to this, particularly, would accord with neither my space nor my purpose. It will suffice to say, that some eminent critics derive it from *aleh*, a root still existing in the Arabic, where it signifies the *adored*, the *worshipped*; but as Kurtz observes: it is better to derive it from the Hebrew root *aleh* = אָלַה, *to be strong*. Hence, the fundamental idea attaching to the word will be that of strength, power, might. And this derives weight from the circumstance, that the work of creation is ascribed to *Elohim*, as the Almighty, or the Almighty power.

Among the Jewish writers of the middle ages, A. Jehuda, the author of the Book of Cozri, in-

terpreted it as the name which distinguished the Deity as manifested in the exhibition of His power, without reference to His personality or moral qualities, or to any special relation which he bears to man; and Maimonides holds that it conveys the idea of the impression made by His power. In accordance with this, it may be remarked, that, upon an examination of the passages in which *Elohim* occurs alone, it will be found that it is chiefly in places in which God is exhibited only in the plenitude of His power, and where no especial reference is made to His unity, personality, or holiness, or to his relation to Israel and the theocracy. But the word, it should be observed, is in the plural—

Elohim (אלהים), not *Eloah* (אלוה). There must be some reason for this, but it is not easy to discover it. Dean Stanley, following Le Clerk, Herder, De Wette, and others, finds in it a remnant of polytheism. According to this hypothesis, the earliest speakers of the Hebrew, believing in a plurality of deities, were wont to speak of "the gods," which usage was retained after correcter views of the Deity came to prevail among their descendants. But to this it is enough to reply, that there is no evidence whatever that the religion of the Hebrews grew out of a polytheistic system; but abundant evidence to the contrary. Besides, all analogy goes to show that the effect upon their language of such a change of opinion regarding the Deity would have been the very reverse of that supposed, inasmuch as all peoples, on renouncing a belief in a plurality of deities, are careful to avoid every mode of expression that may be construed to imply such a belief. Many grammarians, following Rabbinical teaching, include this usage of the plural under what they have called the *Pluralis Majestaticus*, an idiom denoting the relations of greatness or power. But this hypothesis is not well founded, for bating the terms for Deity and the term for master, and one or two others, there is no noun of dignity which is used in the plural form; the words for king, judge, priest, prince, noble, general, &c., all terms expressive of authority and dignity, are singular, and do not assume this plural-of-majesty form. Some regard the use of the plural form as denoting the abstract—the *nomen venerandum*, the abstract embodiment of the ideas of reverence, authority, power, and judgment. But this fails, for the Jews did not conceive of God as a *personification*, but as a *person*; and it seems to the last degree improbable that they should use words to designate Him formed according to the words expressive of an embodied or personified abstract. Hengstenberg and some others explain the usage of the plural as an instance of the plural intensive, and consider it as serving the same end as the repetition of the names of God, as found in some passages. But though this use of the plural may serve to account for some of the instances of plural appellatives of Deity, it is not sufficient to account for all, and especially for the peculiar term of Deity—*Elohim*. When the Hebrews would denote a fierce lord, or an absolute proprietor, they use *Adonim* and *Baalim* pl., instead of *Adon* and *Baal*, sing.; and as God is the all-powerful Lord and the absolute Master of all, it may be said that the plural terms are applied to Him on this account. To this it would be difficult to reply; but when we come to consider the word *Elohim* we shall perceive that the cases are not exactly parallel. In the case of *Adonim*, *Baalim*, &c., the plural intensive is used to describe one who possesses in a very high, or in the highest degree, the quality possessed by every one whom we may designate by the singular. *Adon*, a lord; *Adonim*, (pl. intens.), a very lord, dominissimus. But *Elohim* is not the intensive of *Eloah*. In this case the singular means as much as the plural; and, accordingly, is occasionally used to signify the Great Supreme. The *ale* here, therefore, for the intensive fails, and must be set aside by us as inadequate to explain the phenomena of the case. The same is true of *Shaddai*. We cannot aver that this is the intensive plural of a singular denoting a mighty one, for it has no singular, and so far as we know anything of the language, never had; for it, therefore, we must

have some other mode of accounting than the plural intensive. After carefully looking at the several solutions of the *plural* form of the words as applied to the Deity, and noting that it is united with *singular* verbs and pronouns, I cannot help thinking that the use of the *plural* *elohim* shadowed forth the truth—that the oneness of God was not mere naked monotheism, but a unity resulting from the combination, so to speak, of plurality—that it was not the oneness of a God, but the oneness of a godhead. I am conscious of the utter inadequacy of any illustration that can be used with the view of aiding us towards the understanding of this profound subject; but I cannot avoid noticing the usage of the plural with a singular signification in the Hebrew writings. It is where an object exhibiting plurality in unity is designated; in which case the plural is frequently employed. Thus, Ps. lxxviii., 15, a great sea (*plural*); the sea being the unity of many pluralities; as the line of one of our own poets: "Distinct as the billows, yet one as the sea." So Psalm cxxiv., 5: "The waters (*pl.*) has (*sing.*) gone over me," i.e., the body of waters, the accumulated mass. Jer. li., 58: "The broad wall (Heb. *pl.*) of Babylon," i.e., the one wall consisting of many separate sections. Ps. xviii., 15: "Much lightning" (Heb. *pl.*), many flashes. The Hebrew doctors have left records of this mystery. "Come and see the mystery of the word" (*Elohim*). Here are three degrees, and every degree by itself alone (that is, distinct); and yet, notwithstanding, they all are one, and joined together in one, and one not divided one from another," says R. Simeon Ben Jochai, in Zoar, upon the sixth section of Leviticus.

My object, so far, has been, not so much to indicate what I take to be the primary meaning of the word *Elohim*, and the idea of plurality included in it, as to point out that the word itself, if not wholly "incomprehensible," is, at least, very difficult to define; and that the word *Jehovah* is certainly not more so. But let it be assumed that we have got the real meaning and intent of the word *Elohim*, i.e., that it signifies the Mighty One, the All-powerful One, or the One possessing all power, the Creator of all things; not the framer or maker merely, but the Creator of the very substance, or elements, or first principles of things, as the best Jewish and Christian scholars maintain the use of the word *ath*, in Gen. i., 1., to mean—*born elohim ath*—"ELOHIM created the very substance (of the heavens and the earth)." The *Almighty Powers*; let that be the meaning of the appellation. Is that meaning of the word—or rather, we should say, is the Being so designated more comprehensible than the Being (the same Being, of course) designated *Jehovah—the self-existent*—He who was, and is, and is to come? I think not. What idea can we form of All-mightiness, Omnipotence, the power which can form the first principles of all matter out of nothing? the Being who, by the mere volition of His will, can call into existence countless worlds, with all their wondrous properties, appurtenances, and inhabitants, and by the same volition regulate all their movements and preserve them in harmonious existence? I can as well comprehend the idea of self-existence as I can that of All-mightiness—that is, they are to me alike "incomprehensible." Dr. Pye Smith (Script. and Geol. Lect. vii.) has expressed my thought so much better than I can hope to express it, that I quote the following passage:—"Behold, God is great; and we know him not! Of the Divine nature, as infinite intellect, pure mind, we can form no conception but by reflecting upon and drawing conclusions from our own consciousness and the operations of our own minds. In like manner, we gain our knowledge of the *Eternity* of God, by adding the notion of infinity to our perception of the flow of time. By our touch and our sight we get the ideas of motion, resistance, and impulse; and, by reflecting on the lesson thus taught, we rise to the notion of effects and causes. We look and feel around, we lay hold of bodies extraneous to ourselves, and we discover certain states and alterations of states following upon certain conditions of tangible and visible things; we then rise to a

wider survey of the sensible world around us, and we see a vast number of changes taking place, upon a scale of great magnitude; and at last, our feeble minds having acquired the idea of *power*, we transfer it, with the highest increase of form, to our conception of the Infinite and Eternal Deity: and we call our new idea *Omnipotence*. In a similar way we form conceptions of justice and kindness, from the actions of parental and infantile feelings, and from the mental phenomena which we experience inwardly, and the actions of our fellow-beings observed outwardly; to these conceptions we also annex the qualities of infinity and eternity, and thus we gain some notion of the moral attributes of the Supreme Majesty, his *Holiness* and his *Benignity*. But, how faint, how low, are our best conceptions! 'Lo, these are parts of His ways, and what whisper-word is heard of Him. The Almighty! We find Him not!" (Job xxvi., 14.)

Let us now hear the conclusion of the whole matter. The Divine Being, under whatever aspect, or in whatever character He may be contemplated, is necessarily "incomprehensible," the reason being, that He is infinite and we finite. One Name of God is no more to be revered or dreaded than another. All His names, without exception, are sacred, and to be uttered only with reverence—never profanely, never even lightly or unthinkingly, for "He will not hold him guiltless who taketh His name in vain."

FREEMASONRY IN THE EAST.

A subject of so vast a magnitude as "Freemasonry" almost arrests the pen of the writer at the very commencement of his theme, and I take it up with many misgivings of the possibility of doing it justice. Freemasonry, in its ordinary acceptation and bearings, even if only in one part of the world, is deeply interesting; whilst *in extenso* it covers the whole expanse of the entire world, and, probably, leads to an universal brotherhood amongst mankind. No wonder, then, that it inspires so deep an interest everywhere in the minds and hearts of all those who have any knowledge of, or connection with, it. At the present time, there are probably more than a million of Freemasons, among whom are men of the very highest, as well as lowest, social positions of life. Like what is called civilisation, or knowledge, it penetrates everywhere, and has, or should have, an important bearing upon the moral character of man, wherever it is established and carried out, as it is designed to be carried out, in the lives and conduct of each and all of its advocates. It has no legal character, nor does it possess even the power and authority of religion. To limit it, or even to attempt to limit it, to any part of the world, or to any portion of mankind which recognises the Creator, is certainly contrary to its cosmopolitan principles. It is, nevertheless, possible and proper to allude to its existence in one or more countries, and I shall therefore limit my subsequent remarks to its condition in what is generally denominated "The East," though, more correctly, the Ottoman Empire.

In the first place, it may be stated that the name of Freemasonry here is but vague and unsatisfactory to many persons. Its abuse, or perhaps it should be said the misconduct of some of its professors, has attached to it a signification which it by no means merits. By many Masonry is supposed to be limited to the art of architecture, leaving the prefix *Free* still undefined and unexplained. Why are Masons freer than any other persons? The mystery which is attached to the meetings of its members, to the total exclusion of all others, certainly prescribes its limits, and no one is *free* to divulge their objects. As an art, it is intimately connected with the construction and component parts of the great historical Temple of the Hebrews at Jerusalem; as a fraternity of brethren, the whole family (not pagan) of man is its sphere.

We must form our opinion of men and their works among mankind by a due consideration of the times in which they lived and acted; and when we do not, we reach no correct estimate

of their true character and abilities. Laws and regulations, though based upon excellent, even Divine principles, are apt to be disregarded, and to lose their weight if not adapted to the minds and intellectual capacities of the people for whose benefit they are laid down; and all great lawgivers and reformers cannot expect that their laws, or ceremonies, will be suitable for all time to come. What are called "Divine Laws" are based upon imperishable principles of right and wrong; but much is deduced from them conformable to the degree of knowledge and intelligence of those for whom they are designed. By this rule of action many greater reforms could be effected, if the lawgivers and the people among whom they lived were better prepared for them. Parables, symbols, and allegories are thus made use of when barren facts convey no lasting convictions. The Temple of Jerusalem may therefore *now* be regarded only as a great "symbol," or even an "allegory," by which the lives and acts of men are to be compared and shaped. The sphere of a man's life may be said to be contained within a limited *circle*, and his acts should be *upright* and *square*. The lines of architecture offer illustrations of what should be the accuracy and straightforwardness of his conduct, and he should, moreover, endeavour to construct an edifice of "good repute," respect, and esteem among his fellow-men. Bunyan went still further, and endeavoured to "spiritualize" the whole Temple of Solomon, and to give to each of its parts, not only a moral, but even a spiritual definition.

Thus, either as a moral or as a spiritual symbol, the theory of connecting Masonry with the Temple of Jerusalem is world-wide in its real definition, and may be carried out among men of all positions in life, of all countries, and of all religious faith. The perpendicular walls of any edifice, as well as the domes of all lofty buildings, may be regarded as so many symbols. All constructions have an upward and an upright tendency. This is a law of art and nature, and the remoter firmament seems to our vision to be a dome, for which, however, we are unable to find any material support.

The only real facts which we possess regarding the construction of the component parts of the Temple erected by the great and wise King of the Hebrews is found in the Book of their own ancient history. All the rest is simple tradition, and must be regarded as such. In many cases, however, tradition seems to fill up what is wanting in history, and the oldest histories are in themselves little more than traditions written many centuries after the events related occurred. In the "East" there are vast numbers of very ancient traditions, which, though never written out as so many indubitable facts, are generally believed by Orientals; and if they do not figure in history, it is simply because they, in many cases, differ from the narratives contained in the Bible, or are not alluded to there at all, and are now beyond the reach of proof. If some of the themes of Masonry are only based upon tradition, they are, at least, harmless, and do not conflict with the statements of the Bible; and serve to fill up points which are there deficient. They serve also as so many symbols; and, like the art of architecture, are made to be applicable to the lives and labours of mankind.

Freemasonry need not, nevertheless, be limited to the history or traditions of the Temple of Jerusalem, which edifice has long since ceased to exist. It should be connected, on the contrary, with something less perishable, something that will continue to exist to the end of time, if such a period can be entertained. The whole world, the entire universe, is the real temple of its Divine Master, and all mankind who acknowledge Him are therefore Freemasons. The lodge is certainly a symbol of our world. We should study and derive wisdom and knowledge—called by us, figuratively, *light*—from a contemplation and investigation of all the works of the Divine Creator of all things; and in this manner regard the Temple of Jerusalem as a model lodge, constructed by one of the wisest of mankind—one whose wisdom is imperishable, inasmuch as it, and that of his father David, were based upon the great Truths connected with

the Architect of the Universe, the sublime principles of His creation, and the dependance of man upon His laws, natural and moral.

Notwithstanding that the temple, designed by David and constructed by his son Solomon, was by divine command, and therefore intended for a good and wise purpose, it has been seen that it received no particular divine protection. Repeatedly destroyed and rebuilt, it finally ceased to exist for the purpose for which it was originally constructed. It now remains only as a delapidated edifice, or, in its present condition, as a mosque; and its very entrance is, more or less, closed against the former people of God, whose greatest desire is to reconstruct it, and once more offer up there their adorations to Jehovah. Though strange as are the ways of Providence, what a vast change must come over men's convictions regarding prophecy, and their conceptions of the true character of the Deity, before such an event can be brought about. Ancient mythology, with its one great Divine Creator of the Universe, and the innumerable imaginative gods and goddesses, their temples and statues, beautiful as they were, have passed away, and given place to a modern belief in saints of both sexes—little less powerful than the former, though devoid of their beauty. These also must cease to occupy men's convictions, and mankind must return to the first principles of religion before this change can be effected. Indeed, we can only expect this when all the world again shall become Hebrew—or, as an alternative, when all Hebrews become Christians. Towards which, are the tendencies of our times? I leave the answer to wiser men than myself. We cannot expect it to be the effect of vast wealth, notwithstanding that wealth is power, or, at least, may obtain it; or will it be by the extension of true knowledge, of light, and truth; or by some unforeseen particular divine interposition—called a miracle? There is certainly a great reaction going on in men's minds throughout the world, occasioned by abuses and violence, against which they revolt, even if in silence and suffering, but none the less progressive. Will another prophet or great religious leader appear in the Old or New World; or will what is called science divulge indisputable truths and correct human errors? Future generations may probably smile at our present credulity, as we now do at that of the past.

Amongst no people should Freemasonry in its primitive degrees be dearer than the Hebrews. As connected with the Temple of their two great Kings, David and Solomon, it is the explainer and the promoter of their most ardent expectations; whilst to the Christian and the Moslem it has far less interest. There are many traditions in the "East" connected with its construction, its signification, and object; but it is only necessary here to allude to one—that all the Israelites turned their faces to it at prayer. Until several years after the *Hijra*, the Moslems did the same; then they divided it with the Temple of Mekka, and ultimately decided upon one *Kiblah* only—the latter. Many Moslems say that they are Christians, inasmuch as they declare that Christ was more than any other man, and was the soul and spirit of God. This is explained by their system of inspiration—to wit, the possession by man of more or less of the spirit of his Divine Creator; and they say that Christ possessed more of this than any other member of the human family. They do not, however, admit that He was, or is, God, whom they declare as one, and incapable of any division whatever. They attach an immense importance to the Temple of Jerusalem, and it is only of late years that they have permitted others than themselves to enter it, and to profane its purity with their uncleanness. Yet, with them it has no spiritual or symbolical meaning. It was constructed by one of their greatest prophets—whose wisdom they consider as unparalleled. None of its parts have been "spiritualised" by them, or made to serve as symbols for the guidance of men's lives and labours. It is only sanctified and held as holy in their estimation by its having been erected by Solomon on one of the most ancient scenes of the adoration of Jehovah by His creatures.

To them its Mosaic pavement, its lofty dome, has no other meaning than that of any other edifice. There are, however, now many Moslems who have become Freemasons, and as such are taught the significance connecting them with what is always held to be the Temple of God. So beautiful a theory seems to impress them more than any ordinary teachings; and they now know that these are of an universal character, not limited to Hebrews or Christians, but to the whole family and fraternity of mankind, in every part of the world. They learn that the whole world is a temple, that all those who fully believe in the Great Architect of the Universe are Freemasons in theory, if not in fact—in spirit, if not in practice; that the rules of architecture are used as so many symbols, which may govern and direct the conduct of the Moslem as well as of the Hebrew and the Christian; and that the figurative signs and words used by them only serve as an universal language, to recognise those who are, from those who are not, Freemasons. All nature is a mystery to the uninitiated and the unenlightened; that knowledge can only be acquired by degrees, like the steps of a ladder, leading upwards—from earth to heaven, from infancy to mature age, and, finally, to the last round, beyond which is eternity. If the undeviating lines of architectural geometry do not always serve to guide and correct the lives of men, they are not the less truthful, unalterable, and applicable in all times and to all peoples. Gradually the mistrust of Moslems is being removed. They see that it has not been, and never will be, degraded by matters of mere worldly politics, or of a purely religious sectarian character; and that the whole sphere of this action is to set these aside, and to unite all mankind together in one great and universal Brotherhood.

An endeavour is being made in the lodges in Turkey to carry out Freemasonry in its true and ancient bearings; to connect it with what is the real duty of all men, viz., the study of the works of the Great Architect of the Universe. Science, and all of the arts, thus come within its circle. Useful knowledge is its centre, and the moral acts of individuals—if as correct as the sides of the square—even when contracted or expanded, are ever the same. Then, the tressel-board, the Mosaic pavement, the square, the compasses and the plumb-line have each a symbolic meaning—not only with the secrets of the *lost* Temple of Jerusalem, but with those of the greater Temple of the Universe. The lights and truths of spiritual faith, of dependance upon a Divine Providence, and perfect submission to the laws of the Supreme Architect of the Universe, serve to unite all men in the "East" together as fellow-creatures and the children of a common parent, when the ordinary and equally conventional observances and ceremonies of external religion separates and divides them. Freemasonry has been greatly needed in the "East," and when relieved from the prejudice which, in some minds, still exists against it—the result of ignorance regarding its real objects and principles—it must become popular and esteemed amongst men of liberal and cultivated minds. It will strongly aid the Sovereign and his highly progressive government in amalgamating the various peoples over whom he reigns, if not in one great nationality, at least in one great Fraternity, and remove the asperities of religions and faiths, and unite them all together as men, each professing and exercising his particular religious convictions—free from any sacrifice of what is as dear to the Moslem as to the Hebrew or the Christian—the dictates of the conscience.

J. P. B.

Constantinople, April 24, 1871.

HOLLOWAY'S PILLS have been for years, and still are, renowned as a safe and salutary remedy for indigestion, liver complaints, and all skin diseases, pains in the stomach after eating, eructations of wind, pains in the back, aching of the right shoulder, weakness, languor, and tawny hue of the skin, all disappear under the purifying powers of these admirable pills. They contain no ingredient which by possibility could hurt the most feeble frame. They effect a salubrious though momentous change throughout the system by thoroughly expelling all impurities, and imposing on every organ its natural functions. Many testimonials of their efficacy can be produced received from all parts of the world.—[Advt.]

WEST OF ENGLAND SANATORIUM.

This Institution, which is a convalescent home, giving the advantage of sea-air and sea-bathing to patients recovering from illness or suffering from debility, was established in 1868 on the Cottage Hospital system, that of aiding poor people to help themselves by providing them with a proper lodging, attendance, and medical care without charge, whilst they themselves pay for their maintenance.

Intended more especially to benefit the West of England, its doors are open to all without any Governor's note, the only certificate needed being one from a medical man that the patient is a fit case, and has not suffered from any infectious disease; upon which, and the payment of 10s. a week, the patient is admitted to the first vacant bed. If the patient can get a subscriber's ticket, this payment is reduced to 6s.

The institution began in 1868 with four beds in a back street in a very humble way; in six months the old Strand House was taken, and the beds increased from twelve to eighteen, in the succeeding year to thirty, and last summer the pressure was so great that a wooden house was built as a day-room, and the number of beds increased to thirty-six.

At the conclusion of the third year, November, 1870, the institution was nearly £600 in debt, and rented their present buildings and land.

Mr. W. Gibbs, of Tynesfield, then offered £700, if £800 more could be raised by Christmas Day, £200 having been previously promised, to liquidate the debt. This was to be on the condition that no mortgage should ever take place, and no building commenced before the requisite funds were collected. This amount was collected by Christmas Eve, and Mr. Gibbs' donation was at once paid into the bank.

The Committee now being able to purchase the freehold, and announce the institution free from debt, the Trustees of the Bristol Fever Hospital Fund, per Mr. J. Hellicar, paid over their balance of £1,100 in consideration of certain benefits to patients from the Bristol Royal Infirmary and Bristol General Hospital; following which Mr. W. T. Hill presented the munificent sum of £2,000, requiring only a small return to benefit the Worcester infirmary and the employes on the Taff Vale Railway.

Plans were therefore at once drawn by Mr. Hans F. Price, architect, of a new building for one hundred patients, the Committee having purchased another piece of freehold land adjoining the institution, so that they are now possessed of nearly three acres of land with a front to the sea, the sands forming excellent bathing grounds for the patients.

The building, of which the foundation-stone will be laid by Lord Carnarvon, the President for the year, with Masonic honours, will be of the collegiate style, forming a quadrangle facing the sea, with a private chapel and glass-houses for recreation. The whole, when completed and furnished, with the purchase of the land, will not exceed £120 a-bed, which is very much below the average of public institutions, whilst every comfort is provided. The building will be erected in sections, as funds are collected. At present the Committee are in possession of about one-fifth of the required sum.

In helping this work, which is purely Masonic in its character, that of relieving necessity without pauperising the receiver, much good will be effected. Already more than 700 patients from all parts of England have enjoyed a month's change of air, and returned home for the most part in good health and strength, again to earn their living.

Any further information will be gladly given by the Secretary, E. D. Girdlestone, Esq., Weston-super-Mare.

NEWS OF DR. LIVINGSTONE

Bombay, May 3.

News has been received from Zanzibar that Dr. Livingstone was alive and well, but destitute.

HOLY WEEK IN MADRID.—The *Times*, after reporting the collapse of the efforts at a Protestant reformation at Madrid, continues—"But there is another enemy to the Church in Spain more potent far than heresy. Freemasons have obtained such wide-spread power that Government is afraid to offend them. The lower quarters of Madrid will soon be as hopelessly Masonic as the higher quarters of Paris, of Belleville, and Montmartre. Public conferences are held and advertised, and at these such doctrines as are most 'advanced' are openly taught and favoured. Attacks are made on every kind of worship, and the dominant 'view' is the negation of divine and (therefore) of human right."

"I HAVE used the Pain Killer in my family for bronchitis, diarrhoea, &c., and often given it to my workmen in like diseases, and always with the most complete success. I consider it the best family medicine in use. — JOHN WINSTANLEY, cart proprietor, L'pool, Jan. 1869. — To P. D. & Son."

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

St. George's Lodge, No. 140.—This old-established lodge held its last meeting of the session at the Trafalgar Hotel, Greenwich, on the 19th ult., when the W.M., Bro. Johnson, assisted by his officers, passed two brethren to the second degree. The committee appointed to make arrangements for the summer festival reported that it would be held at Seven Oaks on the 24th of June. After labour the usual good banquet followed, several distinguished brethren being present as visitors.

Lodge of Faith, No. 141.—The last regular meeting of the season of the above lodge was held at Anderton's Hotel, Fleet-street, E.C., on Tuesday, 25th ult. Present: Bros. Joseph Speed, W.M.; C. C. Taylor, S.W.; Green, J.W.; Hill, I.P.M.; W. Carter, P.M. and Treasurer; T. Anslow, P.M. and Sec.; N. Gluckstein, A. E. Harris, and E. Gottheil, P.M.'s; Themans, S.D.; M. Davis, as J.D.; J. Kennett, I.G.; and a moderate attendance of brethren. After the minutes of the previous meeting had been read and confirmed, the business of the evening was proceeded with, which comprised the raising of Brother Parker to the third degree, and the passing of Brothers Downey and Levy to the second. The ballot was then taken, for Messrs. Ellis Berg, Arthur Dixon Housman, and Henry Hyman, which proved in their favour, and they being present were duly admitted into the Order. The following visitors honoured the lodge with their presence: Bros. B. H. Swallow (382), Chas. Haywood (186), W. N. Cobham (P.M. 342), and S. S. P. Blight (P.M. 39).

Lodge of Asaph, No. 1319.—A meeting of this lodge was held on Monday, the 1st inst., in the Moira Room, Freemasons' Hall. Present: Bros. E. S. Jones, W.M.; Chas. Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M., P.G.O. Middlesex, S.D.; Edward Frewin, J.D.; Chas. Coote, jun., Treas.; W. A. Tinney, D.C.; H. Snyders, H. J. Tinney, J. Strachan, J. T. Carrodus, J. Baker, Edward Terry, H. Snelling, W. T. Maby, L. Silberberg, J. Egerton, and J. Boatwright. Visitor: Bro. J. C. Pritchard, 862. The business consisted in a successful ballot for Messrs. G. Compton, J. Horton, and Charles Wright for initiation, and Bro. Edward Swanborough for joining. Messrs. Horton and Wright were initiated, Bro. Silberberg was passed, Bros. Carrodus and Strachan were raised, and Mr. F. Colmar, Prof. of Music, was proposed for initiation. The ceremonies were performed in the usual impressive manner observed in this young lodge, and the candidates were a credit to their instructors for the able manner in which they went through their examinations without being prompted. The lodge was closed in due form with solemn prayer.

PROVINCIAL.

WARRINGTON.—*Lodge of Lights, No. 148.*—The regular monthly meeting of this flourishing lodge was held on Monday, April the 24th. The W.M., Bro. W. Richardson, was supported by Bros. Jas. Jackson, S.W.; W. Sharp, J.W.; John Harding, S.D.; Jos. Cassidy, J.D.; John Bowes, P.M., P.P.G. Reg.; Horatio Syred, I. S. Patten, Thos. Jones, Peter Jones, John Wild Thorp, John H. Gornall, D. W. Finney, Edward Howorth, Rev. J. N. Porter, W. Mossop, Jos. Bancroft, Robert Richardson, Thos. Morris, W. Woods, Jabez G. Hughes, and James Hannah, Tyler. Visitors: Bros. George Jubb (261), H. Walmisley (317), P. J. Edelsten (1250). The lodge was opened in solemn form, and the minutes of the last meeting were read and declared to be duly recorded. Mr. Edward Howorth was duly initiated by Bro. Mossop, W.M. 1250; Bro. John Wild Thorp was passed by Bro. Bowes; and Bro. John S. Patten was raised by the W.M. A gentleman was proposed as a candidate for initiation, after which the lodge was duly closed.

TORQUAY.—*St. John's Lodge, No. 328.*—A very interesting meeting of this lodge was held on the 1st inst. The lodge was opened by the W.M., Bro. Thos. Oliver, who was supported by Bros. D. Watson, S.W.; J. Paul, J.W.; R. Bowden, P.M., Chaplain; Thos. Perry, Treas.; J. Chapman, Hon. Sec.; G. Glanfield, I.P.M.; J. Greenfield, C. J. Harland, H. J. Ward, and W. A. Goss, P.M.'s; Dr. H. Hopkins, P.Z. 587 and 710. The first business, after the minutes of past meeting had been confirmed, was to raise Bro. C. A. Baizent, to the third degree, which ceremony was very effectively worked by Bro. Glanfield, I.P.M., at the special request of the W.M., owing to Bro. Glanfield being about to leave Torquay for Colchester; and this being in all probability the last opportunity the brethren would have of seeing the efficient working of their respected I.P.M., it was more than ordinarily interesting. A very able lecture on the third degree was then given by Bro. Dr. Hopkins. Bro. J. Smith Ayerst, M.D., of Lodge Sincerity, No. 189, was then elected as a joining member. The lodge having been closed in harmony, the brethren, about thirty in number, in addition to six or seven visitors, then sat down to an ample repast, provided specially on the occasion of the presentation of a testimonial to Bro. G. Glanfield on the eve of his going to reside in Colchester. The banquet was of a *recherche* character, Bro. W. Hearder providing the wines. After the usual loyal toasts had been disposed of, Bro. the Rev. R. Bowden presented the testimonial, which consisted of a Life Governorship in the Royal Masonic Institution for Girls, and also a beautifully illuminated address, executed by Bros. Harland and Chapman, displaying upon the border the various stages which Br. Glanfield had taken in arriving at his present exalted position in Masonry. The following is a copy of the address:—

"St. John's Lodge, 328, Torquay.

"To George Glanfield, Esq., P.M. 328, Z. SunChap. 106, P.S. Pliades Chap. 710, J.W. Mark 710, P.P.M.O.

Prov. G. Mark Devon, P.P.G.S.D. Devon, and S.P. Rose Croix.

"Dear Sir and Brother,—We, the brethren of the lodge in which you were initiated and of which you have been on three occasions W.M., cannot allow the pleasing associations of so many years to be broken without some memento on our part which may serve to recall to your mind the fraternal love and regard we feel towards you. In deciding upon a form of testimonial to express in some slight degree our appreciation of your long and valued services to Masonry in this town, we are led to believe that a Life Governorship in the Royal Masonic Institution for Girls will be more compatible with your wishes and feelings than any testimonial of mere intrinsic value; and in asking you to accept this our parting token of regard, we feel we shall be promoting the great Masonic principles you have practised and inculcated—Benevolence and Charity. May the G.A.O.T.U. guide, guard and direct you, and give you long life and happiness, and finally raise you to the Grand Lodge above.

(Signed) THOS. OLIVER, W.M. J. PAUL, J.W.
D. WATSON, S.W. T. PERRY, Treas.
J. CHAPMAN, 18th, Hon. Sec.

"Torquay, May 1st, 1871."

The short notice which had been given the brethren to prepare the work proved the high esteem in which Bro. Glanfield is held by the lodge when it is known that only a few days sufficed for the brethren to make the design, and complete the arrangements for privately contributing to and executing the work. The expression of kindly regard was very appropriately acknowledged by Bro. Glanfield, who fully sympathised with the idea of placing the substantial part of their efforts in one of the best and most worthy of the Masonic charities; while the unique and beautiful picture which surrounded the address, would ever remind him of the various steps up that ladder which had placed him in such an honourable position in Freemasonry. The usual Masonic toasts having been responded to, Bro. Glanfield retired, waving his adieus to the brethren, who will feel his absence very much, owing to the zealous and perfect character of his labours.

DURHAM.—*Fawcett Lodge, No. 661.*—On Friday, the 14th ult., a special lodge was held at the Lord Seaham Inn, Seaham Harbour, for the purpose of installing Bro. the Right Hon. Earl Vane as W.M. for the ensuing year. Bro. Sir H. Williamson, Bart., M.P., D.P.G.M., having presented the W.M.-elect for the benefit of installation, that ceremony was very effectively performed by Bro. J. Fawcett, Prov. G.M. Bro. Earl Vane then appointed and invested the following officers:—Bros. H. B. Wright, I.P.M.; W. Forster, S.W.; Joseph Armstrong, J.W.; J. Richardson, P.M. Treas.; E. Sellintine, Sec.; J. Pattison, S.D.; J. B. Wells, J. D.; and T. Gibbon, P.M., I.G. The brethren afterwards dined together, the newly installed W.M. occupying the chair, supported by Bros. J. Fawcett, P.G.M.; Sir H. Williamson, D.P.G.M.; W. H. Crookes, P.G.S.; W. Skelton, W.M. 97; J. Monkhouse, W.M. 124; M. Allison, P.M. 97; W. C. Blackett, P.M. 224; and H. B. Wright, P.M. 661. The lodges of the province were largely represented. The usual loyal and Masonic toasts were proposed by the noble chairman, and were duly respectively to.

LANCASTER.—*Rowley Lodge, No. 1051.*—The regular meeting of this lodge was held on Monday, the 1st May, at the Masonic Rooms, Athenæum, Lancaster. In the absence of Bro. Dr. Mercer, the W.M., the chair was occupied by W. Bro. Hall, L.R.C.P., the Immediate Past Master, who was supported as follows:—Bros. Dr. Moore, Grand Sword-Bearer, as I.P.M.; W. Hall, S.W. 281, as S.W.; Wilson Barker, J.W. and Treasurer; W. J. Sly, S.D.; J. Harrison as J.D.; R. Taylor, I.G.; J. Watson, Tyler; Edmund Simpson and John Hatch, P.M.'s, 281; G. C. Barker, F.C.; John Harger, E.A.P. The lodge was opened, minutes confirmed, and other business transacted. Bro. G. C. Barker having been examined as to his proficiency with satisfactory result, was raised to the degree of M.M. in an impressive manner by the Acting W.M., Bro. Hall. The degree of F.C. was afterwards conferred upon Bro. Harger by Bro. John Hatch, P.M. 281. Bro. Moore reported that, on the 26th April, he had, for the sixth time, represented the Rowley Lodge in the Grand Lodge of England, on which occasion it had pleased the Grand Master to confer upon him the office of Grand Sword-Bearer. The W.M. proposed that the hearty congratulations of the lodge should be given to Bro. Moore on his appointment, which was carried by acclamation, the brethren saluting that energetic brother in due form as an officer of the Grand Lodge. Bro. Moore briefly responded, and, after the usual proclamation, the lodge was closed.

SHEERNESS.—*De Shurland Lodge, No. 1089.*—The regular meeting of this progressing lodge was held at the Fountain Hotel, Sheerness, on the 18th ult., Bro. Maurice West, W.M., presiding. There were also present, Bros. Pannell, S.W.; Smith, J.W.; Shrubsole, P.M., Treas.; Layland, P.M., Sec.; Nixon, S.D. pro tem.; Ingleton, J.D.; Archer, I.G.; Parish, Steward; J. R. McDonald, I.P.M., P.G.D.C.; Capt. Shepherd, P.M.; Jones, P.M.; Willis, Capt. H. Cotton, and many other brethren. The lodge having been opened in due form and the minutes of last regular meeting read and confirmed, Bros. Fleming, P.M., and Mole were elected as joining members, Bros. Horton and Bergrie were passed to the second degree, and Bros. Pannell, S.W., and Shrubsole, P.M., were chosen to fill the offices of W.M. and Treas. respectively for the ensuing year. The lodge was closed in harmony, and the brethren adjourned for refreshment. The usual loyal toasts were proposed by the W.M. and heartily honoured. Bro. McDonald responded in his usual kindly manner for the Prov. Grand Officers. The gavel having then been intrusted to Bro. McDonald, he rose to propose the health of the present W.M., under whose reign the lodge had so happily prospered, and who had evinced so lively a desire to cement the groundwork of Freemasonry,

viz., brotherly love.—The W.M. having ably responded resumed the gavel, and proposed the health of the W.M.-elect, expressing his pleasure at the choice of the brethren, as he felt sure the prosperity of the lodge would not diminish under his hands.—Br. Pannell, in returning thanks, expressed his appreciation of the honour conferred upon him, and trusted that at the termination of his year of office they would accord to him the same degree of approbation they had just shown towards their presiding W.M.—The W.M. then rose and said he had now toast to propose which would be drank with willingness by every one present; that was the health of two brethren who, he regretted to say, were about to leave the lodge and the town, viz., Bros. Willis and Archer. He knew he but expressed the feelings of all when he said they regretted those brothers leaving, and that they would carry with them the good wishes of every member of the lodge. He had specially to thank Bro. Archer, who had so ably assisted him as one of his officers during the past year. (The toast was warmly received).—Bro. Willis offered to the brethren his best thanks. He parted from them with feelings of deep emotion; he had received the utmost kindness since his arrival in the town, where his profession as a solicitor needed so greatly the goodwill of all. He had met with so much good Masonic feeling of brotherly love, that it made the parting from them more difficult. He should wish it to go forth—not to Masons only, but to the whole town, friends and neighbours—that he parted from them with regret, and that he should for ever remember the kindness shown him.—Bro. Archer then in a most pleasing manner returned thanks for the great mark of respect shown to him. He regarded it as another great favour conferred upon him. He had deemed it one of the highest honours ever to have been admitted into the noble brotherhood of Freemasonry, and he felt that having been elected by the De Shurlanders and becoming a member of their lodge had added brightness to that honour; and, again, having been advanced to office so soon, made him proud of the kind favour shown towards him, and he had tried hard to make himself acquainted with the duties of his office, so that he might add his little part towards making the lodge work correctly and harmoniously, and if he had succeeded in earning the approbation of the W.M., to whom he was so much indebted, and to please his brethren, he felt himself repaid a hundred times for any little trouble he might have been at. He regretted that the opportunity for drinking his health as a parting brother should so soon have arisen. He should carry with him to his latest moments the remembrance of the many happy hours he had spent amongst them, and would endeavour at some future time to pay them a visit, when he hoped he should meet the same happy smiling faces he now saw around him.—During the evening the proceedings were enlivened by the excellent songs of Bros. Parish, McDonald, Nixon, Archer and Dutnall. The brethren separated after having spent a most happy evening.

ROYAL ARCH.

PROVINCIAL.

LEICESTER.—*Chapter of Fortitude, No. 279.*—A regular bi-monthly meeting of this chapter was held at the Freemasons' Hall on Thursday, the 27th ult. In the unavoidable absence of the M.E.Z., Comp. L. A. Clarke, the Prov. G. Supt., Comp. Kelly, P.Z., presided, and there were also present Comps. Toller, J. and H.-elect; the Rev. Charles J. E. Smith (Rugby), J.-elect; Partridge, N., as P.S.; Captain Bankart, P.Z.; Weare, P.Z.; J. Wright, Smith, Baines, Sculthorpe, Bryan, and Bembridge, Janitor. Visitors: Comps. E. I. Orford, M.E.Z.-elect, and J. J. Fast, J.-elect, of No. 1130, Melton; and Thomas White, of No. 376. Apologies were received for the unavoidable absence of three out of the five candidates for exaltation. The first business was to instal the Principals of this and the De Mowbray chapter, and a conclave of Installed Principals having been opened, this was done in due form by the P.G. Supt. assisted by Comps. Bankart and Weare, P.Z.'s, as follows:—E. I. Orford as M.E.Z., Toller as H., and Rev. Charles J. E. Smith and J. J. Fast as J. On the other companions being admitted, Bros. the Right Hon. Earl Ferrers, W.M. 279 and P.G.J.W., and R. A. Barber, 279, were regularly installed as Companions of the Order. On the conclusion of the ceremony, as some of the companions had to leave by early trains, a brief abstract only of the historical lecture was given, after which Comp. Toller gave the symbolical and Comp. Kelly the mystical lectures. Two additional candidates having been proposed, the chapter was closed in solemn form and the companions adjourned to refreshment.

LIVERPOOL.—*Chapter of Liverpool, No. 292.*—The regular convocation of this chapter was held at the Masonic Temple, Hope-street, on the evening of Monday, the 3rd of April. Officers present: Comps. J. Mercer Johnson, M.D., M.E.Z.; R. Wylie, P.Z., H.; R. S. Williams, J.; Thomas Wylie, P.Z. and Treas.; Laidlaw, P.Z.; Hamer, P.Z.; Huxwick, S.E.; Hughes, as S.N.; and Pelham, P.S. Visitors: Comps. A. Fletcher, Z. Montreal Chapter, Montreal; Thomas Nicholson, 241; Pemberton, J. 1094. After the opening of the chapter, the Companions were admitted, and the S.E. read the minutes of the last meeting, which were duly confirmed. Comp. Hamer then took the 1st chair, and proceeded to install the Principals in accordance with previous election, Comps. Johnson, Z. (re-elected); Williams, H.; and Pelham, J. On the re-admission of the Companions, the 1st Principal invested his officers as follows, a suitable address being delivered to each by Comp. Thos. Wylie: Elliott, S.E.; Hughes, S.N.; Huxwick, P.S.; Ball, Janitor. Pursuant to notice, the late S.E. brought forward a motion to change the night of meeting from first Monday to fourth Thursday in January, March, May, July, September and November, this step being rendered necessary on account of the great inconvenience felt by many of the Companions, who are professional men, in having to attend

Monday nights; the motion was unanimously adopted. Excepting the proposition of a candidate for exaltation at the next chapter, there was no other business for consideration, and the chapter was closed, the Companions afterwards re-assembling at the Angel Hotel to celebrate the anniversary by supping together, a pleasant social evening being spent.

TWICKENHAM.—*Royal Middlesex Chapter, No. 1194.*—A meeting of this new chapter was held at the Grotto Hotel, Twickenham, on Saturday, the 29th ult. Comp. Col. F. Burdett, M.E.Z., presided, and was supported by Comps. W. Roebuck, H.; G. Cattel, J.; R. Wentworth Little, P.Z., E.; J. Coutts, P.Z. 177 and 382; F. Walters, P.Z.; W. Dodd, as P.S.; C. Horsley, T. Bendy. After due ballot, Comps. Horsley, Dodd, Major Finney, E. H. Finney, jun., and Sacré were elected joining members, and Bros. A. C. Morton, J.W. 9; H. Parker, 435; H. W. Hunt, S.D. 452; and J. Armstrong, 495, were then exalted to the R.A. degree, the ceremony being well rendered by all the acting officers. The minor positions in the chapter was filled by the election of Comps. W. Dodd, as S.N.; G. Kenning, P.S.; C. Horsley, Treas.; Morton, 1st Asst.; Hunt, 2nd Asst.; Parker, Org. A resolution to hold the future meetings at the Grotto Hotel was proposed by Comp. Little, seconded by Comp. Horsley, and adopted unanimously. The chapter was then closed, and the Companions repaired to the banquet under the presidency of Comp. Little, the M.E.Z. being compelled to leave, and a very pleasant evening was spent. The visitors were Comps. J. Boyd, Z. 145, P.Z. 538; J. M. Stedwell, P.Z. 946; F. Walters, P.Z. 73; J. S. Banning, P.Z. 214; and T. H. Edwards, J. 382.

MARK MASONRY.

METROPOLITAN.

St. Mark's Lodge, No. 1.—This old lodge met on the 1st inst., at Bro. Gosden's, Masons' Hall Tavern, Mason's Avenue, City, and amongst those present were Bros. J. G. Marsh, W.M.; Rev. W. B. Church, M.A., S.W.; T. Cubitt, J.W.; H. C. Levander, M.A., P.M., Treas.; R. W. Little, P.M., Sec.; G. Kenning, M.O.; F. Walters, P.M., R. of M.; S. C. Davison, S.O.; W. Dodd, J.D.; J. W. Davison, I.G.; H. Parker, Org.; J. Weaver, and T. B. Yeoman. Bros. E. Hart Smith, P.M., and A. F. Donnagan were advanced to the Mark Degree, after which Bro. Church was elected W.M., a dispensation having been obtained as he is not a Craft Installed Master. Bros. Levander was re-chosen as Treasurer, and Gilbert as Tyler. It was proposed, seconded, and unanimously resolved that the sum of five guineas be voted to the "Wentworth Little Testamental." The lodge was then closed, and the brethren sat down to a substantial repast. After the cloth was cleared the usual loyal and Mark toasts were given.—Bro. Church, G. Chaplain, responded for the G. Officers, and both the newly-advanced brethren expressed their gratification upon being admitted into so interesting a branch of Masonry.—The health of the W.M.-elect was specially proposed and cordially received, and that estimable brother, in the course of his reply, stated that he highly appreciated the honour which had been conferred upon him.

PROVINCIAL.

HALIFAX.—*Fearnley Lodge, No. 58.*—The regular quarterly meeting of this lodge was held at the Masonic Hall, on Wednesday the 26th ult. The following brethren were in attendance: J. Firth, W.M.; W. F. Wilkinson, S.W.; W. H. D. Horsfall, J.W.; F. Whitaker, M.O.; A. Roberts, S.O.; A. Horsfall, as J.O.; F. Waddington, Reg.; W. Cooke, P.M., P.G.S.O., Sec.; W. J. Laidler, S.D.; W. J. Beck, as J.D.; A. Mathewman, D. of C.; J. Barker, I.G.; C. T. Rhodes, Steward; J. Greenwood, P.M., Tyler; T. Perkinton, P.M., P.G.S.O., W. Tasker, J. Parker. The minutes of the last meeting having been confirmed, three candidates were balloted for and unanimously accepted. The Secretary then read a communication from the Grand Secretary, announcing that the M.W.G.M. had been pleased to form the Mark Lodges (English Constitution), in West Yorkshire into a Province, and had appointed Bro. Thomas Perkinton to be the first Right Worshipful Provincial Grand Master. He trusted that the formation of the lodges into a Province would tend materially to raise the degree in the estimation of the Craft generally, and be the means of consolidating the various lodges in a bond of union for the welfare of them all. The P.G.M.-nominate being then present, he called upon the brethren to express their gratification at the appointment by giving him a hearty salute. The W.M. then called upon Bro. Cooke, P.M., to take the chair, when Bro. J. W. Davies, of the St. James's Lodge, No. 448, and Bro. S. Metcalfe, of the Lodge of Harmony, No. 600, were regularly advanced to the degree of Mark Master. Bro. Perkinton having thanked the brethren for the hearty manner in which they greeted him, and stated how deeply he felt the great honour which had been conferred upon him by the M.W.G.M. in appointing him the first P.G.M. for West Yorkshire, the lodge was closed in harmony with the usual formalities.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

BIRMINGHAM.—*Rose of Sharon Conclave, No. 19.*—A meeting of this conclave was held at the Masonic Hall, Birmingham, on the 20th ultimo, under the presidency of Ill. Sir Kt. T. Partridge, Int. Gen. Unatt., M.P.S., assisted by a goodly number of members and the following visitors: Ill. Sir Kts. W. Kelly, M.P.S. 44, Int. Gen. Leicestershire; G. Toller, jun., S.G. 44; S. S. Partridge, R. 44; W. Sculthorpe, Treas. 44; F. J. Baines, 44; W. Weare, 44; and Capt. C. Hunter, Hon. Sov. 42. Bros. Percy Cocker, of Lodge 1246, and John Beach,

I.G. 347, were regularly installed as Knights of the Order, and after a discussion originated by Sir Kt. Astley respecting the Rite of Misraim, the conclave was closed in due form.

HAMPSHIRE.—*Naval and Military Conclave, No. 35.*—A meeting of this conclave was held at Freemasons' Tavern, Portsea, on the 21st ult., when it was proposed by E. Sir Kt. Howell, M.P.S., seconded by E. Sir Kt. Green, Recorder, and carried by acclamation, "That Sir Kt. R. Wentworth Little, G.R., be elected an honorary member, as a token of the high esteem in which he is held by every member of the conclave." The Naval and Military Conclave is progressing very favourably, and we are informed that another is about to be formed at Winchester, in the same county.

LEICESTER.—*Byzantine Conclave, No. 44.*—An emergency meeting of this newly-formed conclave was held at Freemasons' Hall, on Monday, the 24th ult., when there were present: Sir Kts. W. Kelly, M.P.S. and Intendant General for Leicestershire and Rutland (on the throne); George Toller, jun., as V.E.; L. A. Clarke, J.G.; S. S. Partridge, Recorder; W. Sculthorpe, Treas.; F. J. Baines, Prefect; J. C. Duncombe, Standard-Bearer; White, Shuttlewood, Weare, and Bembridge, Sentinel. Visitor: Sir Kt. Kennedy, Rose of Sharon Conclave, Birmingham. On the conclave being opened, a ballot was taken for Bros. Chester Pern Newcome, of No. 1130, Melton, and William Johnson, P.M. of 523, Leicester, which was unanimous in their favour. From various circumstances, out of ten candidates due for admission into the order, two of them only were able to be present, viz., Bros. the Right Hon. Earl Ferrers, W.M. No. 779, and Charles Alfred Spencer, of 523. Three of the officers were also unavoidably absent, viz., Sir Kts. the Rev. W. Langley, M.A., Viceroy; N. Haycroft, D.D., High Prelate; and H. Deane, Herald. Bros. Earl Ferrers and Spencer were duly admitted as Knights of the Red Cross, the charges during the ceremony being delivered by the M.P.S., and the historical oration and the High Prelate's lecture on the principles and teachings of the order being given by Sir Kt. Toller. The M.P.S. reported that he and five other members of this conclave had visited the Rose of Sharon Conclave, Birmingham, on Thursday, the 20th, where they were received in the most knightly and hospitable manner. The conclave was then closed in solemn form, and the Sir Knights adjourned to refreshment.

ANCIENT AND ACCEPTED RITE.

BOURNEMOUTH.—*Vigne (late Bournemouth) Chapter, S.P.R.C.*—The Easter meeting of this chapter was held at Bournemouth, on the 12th ult., when a fair number of brethren were present. At a previous chapter of emergency it had been unanimously resolved that the name of the chapter be altered from the "Bournemouth" to the "Vigne" Chapter. On the minutes of this chapter being put in for confirmation, the M.W.S. (Ill. Bro. Rev. P. H. Newham, 30°) called the attention of the brethren to the peculiar importance of the change of name now proposed to be confirmed; inasmuch as it was to be considered not only as a testimony of respect to the Supreme Head of the Order in England, but it would also go forth to their brethren as tantamount to a vote of confidence in the S.C. against which, as they were aware, many hard things had lately been said. He therefore begged that the brethren would not confirm the resolution of the chapter of emergency merely as a matter of form, nor unless they were heartily satisfied with it. The minutes were then unanimously confirmed. Ill. Bro. Coombs, 32°, of Dorchester, and Bro. W. L. Adye, 18°, of Ryde, were balloted for, and elected joining members; Bro. T. G. Horder, 18°, was unanimously elected M.W.S. for the ensuing year. There being no candidate on this occasion, the ceremony of this degree was then carefully rehearsed for the practice of the brethren, explanations of the history and symbolism of portions of the work being occasionally added by the M.W.S. The chapter was closed in solemn form at 7.45 p.m.

K. H. S.

The Knights of this Order celebrated the anniversary of the Invention of the Cross on Tuesday, the 2nd inst., at Freemasons' Tavern. Five Red Cross Knights, viz., Rev. T. F. T. Ravenshaw, 30°, G.H.P.; Major-General G. B. Munbee, 30°, F.P., Int. Gen., Somersetshire; T. L. Fox, 18°; T. W. White; and J. G. Bales, were admitted into the brotherhood, and the third point was also communicated to them. Bro. Kts. R. Wentworth Little, as M.E.C.; Rev. W. B. Church, as Prior; J. G. Marsh, as Seneschal; H. C. Levander, as C.G.; T. Cubitt, as G.S.V.; E. H. Thielley, as V.; J. W. Barrett, II.; and M. Edwards, W., performed the ceremony. Bro. Kts. Church was elected M.E.C.; H. C. Levander, S.; J. G. Marsh, P.; T. Cubitt, S.P.; and J. W. Barrett, C.G. The Commandery was then closed, and the Knights adjourned to the refectory, where a really first-rate dinner was served. Great regret was expressed for the absence of Sir F. M. Williams, Bart., M.P., and Sir Gilbert E. Campbell, Bart., both of whom had been expected to attend for reception into the Order, and it is probable that a special meeting will soon be called to receive them. After a very pleasant evening the Knights separated.

INSTRUCTION.

Stability Lodge of Instruction.—The fifty-fourth anniversary meeting of this, the oldest, Lodge of Instruction held under the sanction of the Lodge of Stability, No. 217, was held at Radley's Hotel, New Bridge-street, Blackfriars, on Friday, the 28th day of April, at half-past five o'clock, under the able presidency of the veteran and

best of instructors, Bro. Henry Muggeridge, P.M. 192, as the W.M. On this occasion the programme of work was the lecture of the second degree, worked in sections by the following brethren, viz.: 1st section, Bro. E. Henry Tipton, W.M. 49; 2nd section, John Jonas, J.D. 715; 3rd section, Henry Birdseye, S.D. 715; 4th and 5th sections, Alfred Bryant (Lodge Board) W.M. 12. The work, as usual on these occasions, being rendered in such an admirable manner as to make it quite a treat to all who heard it given. On the recommendation of the Treasurer, Bro. Henry Muggeridge, the following large and liberal donations were voted to the Masonic Charities:—Ten guineas to the Girls' School; ten guineas to the Boys' School; ten pounds to the Benevolent Fund. Bro. John Hervey, P.G.D. and G.S., proposed, and Bro. B. Head P.G.D. seconded, "That a vote of thanks be given to Bro. Henry Muggeridge, the Preceptor of this Lodge of Instruction, for the admirable manner he had presided as W.M. at this meeting, and the same to be entered upon the lodge minute book," which was carried by acclamation unanimously. Bro. H. Muggeridge, W.M., in a pleasing speech acknowledged this compliment. Bro. Thomas Fenn, P.G.D.C., proposed, and Bro. Colonel E. M. Perkins seconded, "That a vote of thanks be given to those brethren who had done the work in the sections, and the same to be entered on the lodge minute book," which was carried unanimously and duly acknowledged. After a large number of distinguished Masons had been enrolled as members of this Lodge of Instruction, the lodge was closed at eight o'clock. We cannot refrain from expressing our opinion that this was the most successful anniversary we ever remember being present at, and as we have witnessed nearly three apprenticeships of them, we can with confidence express our views on the subject. The work is rendered in the same correct style, and no alteration has been made in it in our time; it is precisely the same now as when we first saw it given, which is saying all that can be desired in its favour, and we congratulate that best of instructors, Bro. Henry Muggeridge, for the great pains and incessant care he must have used to have preserved such an uniformity in the working which he so admirably teaches.—The brethren adjourned to an elegant cold collation provided by Bro. John Hart. Bro. Aeneas J. McIntyre, P.G.D., and Grand Registrar, presided, and he was supported by Bros. Henry Muggeridge, the Preceptor; John Hervey, G.S.; Ebenezer Saunders, S.G. Deacon; Benjamin Head, P.J.G.D.; Thomas Fenn, P.G.D.C.; E. H. Patten, P.G.S.B. (Secretary of the Girls' School); Colonel E. M. Perkins, W.M. 5; Theobald, Scriven, and Jackson of the same lodge; J. H. Cox, E. M. Hubbuck, S. Muggeridge, G. A. Taylor, James Terry, G. Kenning, S. G. Myers, Spooner, F. Walters, J. A. Farnfield, J. H. Townsend, A. Pratt, T. White, E. Sillifant, T. Cubitt, F. Bigg, and other brethren to the number of about 130. The toasts were given as follows, and we regret very much that want of space prevents us from giving in full the admirable speeches we have written before us. "The Queen and the Craft," "M.W.G.M.," "P.G. Masters," "The Grand Officers," Bro. E. Saunders, S.G.D., responded to the toast of the Grand Officers, Past and Present. "The Lodge of Instruction and Bro. Henry Muggeridge," proposed by Bro. A. J. McIntyre, G.R., in his usual superior style; the speeches being excellent, brief and yet expressive. The amount of enthusiasm with which the name of Bro. Henry Muggeridge was received proved how well this brother has endeared himself to all who know him; his great popularity remains intact, and it was a most gratifying sight to witness how well his name was received. When he arose to reply, many minutes elapsed before he could speak, for the reception was so hearty and enthusiastic that no words could have been heard. However, he responded in a good speech, which was most attentively listened to, and when concluded the renewal of the applause showed how well it was received and appreciated. We were pleased and much gratified in being able to take a pinch of snuff out of a massive silver snuff-box which had lately been presented to our dear old friend, Bro. Muggeridge, by three brethren, members of a distinguished lodge, which is one of the many tokens of good will and friendship he has had presented to him during his long Masonic career.—Bro. J. Hervey, G.S., gave the toast of "Bro. A. J. McIntyre," which was most enthusiastically received, and Bro. A. J. McIntyre acknowledged it in an excellent speech.—"The Working Brethren" was proposed by Bro. B. Head; Bro. A. Bryant responded.—"The Sister Lodge of Instruction" was proposed by Bro. H. Muggeridge, which elicited a good response from Bro. T. Fenn, P.G.D.C.—"The Masonic Charities" was proposed by Bro. J. McIntyre, and responded to by Bro. B. Head, which completed the programme of the evening.—The musical arrangements were under the direction of Bro. T. Young, and he was supported by Bros. Ransford, P.G. Organist, and King, when the following programme was carried out: National Anthem; glee, "Winds gently whisper;" glee, "Merrily goes the bark;" song, Bro. Ransford, "True Courage;" duet, Bros. Young and Ransford, "Tell me where is Fancy bred;" song, Bro. Donald King, "Do you want a Guinea to spend?" glee, "Mynheer Van Dunk;" song, Bro. Young, "Sally in our Alley;" glee, "Spring's Delights."—The brethren separated at an early hour, all well pleased with this most enjoyable anniversary.

THE Grand Mark Master Mason has approved of petitions for Mark Lodges at Dorchester and Poona.

THE following will appear in our next issue:—Grand Chapter report; Consecration of the St. Clement Danes' Lodge, Strand; report of Lodge 403, Hereford; 452, Croydon; 871, Deptford; R.A. Chapter 73; "Bon Accord" Mark Lodge; Jerusalem Chapter of Antiquity, Manchester; "K. Templarism and Masonry," by Bro. Forsyth.

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DEATH.

RILEY.—On the 30th ult., at Bedford, Bro. Thomas Riley, P.M. 540, deeply and deservedly lamented.

Answers to Correspondents.

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

T. B. M. asks, "Can a Lodge of Instruction in connection with a warranted lodge be held without the sanction of the Prov. Grand Lodge, and in a public-house where no lodge is held?" We reply—Yes; the sanction of the Provincial Grand Lodge is not required, so long as the parent lodge has given its consent.

The Freemason,

SATURDAY, MAY 6, 1871.

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

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All communications, letters, &c., to be addressed to the Editor 2, 3, and 4, Little Britain, E.C.

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

The NEW GRAND OFFICERS.

IN the course of his remarks at the Grand Festival, Lord Carnarvon very truly observed that in consequence of the Grand Master's absence the proceedings of the day resembled the play of "Hamlet" with the part of the princely Dane himself omitted. The mission, however, which has been confided to Lord de Grey and his colleagues is one of such importance to the nation, and its success is so desirable from every point of view, that every English brother must for the time forget the Mason in the statesman, and rejoice that our Grand Master's absence is occasioned by his labours in the cause of peace, progress, and civilization. Elsewhere we record the noble reception experienced by his lordship at the hands of the American Craft—a record which is as honourable to them as

it is pleasing to ourselves, and which we willingly accept as a proof of the fraternal sentiments which actuate the enlightened citizens of Great Britain and America. But if the actual "sceptred sovereign" of the Fraternity was not with us corporeally, we may be assured that in thought and in spirit our Most Worshipful Brother was in communion with his brethren on the 26th of April. Without any great effort of imagination he could easily pass in mental review the proceedings at our annual celebration, and it is but bare justice to the Deputy Grand Master to state that the grace and dignity with which he performed the functions of his chief left nothing to be desired, and certainly could not be surpassed.

The re-appointment of the Earl of Carnarvon to his high post of Deputy, was of course expected by the members of Grand Lodge, and its announcement elicited hearty applause, after which his lordship proceeded to nominate the Grand Officers for the year.

Lord Lindsay, the Senior Grand Warden, is, although but young in the Craft, a most earnest and zealous Mason. He belongs to several lodges, amongst others to the "Prince of Wales," No. 259, the "Harmony," No. 255, Richmond, which boasts so many noble Masons in its ranks; and Lord Lindsay is also the present Master of a lodge which bears his name and meets at Wigan.

The Junior Grand Warden, Colonel John Whitwell, M.P., is likewise a most worthy recipient of Grand Lodge honours. As the Deputy Provincial Grand Master for Cumberland and Westmorland, under Lord Bective, he has given the utmost satisfaction to the Craft, and our gratification at his promotion is decidedly not lessened by the fact that his solid abilities as a legislator seem destined to ensure for him, at no distant date, a high place in the councils of the nation.

Our knowledge of the new Grand Chaplain's Masonic antecedents is but limited. We believe he is a son of General Brownrigg, Past Grand Warden, and that he is well and favourably known in the province of Oxford.

The valuable services of Brothers Samuel Tomkins as Grand Treasurer, Æneas J. McIntyre as Grand Registrar, and John Hervey as Grand Secretary, are again at the disposal of the Craft, and the cheers which greeted their re-investment sufficiently attest the esteem and affection with which they are regarded by the representatives of the Craft.

Bro. Wendt was re-appointed Grand Secretary for German Correspondence, in which post he has done good suit and service.

The new Senior Grand Deacons were Brothers J. Van Norden Bazalgette, P.M. of the Jerusalem Lodge, No. 197, and Jas. E. Saunders, P.M. of No. 1, and both are most excellent appointments.

In the selection of the Junior Grand

Deacons, we are glad to notice that the claims of Lancashire were duly recognised by the appointment of Brother John M. Wike, than whom it would be difficult to find a better representative of the County Palatine; while the unwearied exertions of Brother Raynham W. Stewart on behalf of the Masonic Charities received a like reward. The enthusiasm which greeted Brother Stewart's nomination as a Grand Officer showed unmistakeably the personal popularity of the man, and we have very great pleasure in adding our congratulations upon his accession to office to the ovation so spontaneously accorded to him by the Grand Lodge.

A similar compliment was paid to Sir Albert W. Woods when the Deputy Grand Master re-invested him with the collar of Grand Director of Ceremonies—a post whose duties, it is needless to add, "Garter" fulfils to the admiration of the whole Craft.

The re-appointment of the Grand Superintendent of Works, and the choice of Bro. Hickman for the position of Assistant Grand Director of Ceremonies, do not call for special comment. We understand that the latter brother is a most efficient and zealous Mason, and that he possesses the entire confidence of the brethren of Hampshire, from which province he hails. From personal knowledge we can, however, speak of the merits of Brother J. Daniel Moore, M.D., the new Sword-Bearer, not only as an active and energetic worker, but as a true supporter of the great principles of our Institution. It is men like him that we desire to see upon the dais, and it is a sufficient proof of the discrimination shown in the selection of Grand Officers when we see such men as Dr. Moore decorated with the purple. The post of Grand Organist, which has been held for some years by Brother James Coward, was conferred upon Brother William Ganz, whose musical ability must be well known to the brethren, inasmuch as he has on several occasions conducted concerts at the Masonic festivals. Brother James Brétt having most creditably performed his duties as Grand Pursuivant during the last twelve months, was awarded past rank, and Brother John Coutts was promoted in his stead—the position of Assistant Grand Pursuivant being conferred upon Brother John Boyd, a Past Master of several lodges and a most worthy member of the Order.

We have now exhausted the list of appointments, and it will be noticed that we have nothing but praise to bestow upon the selections made. We are far from saying that there are not as good men within the pale of the Craft as those chosen for so high a distinction—fortunately there are very many such; but it may be confidently asserted that the new Grand Officers will maintain the prestige and dignity of their respected offices in a manner which is sure to reflect honour upon themselves as well as on the great Fraternity of which they are now the conspicuous representatives.

THE GIRLS' SCHOOL FESTIVAL.

ON Monday next His Royal Highness the Prince of Wales, Past Grand Master, will preside at the 83rd Anniversary Festival of the Royal Masonic Institution for Girls. We have so often expressed our views upon the claims of the Masonic Charities that we need not recapitulate them now. Let us, however, breathe a hope that the Girls' Festival of 1871 will surpass in pecuniary results all those which have preceded it, and that the Institution may thus be enabled to extend the benefits of education to every child of our indigent or deceased brethren who may seek its fostering care.

POMEROY'S DEMOCRAT and the ROCHDALE BRETHREN.

WE have received a letter addressed to the "Editor of *Pomero's Democrat*," New York, by Bro. William Ashworth, of Rochdale. Now, beyond question, our brother editor *did* use some hard language respecting the Rose Croix Chapter at Rochdale, but this we conceive he did upon imperfect information as to the facts. We do not ourselves know the precise origin of the chapter, but if its non-adhesion to the S.G.C. 33° is to be accepted as *prima facie* evidence of a spurious basis, all we can say is—and we say it for the especial benefit of the *Democrat*—that the oldest Rose Croix Chapter in England, namely, the "Baldwyn," at Bristol, has never acknowledged the Council in Golden-square, and yet no one presumes to stigmatise its members as spurious Masons. It would have been wiser if Brother Tisdall, the Masonic editor of the *Democrat*, had learned a little more of the past history and present status of Masonic degrees in England before he 'dipped his pen in gall and denounced a number of true and honourable Masons. For instance, he has also written a tissue of absurdities upon the Red Cross Order, which he—knowing better probably than the members—states has no Christian basis, and whose origin he willingly ascribes to very modern times, in order to please those who act as purveyors to his imagination. It may interest him to know that the Red Cross Order had a separate Grand Council in England, presided over by our best Masons, long before the Supreme Grand Council 33° was imported from America; that the strongest documentary proofs of its high-standing still exist, and have been procured from what even Bro. Tisdall will not venture to call a spurious source—the archives of the Grand Lodge of England. Therefore, although we deem it advisable not to publish Bro. Ashworth's letter, it by no means follows that we approve of the article which excites his indignation.

WE are given to understand that the M.W. G.M.M. has constituted the warranted Mark Lodges in West Yorkshire into a province, and has nominated R.W. Bro. Thomas Perkinson, Past G.S.O., to be the first Provincial Grand Master. A preliminary meeting of representatives from the various lodges is to be held at Halifax on Monday.

Mulum in Parbo, or Masonic Notes and Queries.

BRO. J. FLETCHER BRENNAN AND THE "BIBLE QUESTION."

I am much obliged to the well-known Mason, Bro. J. Fletcher Brennan, for so clearly expressing the views of our Jewish brethren in the *United States*. I mention the *United States* because in this country I have never heard a word of objection raised to the system we pursue.

In England I have often seen our Jewish friends obligated on the O.T. according to their form, and exactly as they desire. We have two lodges in London mainly composed of brethren of that persuasion, and two better lodges it would be difficult to find anywhere. I have also often conversed with Jews who are Masons, and have never yet heard them offer the slightest objection to the system advocated and followed in this country. A Christian on the "*whole Bible*," a Jew on the *Old Testament*, and a Mohamedan on the *Koran* are surely sufficient evidences of liberality and universality for any one, especially when we recollect it is also legal for an *affirmation* to be taken in lieu of an oath! I have been present when the latter has been adopted, and was much struck with the simplicity of the promise given. *Where the majority are Jews, let the Old Testament be on the pedestal, and where the most of the members are Christians, then have the "whole Bible."* I am only anxious to regard the scruples and consciences of *all*.

W. JAMES HUGHAN.

THE TEMPLARS AND FREEMASONRY.

Bro. Forsyth's communication appears to have created some interest, and I shall be glad if it leads to a better understanding of the true claims of the Templar Order. I am glad to see the letters of Bro. Buchan and "A Scotch Knight Templar" on the subject. Perhaps the latter will tell us: 1. Where he considers is the chief seat of the Order? 2. Is the "governing body" to which he refers the Grand Conclave of Scotland? 3. What are the encampments which do not recognise this body? 4. Why is it that the priories holding under that body can never be called Masonic, seeing that every candidate must be a Royal Arch Mason? 5. When was it that there were no charters, and the Craft lodges used to work the Templar degree without authority? 6. Perhaps this brother will kindly give the probable date, and some description, of the Aberdeen seals and jewels? Probably if Bro. Forsyth can procure the loan of the engraved plates discovered at Stirling, the editor of *THE FREEMASON* will not object to give impressions in his issue.

Seeing the importance of the work which is now in the hands of the Grand Conclave of England, there could be no period when communications on the subject would be of greater value and interest than the present time.

LUPUS.

"THE ANNUS LUCIS."

In reply to "W.M.," at page 265, I beg to send you an extract from the Book of Constitutions, "collected and digested" by James Anderson, D.D., revised by John Entick, M.A., and printed by Bro. W. Johnson, in Ludgate-street, London, 1767, by order of the Grand Lodge:—

In page No. 2, explaining A.M. 1 and B.C. 4004: "The first Christians computed their times as the nations did among whom they lived till A.D. 532, when Dionysius Exiguus, a Roman abbot, taught them first to compute from the *Birth of Christ*; but he lost four years, or began the *Christian Era*

four years later than just. Therefore, though according to the Hebrew Chronology of the Old Testament, and other good vouchers, Christ was truly born in some month of the year of the world, or A.M. 4000. Yet these four years added make 4004—not *before the Birth of Christ*, but *before the Christian Era*, viz., 1756; for the true Anno Domini, or year after Christ's birth, is 1760; but the Masons being used to compute by the vulgar Anno Domini, or Christian Era, 1756; and adding to it, not 4004 as it ought, but the strict years before Christ's birth, viz., 4000, they usually call this the year of Masonry 5756, instead of the accurate year 5760; and we must keep to the vulgar computation, and so these letters A.M. signify Anno Mundi, or year of the world, and here B.C. is not Before Christ, but before the Christian Era. The A.M. or Anno Mundi is the same followed by Usher, Prideaux, &c."

The above is a simple copy of note in explanation of A.M. 1 in the History of Masonry, published with the Constitutions of 1767,

A. F.

Was the late Bro. Deuchar, the Grand Master of the K.T. in Scotland, ever a member of the Rite of Misraim? I have seen certain jewels said to have belonged to him, and which bear the words Alex. Deuchar, Edin., on the reverse.

ENQUIRER.

ROMAN ARCHITECTURE.

"In the style of French architecture which was created in the thirteenth century the disposition, the construction, the statics, the scale, and the ornamentation differ absolutely from those of the antique school. They were the consequence of two civilisations based on entirely differing principles. . . . The Roman monument is a species of modelling on a form which permitted the rapid use of an enormous mass of materials, consequent upon the facility with which a large body of workmen could be obtained. The Romans had at their disposal large armies habituated to public works, and could throw a large slave population upon a building; they therefore adopted a mode of construction convenient to these social conditions. To raise their edifices it was not necessary to have a body of skilled labourers. Some special men to direct the works, a few painters and plasterers, who covered the crude masses with a rich envelope; a few Greek artists to do their carving, was all the skilled labour needed, and plenty of brute force sufficed for the rest. Thus, whatever might be the distance from the metropolis to the place where the Romans built their amphitheatres, their baths, their aqueducts, their palaces, or their basilicas, their architecture was the same, and the buildings of the Romans were, before all things, Roman. In spite of soil or climate, regardless of the nature of the materials or the custom of the inhabitants, they were buildings of the city of Rome, and never the individual work of an artist. From the moment when Rome planted her foot upon a foreign soil, she there reigned supreme, and effaced everything that was strange to her. This was her power; the arts followed the same principle as her politics, and under this crushing influence the individuality of man disappeared. Even Greece—that brilliant home of art and human development—even Greece was extinguished by the breath of Rome. Christianity alone, by giving a sentiment of personality to the individual man, could struggle against this giant, but it took centuries to clear away the remains of Pagan civilisation."—*Building News*.

W. P. BUCHAN.

BRO. GEORGE KENNING has become Vice-President of the Royal Masonic Institution for Boys, the Royal Masonic Institution for Girls, and the Royal Masonic Benevolent Institution.

FREEMASONRY in IRELAND.

By BRO. WILLIAM JAMES HUGHAN.

(Continued from page 260.)

A return of lodges was issued for the year 1813 (the first of its kind), and the number then in working order, according to the official papers would appear to be nearly *one thousand*! In all probability, however, half that number would have been nearer the mark. The officers endeavoured by dint of coaxing and private correspondence to secure a large number of responses to their applications for dues and *over dues*. The notice sent out early in 1815 was as follows:—

GRAND LODGE OF IRELAND,

Dublin, the 5th of January, 1815.

Whereas, by order dated 7th of October, 1813, a letter was sent to the several lodges in arrear of dues, or who had not corresponded agreeable to rule calling on them to settle their accounts and make the necessary returns on or before the 27th day of December in the same year, under penalty of being cancelled.

Under this order the warrants of one hundred and six lodges were cancelled, and the penalty would have been inflicted to a greater extent, but that it was represented that several lodges were so circumstanced as to become unable to comply with the orders, and to those the Grand Lodge was pleased to enlarge the time for discharging arrears and making returns, of which indulgence several availed themselves to become regular.

It being probable, on further consideration, from different communications on the subject, that several lodges are still in such peculiar and difficult cases as to prevent their compliance with the order of 7th October, 1813. The Grand Lodge is hereby pleased to give a further extension of the time for paying arrears of dues, and making returns of officers and members, to the next St. John's Day, 24th June, on the next meeting, after which day the warrant of lodges then found irregular in those respects will be cancelled.

The decision of the Grand Lodge in this case extends equally to lodges which, having been suffered to compound their dues, are again in arrear, and all lodges are called upon to send in returns of their officers and members for registry before the specified time, under the penalty of suspension until they do.

The Grand Lodge having pursued a course of lenity and indulgence almost prejudicial to the interests of Freemasonry, with no good effect in the instance of several lodges, which have not only disregarded the rules and regulations, but the principles of the Constitution, as those are set forth in the "Ahiman Rezon," feels the necessity of acting with decision in order to preserve Freemasonry in its pure and constitutional precepts and doctrines, and will on no future occasion suffer lodges to exist under the sanction of the Grand Lodge that will not be amenable to the authority from which they have had their formation—an authority which collectively and individually they have solemnly pledged themselves to maintain and uphold.

Every lodge called upon to account for any irregularity with which it may have been charged shall answer for itself, distinctly and separately, and not in conjunction with any other lodges to whom similar transgression may be imputed.

A committee was subsequently appointed, and a report from that body was received at the Grand Lodge held in the following year. We happen to have a copy of the report, and beg to present it to our readers:

GRAND LODGE OF IRELAND,

5th of December, 1816.

Ordered—That the following report of Committee on the state of lodges on the Establishment of this Grand Lodge be confirmed:

The state of lodges on 24th June, 1816, were as follows:—

- 607 Warrants, the dues of which are paid up within a period of three years.
- 110 ——— in arrear three years, and not exceeding five years.
- 68 ——— in arrear five years and upwards.
- 25 Military, that have not corresponded for many years.
- 210 Dormant and cancelled.

1020 Gross number.

In order to dispose of the 210 numbers now vacant as above, together with such others as may be in arrear of dues and cancelled by the rule of

the Grand Lodge, it is ordered that, on and after the 24th of June, 1817, the numbers of cancelled and dormant warrants, and all numbers then unoccupied on the Grand Lodge books, shall be granted to applicants properly qualified and recommended for same in manner following, viz.: Every regular warranted lodge on the Irish Establishment not in arrear to the Grand Lodge for dues or fines, or under censure or suspension, the members of which shall apply to the Grand Secretary (post paid) for a senior vacant number, shall be arranged according to the seniority of their present numbers, and the oldest vacant number given to the senior applicants, and so on till all such applications shall have been acceded to, respect being always had to applications for particular numbers if vacant, provided that the particular number so claimed be not senior to that which the applicants would have been entitled to if they had not put in their claims to any specific number.

An exception to this rule is to be allowed in favour of military applicants when the number similar to number of the regiment is vacant.

Lodges not making their applications for exchange of warrants, and clearing off their arrears due to the Grand Lodge on or before said 24th of June, 1817, shall be considered as having relinquished their claim to the opportunity of obtaining senior numbers in the future numerical arrangement of the lodges of Ireland.

That, to meet the expense of revival and exchange of warrants, the sum of one guinea shall be forwarded with each application, and after same are defrayed the surplus shall be appropriated in aid of the funds of the Masonic Female Orphan School.

In order to prevent any confusion or disappointment in the revival or exchange of warrants, it is ordered that with each application the warrant now held be sent up (together with the names of the officers and a list of all the members), an acknowledgment for same to be returned.

In all cases of warrants exchanged for those of different numbers the sum of one British shilling must be paid for the transfer of each member to the new; same to be sent up with the application for such exchange.

In order to a perfect uniformity of warrants, the Grand Lodge recommend that such regular lodges as do not wish to change their present numbers will take a duplicate of same off the improved plate—in such case the original date shall be preserved and inserted.

After the lodges now in existence shall have their applications acceded to, all new warrants granted by the Grand Lodge shall be ordered for the highest senior number then vacant on the list, so that the numerical order shall not be increased till all the vacant numbers are disposed of.

It appears that of the sixty-eight lodges in arrear five years and upwards several have been in correspondence with the Grand Lodge, and made payments on account within said period. It is therefore ordered that time be given to those lodges to clear up their arrear to 27th December, 1817, after which period the rule shall be strictly enforced.

It is ordered that when the proposed arrangement is completed, a correct list of all the lodges on the Establishment of Ireland shall be printed, as they will then stand on the books of the Grand Lodge, with the names of the Masters and places where held, a copy of which shall be sent to each lodge.

It is to be observed that no part of the foregoing is to apply to brethren who may require a warrant to form a new lodge, the regulations for which are provided for in rule No. 6, section the 4th, of revised Laws.

GRAND LODGE OF IRELAND,

Dublin, 3rd of April, 1817.

Ordered—That the foregoing be printed and sent to all lodges of Ireland.

By order of the Grand Lodge,

ROBERT HANCOCK, Grand Secretary.
WILLIAM FRANCIS GRAHAM, D.G. Sec.,
35, Capel-street.

(To be continued)

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with a good deal of interest the arguments of those brethren who are in favour of removing the qualification at present necessary for a W.M. in a Mark lodge, i.e., having already passed the chair in the Craft. I cannot in any respect agree with the proposed alteration which I am very sorry to see mooted, as I believe were the principal chair in a Mark lodge thrown open to any one, whether installed Master (Craft) or not, it would be the death-blow to the degree. "A Craft P.M.," in your last number, says "the Mark is an independent degree." I say it is not. It is as thoroughly dependent on the second degree as the Royal Arch is on the third, and so long as the wise regulation of the Supreme Chapter ordains that no one shall be installed principal of a chapter until he has been W.M. of a lodge, so long, I trust, will the Grand Mark Lodge insist on the same qualification for an Installed Mark Master. Why, even the very titles—Installed Master, or Installed Mark Master—would lead to countless abuses, and there is no body of Masons who should more jealously guard their privileges and their justly-earned honours than the Installed Masters of the Craft, and this they must do by refusing to permit any one to take their titles in another degree who does not possess their qualifications.

Any non-qualified brother who may have been elected to the chair of a Mark lodge can, by a dispensation, be placed in that chair to rule the lodge and confer the degree, but without receiving the degree or instructions of Installed Mark Master, which must not be communicated to him until he has received the similar degree in a Craft Lodge, when, of course, he will be entitled to receive them, although perhaps already out of the Mark chair. Should any attempt be made to alter this most necessary rule and to interfere with the *status quo ante*, I am quite certain that a large and important section of the Grand Mark Lodge will secede, and therefore sincerely hope the G.M.M. will not listen to the councils of the "Youngers," who are perhaps more enthusiastic, but certainly less discreet, than the "Elders." The expression of the astute French statesman is, in the Masonic world, a golden rule—*Point de zèle*.

I am, dear Sir and Brother,

Yours fraternally,

A D. PROV. G.M.M.

RELIGIOUS ASPECTS OF FREEMASONRY.

[Reply to Bro. Hughan's article of March 18th, p. 163.]

(To the Editor of The Freemason.)

MY DEAR SIR AND BROTHER,—I assure you that I entertain the highest opinion of Brother Hughan's integrity as an historian, and never questioned "what are his evidence." The word "cheating" I made use of in my letter Feb. 25th was not designed as an offence to Bro. H., and his lecture about writing as a gentleman was therefore entirely uncalled for. And in order to avoid an interminable discussion, permit me to define wherein Bro. Hughan and myself agree, and wherein we disagree.

1st. We agree that previous to 1717, the Masons were Christians, and their ceremonies were Christian.

2nd. From 1717 until 1813, Masonry avowed itself cosmopolitan, but its ritual was not so.

3rd. That after the union in 1813, the English ritual was brought into greater harmony with its professions of universality than ever it was before.

4th. That the Baptist's day was observed by Masons previous to the year 1717 (which I never disputed), but as the day was celebrated in Yorkshire in the 14th century, with processions, &c., by carpenters, saddlers, wheelwrights and a hundred other fraternities, and as those fraternities did not claim St. John to have been a Grand Master Carpenter, a Grand Master Saddler, &c., the cause of Masons' observance of St. John's-day may with propriety be attributed to a fashion at that time among the guilds, and the Masonic legends of the Saints John may be pronounced a *pious fraud*.

5th. That the Bible was absent from an English lodge for several lodge-nights, with the consent of that most excellent *exemplar of Masonic virtues*, the late Duke of Sussex. (I was informed about thirty years ago that the Duke performed the ceremony, but it was doubtless a mistake.) Thus proving that a lodge can be just, perfect, and regular without the presence of a Bible.

6th. We agree that "some are firm believers in Freemasonry being Christian even at the present day." I am satisfied, however, that my worthy opponent is too liberal-minded to be of that way of thinking, but whence have the "some" derived the opinion that Freemasonry is Christian at the present day?

The truth is, the greatest Masonic teachers were inconsistent in their teachings. They blew hot and blew cold; on one page glorifying Masonry for its cosmopolitanism, on the next for its Christianity, and on the third would declare that cosmopolitanism and Christianity mean the same thing, &c. Now, I call this double-dealing; and double-dealing is cheating, and is not in accord with our boast that sincerity and plain-dealing are and ought to be our distinguishing characteristics. Let us, for instance, examine the writings of Hutchinson and Oliver, the greatest Masonic teachers of their day and generation. The former says, "Masonry directs us to divest ourselves of confined and bigoted notions, and teaches us that humanity is the soul of religion. We never suffer any religious disputes in our lodges, and as *Masons, we only pursue the universal religion of Nature.*" Now, if he believed it was so, why did he teach that the third degree was Christian, &c.? Dr. Oliver tells us (*Golden Remains*, vol. 4), "That Freemasonry in the abstract is not a system of religion, *is an evident fact which no intelligent Mason will attempt to deny*"; and, when defending Masonry from the attacks of some bigots, he goes on to say: "In contemplation of His goodness, His wisdom and His power, the Turk, the Jew, and the Christian can join in adoration and worship of a Deity in whose hands are the issues of life and death; and is it necessary that this admirable system of union for the best purposes should be destroyed by the introduction into a Christian lodge of the doctrine of redemption, which must offend the Turk? of the holy name of Messiah, which offends the prejudices of the Jew? or in a Turkish lodge the name of Mahomet, which must offend both Jew and Christian? and thereby defeat the universality of an excellent institution? No, we are brethren; the Godhead has taught us so to call each other; the innate principle persuades us that we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us deists? Very far from it. When the lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith from the principles he has never for one moment swerved in thought or deed." Now, who would believe that the same Dr. Oliver had ever written a book, or rather library of books, for the purpose of proving that Masonry teaches the "fall of man," "redemption," &c.? or that he ever racked his brain to torture every emblem on the Masonic tracing-board to have distinct reference to the doctrines of his church? Here, then, is the cause of the inconsistency which we complain of. We have to thank these worthies for the prevailing confusion of ideas regarding the religious and social design of Masonry. Bro. Hughan is doubtless sensible of the evils flowing from inconsistency. He knows that Masonry is not sectarian; he knows that it would be valueless if it were; and he must doubtless also know, that besides Christians, Jews and Mahometans, many are admitted into our society who do not believe in revelation at all, or whose construction of the Bible is so dubious that ninety-nine out of a hundred Christians would call them infidels. These brethren have individually received the same promises and assurances at their respective initiations that Jews and Christians have received; and I maintain that ninety-nine have no more right to break their plighted faith to one, than the one can do so to ninety-nine. That class of brethren our Bro. Hughan ignored entirely in his "Religious Aspects," but confined his remarks solely to believers in revelation, viz., Christians, Jews, and Mahometans; and in the event of a dispute between the members of a lodge belonging to different sects, Bro. Hughan recommends that a majority of votes shall decide which book of revelation shall generally lie open in the lodge. That is Bro. Hughan's remedy; but will a vote of a majority satisfy? Would it not rather tend to divide the lodge? and instead of accomplishing our design of uniting men of divers sects, we shall separate them into sectarian lodges, when each will claim the right of preaching in a lodge the doctrines contained in *his* holy book which lies open in the lodge, and all this confusion must be perpetuated in order to preserve what Bro. H. is pleased to call a "landmark." The term *landmark* is, however, a *misnomer*. It might with propriety be applied to the principles of Masonry, such as Brotherly Love, Relief, Truth, Honour, Justice, &c., but it cannot be applied to forms, ceremonies, or laws, because these have repeatedly been changed, and may be changed and altered whenever we find it needful, or when we find that the old forms are antagonistic to the principles of truth and justice so as to mar the harmony of our association. If, therefore, our Bro. Hughan mainly relies (as it appears) upon "*landmarks*" to prop up his theory, then, with all due respect to my worthy and learned brother, I claim that *he is virtually beaten*.

Bro. Hughan shows sensitiveness at the mention of the burning of heretics. This allusion I deemed necessary in order to remove his impression, that

the origin of the Masonic idea is indebted to Christianity and its teachings. The fact is, we all imbibed the same kind of prejudices when young; each has learned to believe that the heart which beats in the bosom of a member of his own sect, is a better heart than the one that beats in the bosom of a member of another sect, and that the virtues of his sect is supreme, etc. Thus we hear one man talk of a "Christian heart," "Christian benevolence," etc., while his Jewish neighbour, just as conceited, will have it that the Jewish heart, Jewish benevolence, etc., is the most praiseworthy; and so it is with all other sects. Now, as a Mason, when writing to Masons, I have nothing to do with either Jewish or Christian proclivities; my object is truth; and it appears to me that the inspiration of Dr. Anderson and his coadjutors which gave rise to the Masonic idea "to unite men of every sect and opinion" into a brotherhood, was not indebted to Christian teachings, but to the religious persecutions and hatred of sects, which received its final check (I hope) with the expulsion of James II. from England, and with the Thirty Years' War on the Continent. It was the natural reaction from those barbarous times that revolutionized men's minds politically and religiously, and which inspired two Calvinistic Doctors of Divinity with a "*charity to all mankind*," such as was never openly taught by any Doctor of Divinity before the 17th century, and such as a majority of the Doctors of Divinity of to-day still squirm at.

The question, therefore, narrows itself to a point, and herein we disagree. Bro. Hughan maintains that the "Holy Bible," "sacred law," "sacred Scriptures," etc., is a *landmark*; while I think that, as no candidate was ever questioned (when he received certain assurances) about his belief or disbelief in any book of revelation, the Bible, therefore, *is not a landmark*, and what is more, we are *morally* bound to remove the Bible, or allusions to it, in the ceremonies as an inspired book, when any one objects to it from motives of conscience. And if our overzealous brethren are made acquainted with the true aim and object of Masonry, and if they learn that the Bible in the lodge is at the sufferance of, not majorities, but of a single individual member, they will naturally in future refrain from introducing topics during lodge hours, that mars that harmony and brotherly love, which it is our *main* duty to inculcate and cultivate.

Respectfully and fraternally yours,

JACOB NORTON.

Boston, Mass., April 5th, 1871.

P.S.—See page 667 Findel's 2nd edition "History of Freemasonry," from 27th to 30th line from top, both inclusive, from which I infer that the Bible was at one time absent from a lodge.

SUBORDINATION IN THE HIGHER DEGREES—THEIR HISTORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I can produce printed evidence showing that certain high grades (which after 1744 were *popularly believed* to be associated with Rosicrucianism) were known 1721, 1724, and 1744, to the Grand Lodge of 1717. I am not able to demonstrate with unerring certainty what these high degrees were; but I can give good reasons for believing that they were Arch, Templar, and Priest. It is also certain from existing records that the "Royal Order of Scotland, H.R.M., R.S.Y.C.S.S." was of "time immemorial" antiquity in London in 1717. The so-called S.C. put forward semi-official papers some years ago to show that the "Royal Order of Scotland" was the parent of the French *Rose Croix*. I am not prepared to go that length, as I think it quite as likely that the old Arch or Red Cross and *Rose Croix* are the parents of Heredom *Rose Cross*, as the latter the former. *Be it specially observed, however*, that the latter order claims, by ancient tradition, to have been founded by Bruce's Templars in 1314, to be therefore a Templar Degree; *be it also noted*, as I will proceed to show, that near to 1750 the Templar and the Kadosh are historically known to have been *separate orders* and yet *closely allied*; so that our Ancient Templar rite, *as we now have it*, was in existence before the "Ancient and Accepted Rite." The learned Brother Gadlicke states in his *Freemason's Lexicon*, that prior to 1735-46, certain high grades were possessed by the lodge at Clermont; possibly the degrees approximated to the *peculiar* system of Bro. Ramsay, of which mention is made by Bro. Forsyth, page 252 of THE FREEMASON. Gadlicke also states that Field Marshal Von Marshall practised the Templar Order in 1740, and that Baron Hume, "Privy Councillor and proprietor of many estates," crossed over to the French army at Brabant in 1743, and was there initiated into Templar Masonry; the Kadosh is said to have been established at Lyons in the same year. In 1745, Prince Charles Edward Stuart was made a Templar

at Holyrood, and in 1747 he granted a charter to Arras as "King of Great Britain and in that quality S.G.M. of the Chapter of Heredom," known under the title of Knight of the Eagle and Pelican, and, "since our misfortunes, as *Rose Croix*." Baron Hume, it would seem, was afterwards connected with Prince Charles, and in 1754 propagated a rite of seven degrees, of which 5th was *Rose Croix*, 6th Templar, 7th Kadosh. This rite, in Germany, partially supplanted the Rosicrucian rite of 9 degrees. The records of the Royal Order of Scotland show that Hume's rite was possessed by the Lodge of St. George of Observance, London, in 1782. The vaunted A. and A. Rite now makes its appearance. In 1758, Pirlet, a tailor, and Lacorne, a dancing-master, without authority invented a new rite of 25°, called the "Empire of the East and West." Their Sovereign, Chaillor de Joinville, gave a patent to a Jewish merchant, named Morin, to propagate the degrees in Jamaica; he there informed his chapter that a council had been held in Paris to decide whether or not the Templar and the Kadosh were the same degree. Anyhow, they adopted the designation, "Knight of the White and Black Eagle," the Templar colours, prior to the statutes of Bordeaux in 1762. Bro. Stephen Morin granted a patent to Bro. Franchin in 1769 to establish the rite; then of 29°, in America, where it continued to be propagated by wandering Masonic pedlars. At Charleston, in 1862, the K.H. is styled the 29°, and the statutes were therefore forged and the rite augmented, subsequent to that date. The rite went to France in 1804 from Charleston. It is historically noteworthy that the old certificate of the Camp of Antiquity, Bath, amalgamates two degrees as "Knight of the East and West and Knight of the Sword and the Eagle," and also omits the degree called "Prince of the Tabernacle," thus proving it to be the most recent interpolation. Such is the history of the so-called "A. and A. Rite" prior to its establishment in this country in 1845. The old Templar Rite continued to be practised in England down to 1790, in which year it was taken up by Bro. Thomas Dunckerley, whose official reports place the *Rose Croix* degree *before* or *after* the Templar indifferently; but he distinctly states that the history of the Kadosh (itself a Templar history) cannot be written. No minutes were allowed. It was, however, at that time conferred only upon elected Templar Commanders, and was qualified as the "Commanders Degree of Ne Plus Ultra." The York Conclave of "Redemption" now of Hull (in common with the Jerusalem Conclave of Manchester, one of its emanations through the York Grand Lodge); the "Baldwin," Bristol; "Antiquity," Bath; and "Observance," London; all in 1790 gave the Seven Steps of Chivalry under Bro. Dunckerley's authority and warrant, the *Ne Plus Ultra* of which rite was at that time the Kadosh; and as the General Chapter in London was, prior to 1851, composed solely of Commanders, it was styled in all its circulars the "Grand Conclave of the Royal Orders of H.R.D.M.K.D.S.H. Ne Plus Ultra." According to Archdeacon Mant (no mean authority) any three Templars possessed of the *Rose Croix* had ancient prescriptive right to confer it.

Can a conscientious believer in his obligation disprove all this? No. If ignorant thereof, he is disqualified from setting up himself as a "teacher in Israel;" if he is acquainted therewith he is then trying to deceive others in a most unprincipled manner. I readily, however, admit that the Templars ought not to trouble themselves with "ineffable" and other *spurious* degrees of the A. and A. Rite, whether they have right to do so is another question. What we do claim is undisturbed possession of *our own degrees* of *Rose Croix* and Kadosh, nor will we ever allow spurious rites to stamp out our claims.

No one has greater esteem for our learned Bro. Hughan than myself, but I must altogether demur to the statement that he has disposed of our claims in his most excellent "Masonic Reprints," and I feel assured that worthy brother would be the last to claim a clairvoyant knowledge of *everything* that has hitherto occurred in the high grades. Why! Bro. Dr. Oliver, one of the few worthy names the 33° possesses, obtained all his high grades at Hull from the York Conclave of Redemption, whence the York Grand Lodge adopted its degree of Templar as the covering ceremonial of the rite! Nor do I believe that Bro. Hughan would lend his name and reputation to support the A. and A. Rite!!

Will your correspondent give us the quotation from Mirabeau to which he alludes? In Mirabeau's *History of the Prussian Monarchy* he laments that Frederick was never Grand Master of all the German lodges, and his *History of the Court of Berlin* shows that Frederick had been dying five months prior to the 1st May, 1786, when he is said to have established the 33°.

It is a pity that your correspondent should be unable to contribute anything but personal abuse to your pages; and should further exhibit such a lack of judgment as to express a belief that Frederick the Great, King of Prussia, would have transmitted

to him his warrant or authority to create batches of "Sovereign Princes" at five guineas a head.

Fraternally yours,

JOHN YARKER.

43, Chorlton-rd., Manchester.

THE RED CROSS ORDER.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—A brother Mason has kindly forwarded to me a copy of a letter which appeared in your journal of Saturday last under the head of "The Red Cross Order," and signed by R. Wentworth Little, P.M., and as I am "the member named Astley," I shall esteem it a favour if you will admit my reply. He refers to "various anonymous and cowardly attacks from certain quarters." I have not seen or yet heard of them, but I assure him of this, that whatever proceeds from my pen will have my full signature. But to the circumstance of the charge for which I am threatened with a "solicitor"!! At a meeting of the Rose of Sharon Conclave, Birmingham, on Thursday, 20th ult., it was proposed by the M.P.S. that a sum of money be voted towards a testimonial to Sir Knt. W. Little, Grand Recorder, upon which I moved, as an amendment, that it be adjourned *sine die* until such time as the conclave had reliable information as to the authority for working and genuineness of the order, as personally I have my doubts about it, and wished to be satisfied that we were or were not working a fictitious order. I further remarked that it had been said that the order was given to some one by Lord Zetland; but from what was known of his general opinion of other orders, except Craft Masonry, if he gave it at all, it was more likely that he gave it for archaeological purposes than for working. This was the substance of my remarks; but beyond moving the amendment, I did not mention the name of the Grand Recorder or even allude to him.

I am, dear Sir and Brother, yours fraternally,

JOHN ASTLEY,

P.M. and Sec. 254, P. Prov. G.J.W. Warwsh., H. 284, E.C. and Prov. G. Expert, Staff. and Warsh., M.W.S.-elect, and Junior-General Rose of Sharon Conclave, No. 19, of Red Cross of Rome and Constantine, and one of its founder members.

[We have inserted the first part of your letter, but the remainder being entirely irrelevant to the points involved, cannot be inserted in its present connection.—ED. F.]

(To the Editor of The Freemason.)

SIR,—Several members of the A. and A. Rite, who, with myself, would like to join the "Order of the Red Cross of Rome and Constantine," find ourselves unable to do so, owing to its supporters having tacked on to it a spurious branch of the "Rite of Misraim."

Now I would suggest to Bro. Little and his friends that if they would consent to drop the latter order *altogether*, the would probably have but little difficulty in effecting with the S.G.C. 33° a compromise regarding the Red Cross, which would greatly benefit the Order itself, and bring about a reconciliation between its members and the Supreme recognised Masonic authority in this country.

I am, Sir, yours fraternally,

ROSE CROIX.

2nd May, 1871.

(To the Editor of The Freemason.)

DEAR SIR,—Will you, or some of your readers, kindly give myself and several brother Masons the benefit of your experience by replying to the queries below in your useful journal. To make myself understood let me give you a brief outline of events, giving, for obvious reasons, suppositious names, &c.

A lodge, which we may designate the M.U., was opened by dispensation from the Grand Lodge on 16th Nov., 1869, of which K. was Master-elect—elected and installed on the opening day. On St. John's Day, Dec. 27, 1869, he was re-elected and duly made a P.M. of a lodge, and presented with a P.M.'s jewel. Again in 1870 he was a candidate for W.M., and again re-elected, and has since died.

Prior to the first opening of the lodge, two of the brothers named in the dispensation, respectively D. and E., who had never "sat in a Master's chair," or filled a Warden's chair in any lodge, were made or rather styled P.M.'s of one lodge by another lodge held in a neighbouring town, and assisted in the first installation. In Dec., 1869, D. was made a Warden, and in Dec., 1870, was a candidate for the W.M.'s chair, as was K., but D. was in the minority. On the death of K., the existing S.W. assumed the chair as Acting W.M., and ruled that another election for W.M. could not take place till the usual period, as named in the by-laws, in accordance with the Book of Constitutions. He further holds the opinion that he may not legally initiate, pass, or raise until a new W.M. is elected, unless when a

P.M. (genuine) is in the chair. The authorities on which we have acted are Book of Constitutions, cl. 2 (private lodges) and cl. 6 (Masters and Wardens), and Mackey's "Lexicon," article "Wardens;" also Dr. Oliver's "Book of the Lodge."

Notwithstanding the pains taken to obtain a right conclusion by myself and others, by searching for precedents and other authorities, various opinions are held by the brethren, and it is on this account that I venture to trouble you with the matter. My queries are:—

1. Had K. any right to stand for election for W.M. in Dec., 1870? See cl. 3, Masters and Wardens, Book of Constitutions. It is contended that the portion of a year from Nov. 16 to Dec. 27 does not count as a year, although K. got his P.M.-ship on account of it.

2. In case of the reply to the last query being in the negative, were any subsequent acts invalidated in consequence?

3. Are D. and E. really P.M.'s, and entitled to the privileges of the office or to the title?

4. Can either D. or E. claim the chair on the death of the W.M.? Or does the chair not fall of necessity to the S.W.? See cl. 6, Masters and Wardens.

5. Can the S.W., as acting W.M., sit in the chair? Or, if not, where is his place under the circumstances?

6. Can the Acting W.M. (who is S.W., and not a P.M.) confer degrees while acting in the chair?

Ten names were sent to the Grand Lodge, which appear in the dispensation. Immediately after sending these some seven or eight Masons joined the party, and assisted in making arrangements for opening the lodge, and contributed to the funds for the purpose. Their names were printed in the by-laws, which were submitted to the first lodge meeting and adopted. None of these persons were balloted for, nor could they well be, unless they balloted for themselves. They have since, for one and a half year, acted with, and been acknowledged by, the lodge as members, and contributing to its funds.

Qy. 7. Ought they to have been balloted for? If so, when should it have taken place? Or is it still necessary?

Your insertion of this letter in your valuable columns, with replies to the queries as far as possible, will confer a favour on many besides,

Yours fraternally,

M.M. 5779.

REPLIES.

1. K. could not rank as a P.M. at the completion of six weeks, and he had a perfect right to stand for re-election for the following twelve months.

2. Is governed by the preceding.

3. We do not understand how D. and E. could be "made" P.M.'s without serving the office of W.M. for one year, and the proceedings relating to them appear to be grossly illegal.

4 and 5. The S.W. "rules" the lodge on the death of the Master, but he cannot assume the chair. His place is at the right of the W.M.'s pedestal.

6. The S.W. can confer degrees when stationed as above, but if a P.M. be in the lodge at the time, the P.M. should occupy the chair.

7. The joining brethren ought to have been proposed at the consecration meeting, and balloted for at the first regular meeting next ensuing, otherwise they are not members.—ED. F.

THE Freemasons of Oldham have opened a new Hall, built at a cost of about £2,500, in Union-street. The building is of stone.

SALE OF RARE OLD COGNAC BRANDIES.—The continued unsettled state of France has caused unusual commotion in the brandy market, and many foreign proprietors who had sent their stocks to England for safety during the war have decided to realise upon them in this country, in preference to incurring the risk which would attend their reshipment to France. Several large sales have been made, and in most instances they are equally remarkable for the high quality of the brandy as for the immense quantities sold. One transaction alone has been recorded of the sale of upwards of 30,000 gallons of Cognac brandy, of vintages rarely heard of in this country—namely, 1827, 1829, 1841, and 1845. These fine old brandies were to have been sold by public auction, but, previous to the date of sale, were disposed of to Messrs. W. and A. Gilbey by private contract.—*Morning Post*, April 29.

St. George's Lodge of Instruction, held at Globe Tavern, Greenwich, concluded its session on Thursday, April 27th, when twenty brethren met at the festive board under the able presidency of Bro. Hubbard, P.M., and spent a very pleasant evening. This, the oldest, Lodge of Instruction in this locality, possesses several able instructors, and most of the Masons in the neighbourhood freely admit that here they gained the knowledge so essential to good working.

MASONIC RECEPTION and BANQUET at WASHINGTON CITY, U.S.A., to the EARL DE GREY & RIPON.

On Monday, the 10th ult., agreeably to previous notice, occurred the Masonic reception and banquet tendered by the Masonic Fraternity of the district of Columbia to the Earl De Grey and Ripon, and at which Lord Tenterden, Sir John A. McDonald, Mr. Northcote, and Mr. L'Estrange, Secretary of the British Legation, were present as Freemasons.

The assemblage consisted of about one hundred and seventy gentlemen, including eight Senators, and thirty-four members of the House of Representatives. Escorted by the Grand Master of the G.L. District of Columbia, the Earl de Grey was seated in the Grand Master's chair, and in a speech of a few minutes' duration, most warmly welcomed by Grand Master Stansbury. In response the Earl spoke as follows:—

Most Worshipful Sir and Brothers, I trust you will permit me to return to you, and to the Grand Lodge of the District of Columbia, my most grateful thanks for the very kind and fraternal welcome which you have given me on this occasion. I assure you, sir, that I esteem it the greatest honour to have thus been received and to have had an opportunity of being presented by you to the Grand Lodge of the District of Columbia—an honour which, I am well aware, I owe not to my personal worth, but to the fact, and a most important and significant fact, that I am a representative of the Grand Lodge of England, holding the highest office that can be conferred upon a Mason in England, that of Grand Master. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America and Masonry in England, and that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge of Freemasons the Grand Master of England. We all know that fraternity is the first principle of Masonry, and therefore it is that all must rejoice at everything which tends to bind more closely together Masons of different countries. I, sir, esteem myself very fortunate, indeed, to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge most grateful recollections of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night, and I am confident that I do not misinterpret the feelings with which they will receive the information when I see them. They will, indeed, rejoice that the first step has been taken which will tend to a closer and more intimate union between American and English Masons—(great applause)—a union which, for my part, I have always believed existed, but which, I believe, will be closer and more intimate in future. (The Earl was greatly applauded as he resumed his seat.)

A recess was taken to enable the brethren to be presented to Earl de Grey. Lord Tenterden was also the recipient of attention. The latter is Grand Master of Harmony Lodge, England. After these greetings were over, the company proceeded to the Music Hall, which was appropriately decorated. The banner of the Grand Lodge was displayed in the east end of the room, and to the right and left were hung the portraits of George Washington and Queen Victoria, while the walls were draped with American and British flags. The company sat down to the banquet.

At the removal of the cloth a table lodge was opened, and the gavel of the Grand Lodge was supreme, as in the Grand Lodge. The Grand Master, C. F. Stansbury, wore the apron and sash and used the gavel which formed part of the insignia of Washington. None but Masons were admitted to any of the ceremonies. Even the caterers, servants, and musicians belonged to the Fraternity.

Grand Master Stansbury called the brethren to order, and extended to all a fraternal welcome. Several toasts were given and responded to, when Earl de Grey was brought to his feet by a complimentary allusion to him and to his mission, and to his position as a Mason.

The Earl said: Most Worshipful Sir and Brethren, I beg to return you my most grateful thanks for the very kind reception which you have been pleased to give to me this evening. I feel proud of this reception, because I know that it has been accorded to me as the representative of the great body of English Masons—(applause)—and therefore I think I may venture to say, accorded to me as a representative of my country. (Great applause.) The leading principle of our ancient Craft is that of fraternity among every brother who belongs to it, whatever be the race and nation to which he holds allegiance, and therefore it will not be wonderful that America should be willing to greet with a fraternal welcome any foreigner who

might come among them. But, sir, I do not feel that here, in the United States, I ought to call myself a foreigner. (Long-continued applause). I am constantly forgetting that I am not at home, and while it is true that our Fraternity extends beyond the bond of nationality, it is not less true upon every Masonic principle that the ties which ought to bind American and English Masons are of a very peculiar class and dear character, for, sir, they would greatly err who thought that the Fraternity of Masonry was an Order which made men forget their patriotism. I believe that all true Masons are inspired by the warmest feelings of patriotism. It was through the brethren of our ancient Fraternity in England that the Masons of the United States obtained their first charter, and that added one more to the many ties by which American and English Masons are bound together. Sir, the remarks which you have made this evening, the speeches to which we have just listened, and particularly the remarks which you have made to us in another place, have, in respect to the ties which bind together the two countries, left very little for me to say. But I am reminded of an old English election story, which is connected with the name of Mr. Burke, who, going out to argue with an opponent, was so eloquent that his opponent refrained to essay a reply further than to exclaim, "I say ditto." (Applause and laughter.) As it is, sir, I have little to say on that part of the subject, except that I say "Ditto" to the most Worshipful Grand Master. Yes, sir, it is true that we have the same history. It is true we belong to the same ancestry, and I therefore say it is not strange that you should have been pleased to accord to me, as the representative of English Masonry in this country, a warm and cordial reception. The first lodge warrants in this country bear the date of England, and that country has not forgotten the mighty and glorious empire which has sprung from her loins. (Applause and cheers). If I am permitted, and if I have rightly interpreted the meaning of the kindness which you have shown me to-day, I shall carry with me recollections of the deepest gratitude. I shall take back with me to my own Grand Lodge the account of the occurrences here to-night; and I am confident, when I relate them, they will be received with but one feeling in that distant Masonic assembly—a feeling of an earnest desire that we might see more and know more in England, and in English Masonic circles, of this country and of the Masonic Order of the United States; and I am tempted to take back with me across the Atlantic another recollection not purely Masonic—take back with me the recollection and to mention it where I know it will be received with great pleasure, of the manner in which was received the toast given to my illustrious sovereign; and another pleasant recollection will be the thought of having sat at the right hand of one who wore the scarf of Washington, and that a gavel of the first President of the United States was used on the occasion. (Applause). I can truly say the memory of this day will not easily fade from my mind. I believe that it is of the highest interest for the civilization of the world that there should be the closest and most intimate union between the two Governments. (Applause, long continued). If it should be the good fortune of my life to contribute to that result, I shall be happy. (Greeted with applause as he took his seat, and there was music by the band).

P o e t r y .

THE FLOWERS OF SPRING.

Flowers of spring,—we love them all,
As they peep forth, one by one,
And we joyfully watch their petals unfold
In the light of the April sun.
Winter is over, and radiant days
Have taken the place of its gloom;
How bright is the aspect that nature now wears,
In this season of beauty and bloom.

Flowers of spring,—we love them all,
From the daisy that decks the sod,
To the costly hyacinth, trained with care,
For all are the work of God.
June roses are lovely, but still our hearts
Seem with tenderest fondness to cling
To the flowers that first peep forth to view
In the earliest days of spring.

Flowers of spring,—we love them all,
May they lead us—as we gaze
On the opening buds—to think of One
Whose ways are not our ways.
And oh! as we glance o'er the scene around,
Whilst the sweet birds gaily sing,
May our thoughts ascend to His home above,
That home where 'tis always spring.

on.

AGNES. S

MASONIC FESTIVITIES.

GRAND BALL AT WHITBY.

The members of the Lion Lodge, No. 312, held a grand ball recently in St. Hilda's Hall, Angel Hotel, Whitby, under the management of the officers of the lodge. The stewards were Bros. T. N. Marwood, W.M.; G. W. Smales, S.W.; H. Hallgate, J.W.; H. Bennett, S.D.; I. Wilkinson, J.D.; C. T. Clarkson, I.G.; W. Piercy, D.C.; J. Andrew, S., and G. Speedy, S. Bros. J. N. Lawson, P.M., and W. H. Marwood, P.M., ably officiated as masters of the ceremonies. The dancing commenced about 9 o'clock. The programme contained a nice selection of twenty-two dances, and when half the programme had been gone through the party retired to the banqueting-room, where the cloth was laid for 105. The Worshipful Master (Bro. T. N. Marwood) presided. The bill of fare consisted of roast sirloins of beef, round of beef (corned), roast legs of mutton, roast saddles of mutton, roast fore and hind quarters of lamb, roast young pork, boiled hams, collared brawn, boiled tongues, boiled pig's cheek, boiled fowls, roast chickens, roast ducklings, pigeon pies, beefsteak and kidney pies, veal and ham pies, lobster salad, potted salmon, potted turbot, Rodel's sardines, oyster patties, creams, custards, jellies, blanc mange, stewed fruit tarts, lemon cheesecakes, confectionery, &c., with a choice selection of wines. The viands were cold, and the arrangements made by Bro. Piercy for seating comfortably so large a number in a comparatively small room were admirable, and carried through without the slightest confusion. Dancing was recommenced about half-past one, and was continued until dawn of day. The musical department was managed by Bro. Richard Bradley, and was highly satisfactory. The hall was neatly decorated with flags of different descriptions and a variety of Masonic emblems, the meaning of which the non-Masons were left to conjecture. A very brilliant star illuminated the gallery at the west end, which assisted in giving the room a lively appearance. About 40 couples joined in the dance, and the elegance of the ladies' dresses excited the greatest admiration. Taken altogether, the event reflected the highest credit upon Bro. Piercy, Angel Hotel, and the stewards, whose efficient catering contributed so much to the amusement of the brethren and their friends.

MASONIC BALL AT LIMERICK.

The annual Masonic ball for the district of North Munster came off in the ball-room of the Masonic Hall on a scale of unwonted splendour and magnificence. The event was in every respect eminently successful—worthy of the occasion, worthy of the charitable object in view, and an honour to the glorious and time-honoured institution of Masonry. The assemblage was one of the most brilliant that ever assembled in Limerick on a similar occasion, and comprised the *élite* of the entire province of Munster. The hall was approached under an awning through a brilliantly-lighted corridor, which also served as a promenade during the ball. The corridor was appropriately decorated with banners, and was perfectly in keeping with the aspect of the ball-room. The members of the Craft assembled in the lodge-room of No. 73 at ten o'clock, and shortly after that hour formed in procession. The ball-room was most superbly decorated, and presented a most imposing appearance. At the extreme end of the hall, and opposite the entrance, the chair of the Provincial Grand Master, Lord Dunboyne, was situated, surrounded by a profusion of Masonic emblems, conspicuous amongst which were the shield, the Dunboyne flag and arms, surmounted by his lordship's patent as P.G.M. The walls were decorated after the most gorgeous fashion with Knight Templars', Royal Arch Masons', and other devices of the Order, together with a large number of brilliant mirrors, the reflection of which lent a most imposing aspect to the room. The gasaliers were gaily decorated with garlands of evergreens, interspersed with artificial flowers. Altogether the devices were the most artistic and appropriate we have ever witnessed. The banners bore the usual mottoes, "Peace, love, and harmony," &c., the preparation of which must have cost an enormous amount of time and trouble; and we may here congratulate the brethren who acted on the Decoration Committee, and the band of the 47th Regiment, who, by kind permission of Colonel Lowry, spent some weeks in carrying out the decorations, on the triumphant success of the arrangements. Shortly before ten o'clock the ball-room was thrown open, and being perfectly ablaze with illuminations, presented an appearance which cannot readily be forgotten.

At half-past ten o'clock the procession proceeded from the lodge on the third floor to the ball-room below, in the order of Masonic rank, viz.:—Blue and Red, followed by the following Knights Templar: W. H. McQuaide, W. Peacock, Samuel Harding, R. H. Dyer, I. Banks (P.G.J.D.), J. Fife,

C. H. Sterling, A. Rowand, Charles Armstrong, R. H. Dwyer, Captain Spaight, Captain Davies, Major Patterson, Joseph Fogarty, M. Petty (Ennis), and George Dartnell. The Provincial Grand Officers, the Deputy Provincial Grand Master (Bro. James Spaight), and the Provincial Grand Master (Lord Dunboyne) followed. On entering the ball-room, the brethren filed off to the right and left in the centre of the room, and between these two lines the officers marched to the throne. Immediately on their arrival, the Knights Templar formed the arch of steel, under which the Deputy and Provincial Grand Masters passed. Lord Dunboyne having ascended the throne, the Deputy Provincial Grand Master then, amid the hushed silence and eager gaze of the brilliant assemblage, directed the brethren to join with him in saluting the Grand Master with "Three Eleven and Three Distincts," which were given after the true Masonic fashion. The Provincial Grand Master, with Mrs. James Spaight, and the Deputy Provincial Grand Master, with the Hon. Miss Butler, then formally opened the ball. The following is the programme of the dances, the music of which was carefully arranged and, in some instances, composed, by Bro. J. Hogan, Bandmaster of the 47th Regiment:—

Quadrille, The North Munster Masons, Hogan; galop, Off we go, Hogan; valse, Bright Blue Danube, Strauss; lancers, Gaiety, Godfrey F.; galop, Chimes, Godfrey F.; valse, Mabel, Godfrey D.; quadrille, La Grande Duchesse, Strauss; mazurka, Florence, Hogan; galop, My Valentine, Relle; valse, Soldaten Lieder, Gung'l; lancers, Echoes of London, Coote; galop, Ceres, Boosh; mazurka, La Belle de Bruges, Wallerstein; quadrille, Banting, Marriott; valse, Primavera, Hogan; galop, Foxhunters, Mariou; lancers, The Cure, Coote; mazurka, Veronika, Faust; valse, Mamma is waiting, Hogan; galop, Good Night, Hogan.

During the progress of the dances the room bore a most picturesque and animated appearance—the great majority of the gentlemen being dressed in the regalia of the Order—comprising jewels, aprons, stars, scarfs, &c. Nearly all the military and naval officers appeared in their regimentals, which added to the beauty of the picturesque scene. Shortly after one o'clock the company retired for supper, which was laid in one of the spacious rooms of the building. The tables were arranged in a style calculated to please the most fastidious, and the numerous and handsome Masonic devices wrought in the confectionery were greatly admired, and furnished a fruitful topic of wonder and remark. We may safely say that they were unsurpassed in point of beauty of design and taste in arrangement; and Mr. Coffee, the caterer, was well rewarded for his anxious trouble by the well-merited encomiums of the distinguished patrons and patronesses of the ball.

The cloth having been removed, the Provincial Grand Master proposed the usual loyal toasts, which were received with cheers. The Deputy Provincial Grand Master then proposed "The Health of Lord Dunboyne, P.G.M.," which met with a cordial reception, and was drunk with all the Masonic honours. The D.P.G.M. next gave "The Ladies," which elicited great cheering, and was honoured with "Three Elevens and Three Distincts." Dancing was then resumed, and kept up with much vigour and enthusiasm until a few minutes after four o'clock, when the company separated.

T H E A T R I C A L .

ST. JAMES'S.—After a successful run "Fernande" will on this evening be withdrawn, when a new nautical burlesque, by F. C. Burnard, entitled "Poll and my Partner Joe," will be produced, in which the talented actress, Mrs. John Wood, and the full company will appear, and for which Miss Caroline Parkes and Miss Emma Chambers have been specially engaged. The famous comedy, "Secret Service," by J. R. Planché, will also be revived.

HAYMARKET.—It is with great pleasure we announce that the ever-popular Mr. Sothorn will re-appear on Monday next at this fashionable theatre. An entirely new comedy drama, in four acts, entitled "An English Gentleman; or, the Squire's Last Shilling," will be produced, with entirely new scenery by O'Connor and Morris. "Mischief Making" will precede this new drama, and Charles Matthews' farce, "My Wife's Mother," will conclude the programme.

THE Blackheath Lodge, No. 1320, will be consecrated on Wednesday, May 10th, at 3 o'clock p.m., at the "Crown" Tavern, Blackheath, by Bro. H. Muggeridge.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending May 13, 1871.

MONDAY, MAY 8.

Festival of Royal Masonic Institution for Girls.
 Lodge 5, St. George & Corner-stone, Freemasons' Hall.
 „ 29, St. Albans, Albion Hotel, Aldersgate-street.
 „ 193, Confidence, Anderton's Hotel, Fleet-street.
 „ 879, Peckham, Maismore Arms, Peckham.
 „ 957, Leigh, Freemasons' Hall.
 Chap. 720, Panmure, Horns Tavern, Kennington.
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
 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.
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 9.

Lodge 46, Old Union, Radley's Hotel, Blackfriars.
 „ 211, St. Michael's, Albion Tavern, Aldersgate-st.
 „ 235, Nine Muses, Clarendon Hotel, New Bond-st.
 „ 548, Wellington, White Swan, Deptford.
 „ 1269, Stanhope, Thicket Hotel, Anerley.
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, 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, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
 Yarrow Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

WEDNESDAY, MAY 10.

Committee R. M. Benevolent Institution, at 3.
 Lodge 3, Fidelity, Freemasons' Hall.
 „ 13, Union Waterloo, Masonic Hall, Woolwich.
 „ 15, Kent, Guildhall Coffee House, Gresham-st.

Lodge 87, Vitruvian, White Hart, College-st., Lambeth.
 „ 147, Justice, White Swan Tavern, Deptford.
 „ 238, Pilgrim, Ship and Turtle, Leadenhall-street.
 „ 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
 „ 820, Lily of Richmond, Greyhound, Richmond.
 „ 1017, Montefiore, Freemasons' Tavern.
 „ 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
 „ 1228, Beacontree, private rooms, Leytonstone.
 „ 1306, St. John of Wapping, Gun Tav., High-street, Wapping.

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.
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
 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.
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 11.

Lodge 91, Regularity, Freemasons' Hall.
 „ 206, Friendship, Willis's Rooms, St. James's.
 „ 263, Bank of England, Radley's Htl., Blackfriars.
 „ 1076, Capper, Marine Hotel, Victoria Docks, West Ham.
 „ 1227, Upton, Spotted Dog Tavern, Upton.
 „ 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
 „ 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
 K.T. Encampment, Temple Cressing, Horns Tavern, Kennington.
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanations of R.A. Jewels and Solids, and part sections.
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 12.

Lodge 33, Britannic, Freemasons' Hall.
 „ 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.
 „ 157, Bedford, Freemasons' Hall.

Chap. 6, Friendship, Willis's Rooms, St. James's.
 K.T. Encampment, Faith & Fidelity, Freemasons' Tav.
 Robert Burns Lodge of Instruction, Union Tavern, Air street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.

Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.

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.

Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MAY 13.

Lodge 108, London, Freemasons' Hall.
 „ 173, Phoenix, Freemasons' Hall.
 „ 176, Caveac, Radley's Hotel, Blackfriars.
 „ 1328, Granite, Freemasons' Hall.
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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